

AH 66JR 2

Period  
530

Harvard Divinity School



ANDOVER-HARVARD THEOLOGICAL LIBRARY

MDCCLXX

CAMBRIDGE, MASSACHUSETTS











# THE ECCLESIASTICAL REVIEW

A MONTHLY PUBLICATION FOR THE CLERGY  
*Cum Approbatione Superiorum*

Vol. LXVII

JULY-DECEMBER, 1922

---

*" Ut Ecclesia aedificationem accipiat."*

I COR. 15: 5.



PHILADELPHIA  
American Ecclesiastical Review  
The Dolphin Press  
1922

**COPYRIGHT, 1922**  
**American Ecclesiastical Review**  
**The Dolphin Press**

# CONTENTS—VOL. LXVII.

JULY.

	PAGE
<b>A MEDIEVAL "GOSPEL STORY" .....</b>	<b>1</b>
The Rev. Fr. Cuthbert, O.S.F.C., M.A., Oxford, England.	
<b>PARISH PRIESTS AND CHRISTIAN BURIAL .....</b>	<b>12</b>
The Rev. James H. Murphy, Buffalo, New York.	
<b>VOCATIONS TO THE PRIESTHOOD AND THE RELIGIOUS LIFE .....</b>	<b>26</b>
The Rev. H. B. Loughnan, S.J., Melbourne, Australia.	
<b>SERMONS IN MINIATURE .....</b>	<b>34</b>
The Right Rev. Monsignor H. T. Henry, Litt. D., Catholic University, Washington, D. C.	
<b>THE SCAPULARS: Scapular of the Blessed Trinity; Red Scapular of the Passion; Blue Scapular of the Immaculate Conception; Black Scapular of the Passion; Scapular of the Seven Dolors; Scapular of Our Lady of Ransom .....</b>	<b>40</b>
The Very Rev. P. E. Magennis, O.C.C., Prior General of Carmel- ites, Rome, Italy.	
<b>JUSTITIA, VERITAS, AND URBANITAS .....</b>	<b>60</b>
The Very Rev. James S. Pitts, Ph.D., London, England.	
<b>ANALECTA:</b>	
<b>ACTA PII PP. XI:</b>	
Epistola ad R. P. Eliam Magennis, O.C.C. labente Saeculo Sexto ex quo "Privilegium Sabbatinum" vulgatum est .....	69
<b>SACRA POENITENTIARIA APOSTOLICA (Sectio de Indulgentiis):</b>	
Dubia de Benedictione Papali solvuntur .....	70
<b>ROMAN CURIA:</b>	
Recent Pontifical Appointments .....	70
<b>STUDIES AND CONFERENCES:</b>	
Our Analecta—Roman Documents for the Month .....	72
Maryknoll Mission Letters. XXXIII: The American Visitors. ( <i>The     Rev. Francis X. Ford, A.F.M., Yeungkong, China</i> ) .....	72
The Double Jurisdiction in China. ( <i>The Rev. H. J. Parker, S.J.,     Manila, Philippine Islands</i> ) .....	81
Preaching and the Gospels. ( <i>The Rev. F. Joseph Kelly, Mus.D., De-     troit, Mich.</i> ) .....	81
Secular Clergy Community Houses. ( <i>Philip</i> ) .....	86
The Month of the Precious Blood. ( <i>The Rev. V. H. Krull, C.P.P.S.,     Collegeville, Indiana</i> ) .....	87
Confraternities of Christian Mothers .....	90
The Lack of Organization. ( <i>The Right Rev. Mgr. J. F. Noll, LL.D.,     Huntington, Indiana</i> ) .....	92
Care of Aged Secular Priests. ( <i>Senex Sacerdos</i> ) .....	95
Electric Light in the Sanctuary .....	96
Interruption of Forty Hours' Adoration .....	96
Procession at Corpus Christi .....	97
Baptism a Condition of Admission to First Communion .....	97
<b>CRITICISMS AND NOTES:</b>	
Leech: Comparative Study of Constitution "Apostolicae Sedis" and "Codex Juris Canonici" .....	98
Finney: Moral Problems in Hospital Practice .....	99
Watterson: God—or Gorilla .....	100
Kreidel: Notes of a Catholic Biologist .....	102
Breen: Sociological Essays .....	103
Peters: The Psalms as Liturgies .....	104
<b>LITERARY CHAT .....</b>	<b>106</b>
<b>BOOKS RECEIVED .....</b>	<b>108</b>

## AUGUST.

	PAGE
THANKSGIVING DAY AS A LITURGICAL FEAST .....	111
The Rev. Henry Borgmann, C.S.S.R., Philadelphia, Pa.	
A WOMAN REFORMER OF THE CLERGY .....	117
Fra Arminio.	
THE SCAPULARS: Scapular of the Sacred Heart; Other Sacred Heart Scapulars; White Scapular of the Virgin Mother of Good Counsel; Scapular of St. John of God; Scapular of St. Joseph; Other Scapulars; When the Scapulars are Blessed and Imposed Cumulatively; Conditions for Gaining the Indulgences .....	136
The Very Rev. P. E. Magennis, O.C.C., Prior General of the Carmelites, Rome, Italy.	
THE MONKISH STORY OF OUR MODERN ALPHABET .....	152
Seumas a Blaca, Cork, Ireland.	
A CLERIC'S USE OF HIS TIME .....	157
Clericus Urbanus.	
LEAVES FROM A MEDICAL CASE BOOK: The Man Who Laughed .....	163
"Luke."	
STUDIES AND CONFERENCES:	
Recent Pontifical Appointments .....	172
Maryknoll Mission Letters. XXXIV. ( <i>The Rev. Francis X. Ford, A.F.M., Yeungkong, China</i> ) .....	173
Father Hickey's "Summula Philosophiæ Scholasticæ". ( <i>Subscriber and Reviewer</i> ) .....	176
How to Prevent Mistakes in Baptismal Records. ( <i>The Right Rev. Monsignor Joseph F. Sheahan, V.F., Poughkeepsie, N. Y.</i> ) .....	179
The Ministers at Funeral Obsequies .....	180
The Binding Force of Liturgical Law. ( <i>Lovaniensis</i> ) .....	181
Prayer After the "Salve, Regina" .....	181
Ringings of the Angelus Bell .....	182
ECCLESIASTICAL LIBRARY TABLE:	
Jacopone the Hymnodist. ( <i>The Right Rev. Monsignor H. T. Henry, Litt.D., Catholic University of America</i> ) .....	183
CRITICISMS AND NOTES:	
O'Brien: Life and Letters of Archpriest John Joseph Therry .....	194
Schumacher: A Handbook of Scripture Study .....	197
Philip: Consideration for Christian Teachers .....	198
Cabrol: Liturgical Prayer .....	200
Walsh: History and Nature of International Relations .....	201
Ryan-Millar: The State and the Church .....	202
Gore et al.: Property—Its Duties and Rights .....	204
Delatte: L'Evangile de Notre Seigneur Jésus Christ .....	207
Cocchi: De Religiosis—De Laicis .....	208
Bellwald: Christian Science and the Catholic Faith .....	208
Sanders: Jacques Benigne Bossuet .....	210
Xiberta: Clavis Ecclesiæ .....	212
Williams: Tractatus Berakoth .....	212
Soengen: Gotteshaus und Gottesdienst .....	213
LITERARY CHAT .....	214
BOOKS RECEIVED .....	217



# CONTENTS.

v

## SEPTEMBER.

	PAGE
THE SPIRITUAL LIFE OF ECCLESIASTICS .....	221
The Rev. Thomas a K. Reilly, O.P., Maryknoll, New York.	
SUNDAY—P. M. IN OUR CHURCHES .....	228
The Rev. M. V. Kelly, C.S.B., Toronto, Canada.	
INTEREST AND USURY .....	239
The Rev. J. B. McLaughlin, O.S.B., Carlisle, England.	
THE CANTICLE OF ZACHARY .....	251
The Rev. J. Simon, O.S.M., Caliente, Nevada.	
A PARTICULAR JUDGMENT. Leaves from a Medical Case Book. V. ....	258
ANALECTA:	
S. CONGREGATIO CONSISTORIALIS:	
I. Litterae de Visitatione Apostolica in Dioecibus et Ecclesiis Statuum Foed. Americae .....	272
II. Toletana—Clevelandensis: de Finium Commutatione Decretum.	273
S. POENITENTIARIA APOSTOLICA:	
Circa Indulgentias Apostolicas .....	274
S. CONGREGATIO DE RELIGIOSIS:	
I. Circa Consuetudinem exigendi Taxam pro Exploratione Volun- tatis Admittendarum ad Habitum et Professionem in Re- ligionibus Mulierum .....	274
II. Postulatum Circa Numisma substituendum Parvo Habitui seu Scapulari pro Tertio Ordine S. Francisci, et aliis .....	275
S. CONGREGATIO RITUUM:	
I. De Evangeliiis stricte Propriis in fine Missae legendis .....	276
II. Circa Missas de Requite in Translatione Cadaveris olim humati.	277
SUPREMA SACRA CONGREGATIO S. OFFICII:	
I. Damnatur quoddam opus R. P. Nivardi Schlogl .....	278
II. Damnantur opera omnia Scriptoris "Anatole France" .....	278
PONTIFICIA COMMISSIO AD CODICIS CANONES AUTHENTICE INTERPRE- TANDOS:	
Dubia soluta .....	278
STUDIES AND CONFERENCES:	
America's Call to Mission Work. ( <i>The Rev. H. J. Parker, S.J.,         Manila, Philippine Islands</i> ) .....	282
Our Catholicity as Seen by a Stranger. ( <i>Peregrinus</i> ) .....	291
Vocations. ( <i>The Rev. E. J. McGuiness, Chicago, Illinois</i> ) .....	295
Maryknoll Mission Letters. XXXV. ( <i>The Rev. F. X. Ford, A.F.M.,         Yeungkong, China</i> ) .....	297
De Lotionibus Vaginalibus. ( <i>The Rev. C. A. Damen, C.S.S.R., Rome,         Italy</i> ) .....	301
Thanksgiving as a National Holiday. ( <i>The Rev. Henry Borgmann,         C.S.S.R., Philadelphia, Pa.</i> ) .....	304
Baptismal Names .....	307
Cornerstone and Blessing of a New Church .....	308
Obligation of Blessing Baptismal Water .....	309
ECCLESIASTICAL LIBRARY TABLE:	
Sociology and Social Psychology. ( <i>The Rev. C. P. Bruehl, Ph.D.,         Overbrook Seminary, Philadelphia, Pa.</i> ) .....	310
CRITICISMS AND NOTES:	
Garraghan: The Catholic Church in Chicago .....	318
Kirkfleet: Life of Archbishop Feehan .....	318
Dore: Health and Happiness .....	321
Agnel-d'Espiney: Direction de Conscience Psychotherapie des Troubles Nerveux .....	321
Devine: Historic Caughnawaga .....	323
LITERARY CHAT .....	325
BOOKS RECEIVED .....	329

## OCTOBER.

	PAGE
GREEK VERSION OF THE OLD TESTAMENT BEFORE CHRIST .....	331
CATHOLIC CLERGY IN INDIA .....	337
The Very Rev. A. Merkes, Madras, India.	
BUDDHIST LEGENDS AND NEW TESTAMENT TEACHING .....	346
The Very Rev. Charles F. Aiken, D.D., Catholic University of America.	
IN MARY'S PRAISE. Leaves from a Medical Case Book. VIII .....	357
"Luke."	
THE CLASSICS AND CHRISTIAN CLASSICS—THEIR PLACE IN HISTORY OF EDUCATION .....	370
The Rev. Francis E. Tourscher, O.S.A., D.D., Villanova, Pa.	
GREENFIELDS' PARISH CHURCH .....	385
Peter Talbot.	
THE ORIENTAL FEATURES OF THE BIBLE .....	390
The Rev. Joseph F. Kelly, Baltimore, Md.	
ANALECTA:	
ACTA PII PP. XI:	
I. S. Ignatius de Loyola Caelestis Exercitiorum Spiritualium Pa- tronus declaratur .....	395
II. Epistola de Catholica Washingtoniensi Studiorum Universitate provehenda .....	398
SACRA CONGREGATIO DE RELIGIOSIS:	
Decretum circa Indulta prorogandi Capitulum Generale .....	401
DIARUM ROMANAE CURIAE:	
Recent Pontifical Appointments .....	402
STUDIES AND CONFERENCES:	
Our Analecta—Roman Documents for the Month .....	404
Correspondence Course in Christian Doctrine. ( <i>The Right Rev. Mon-         signor Victor Day, V.G., Helena, Mont.</i> ) .....	404
Diocesan and Parish Duplication. ( <i>The Right Rev. Monsignor John         F. Noll, LL.D., Huntington, Ind.</i> ) .....	409
Maryknoll Mission Letters. XXXVI: To a Student. ( <i>The Rev. Fred-         erick Dietz, A.F.M., Tungchan, China</i> ) .....	413
Stipend for Mass with Invalid Matter of Consecration .....	416
Use of Vernacular in Liturgical Functions .....	417
Raising Money for Church and School Purposes. ( <i>Parochus Subur-         banus</i> ) .....	419
Profit of Masses .....	420
The New Faculties granted to our Bishops .....	421
The Intention in the Missa Pro Pace at Forty Hours' Devotion .....	422
CRITICISMS AND NOTES:	
Vermeersch: Theologiae Moralis Principia .....	423
Pourrat-Mitchell-Jacques: Christian Spirituality .....	423
Morice: Histoire de l'Eglise dans l'Ouest Canadien .....	426
Woodward: Hymns of the Greek Church .....	427
Stoddard: The Revolt against Civilization .....	429
Rogers: English and American Philosophy since 1800 .....	433
Temple: The Boyhood Consciousness of Christ .....	435
Bogner: Epistles and Gospels for Pulpit Use .....	435
LITERARY CHAT .....	436
BOOKS RECEIVED .....	439

## NOVEMBER.

	PAGE
"ARE THEY FEW THAT ARE SAVED?" .....	441
The Right Rev. Edmund M. Dunne, D.D., Bishop of Peoria.	
WHAT CAN A PRIEST DO FOR A DYING PROTESTANT? .....	444
The Rev. James King, St. Paul Seminary, St. Paul, Minnesota.	
BUDDHIST LEGENDS AND NEW TESTAMENT TEACHING. II.....	467
The Rev. Charles Francis Aiken, D.D., Catholic University of America.	
DE PROFUNDIS. Leaves from a Medical Case-Book. VI.....	477
"Luke."	
ANALECTA:	
PONTIFICIA COMMISSIO AD CODICIS CANONES AUTHENTICE INTERPRE-	
TANDOS:	
Dubia Soluta in Plenariis Comitibus Emorum Patrum .....	493
SACRA CONGREGATIO RITUM:	
I. Dubia de Coetu Fidelium Sacra adstantium .....	498
II. Additiones faciendae in Rituali Romano .....	499
SACRA CONGREGATIO DE RELIGIOSIS:	
Dubia circa Acceptationem Rescripti Saecularizationis vel Dispen-	
sationis Votorum .....	501
SACRA POENITENTIARIA APOSTOLICA:	
I. Indulgentia Plenaria ad augendas Vocationes Sacras .....	502
II. Pia Societas a SS. Nomine Dei (Sacra Solemnia ob L. Anni-	
versarium Fundationis) .....	502
STUDIES AND CONFERENCES:	
Our Analecta—Roman Documents for the Month .....	504
Other Fishers of Men. ( <i>The Rev. Anthony M. Benedik, Latrobe, Pa.</i> )	504
Does Bankruptcy End all Obligation of Future Restitution? ( <i>The</i>	
<i>Rev. Joseph Selinger, S.T.D., Jefferson City, Mo.</i> ) .....	510
Chik Lung's First White Man. ( <i>The Rev. Francis X. Ford, A.F.M.,</i>	
<i>Yeungkong, China</i> ) .....	513
Mixed Marriages in the Church. ( <i>Worried Pastor</i> ) .....	516
Absolutio a Censuris Papalibus Ordinariis Reservatis. ( <i>The Rev. Ivo</i>	
<i>Vitali, O.F.M., Catskill, N. Y.</i> ) .....	518
Clerical Shyness. ( <i>S. J. M.</i> ) .....	522
The Holy Name Society .....	523
Novena for Increase of Vocations to Priesthood and Religious State..	524
Reservation of Blessed Sacrament in Bishop's Private Oratory .....	525
Urging the Daily Mass .....	526
ECCLESIASTICAL LIBRARY TABLE:	
Recent Bible Study .....	527
CRITICISMS AND NOTES:	
Robison: The Sevenfold Gift .....	536
Lagrange: Evangile selon Saint Luc .....	537
Nogara: Nozioni Bibliche Proposte alla Gioventu Studiosa .....	539
Assuad: Polysema sunt Sacra Biblia .....	540
Mallon: Les Hebreux en Egypte .....	542
Pruemmer: Manuale Juris Canonici .....	543
Pegues-Whitacre: Catechism of Summa Theologica of St. Thomas	
Aquinas .....	544
Fathers of English Dominican Province: Summa Theologica of St.	
Thomas Aquinas .....	544
Duerk: Seventh Third-Order Centenary .....	545
LITERARY CHAT .....	546
BOOKS RECEIVED .....	549

## DECEMBER.

	PAGE
CHRISTMAS IN THE HOME OF ST. FRANCIS AT GRECCIO .....	551
The Rev. Gerald P. O'Hara, D.D., Rome, Italy.	
MASS OF THE CATECHUMENS .....	556
The Rev. Henry Borgmann, C.S.S.R., Philadelphia, Pa.	
BUDDHIST LEGENDS AND NEW TESTAMENT TEACHING .....	561
The Rev. Charles F. Aiken, D.D., Catholic University of America.	
ST. FRANCIS DE SALES—DOCTOR OF ASCETIC THEOLOGY .....	572
J. F. Leibell, Georgetown, D. C.	
IMPORTANCE OF RURAL PARISHES .....	581
The Rev. M. V. Kelly, C.S.B., Amherstburg, Ontario, Canada.	
A CLERICAL CONTEST. The Rise of Father Beavan .....	589
Fr. Galin.	
ANALECTA:	
ACTA PII PP. XI:	
Epistola Apostolica ad Emum P. D. Caietanum Bisletti, S.R.E.	
Cardinalem Protodiaconum, Praefectum Sacri Consilii Semi-	
nariis et Studiorum Universitatibus Curandis: de Semi-	
nariis et de Studiis Clericorum .....	595
SACRA CONGREGATIO RITUUM:	
I. Dubia Varia .....	603
II. De Cineribus benedictis imponendis extra Feriam IV Cinerum.	606
STUDIES AND CONFERENCES:	
Our Analecta—Roman Documents for the Month .....	607
Our Coevals in the Hierarchy. ( <i>The Rev. Arthur Barry O'Neill,</i>	
<i>C.S.C., Notre Dame, Ind.</i> ) .....	607
Scripture Readings in the Roman Breviary. ( <i>The Rev. A. J. Schulte,</i>	
<i>St. Charles Seminary, Overbrook, Pa.</i> ) .....	614
Double Ecclesiastical Jurisdiction in India .....	618
Law of "Prohibition" and Liberty of Conscience .....	621
Parish Novena for the Feast of the "Immaculata" .....	622
Indulged Prayers for the Clergy .....	624
Abuse and Use in Catholic Journalism .....	625
A National Catholic Institute of Philosophy .....	627
Oratio Imperata in Votive Masses .....	629
CRITICISMS AND NOTES:	
Janssens: <i>Summa Theologica ad modum Commentarii in Aquinatis</i>	
<i>Summam praesentis aevi studiis aptatam</i> .....	630
Gredt: <i>Elementa Philosophiae Aristotelico-Thomisticae</i> .....	633
Kerby: <i>Prophets of the Better Hope</i> .....	636
Elliott: <i>A Manual of the Missions</i> .....	637
Britt: <i>Hymns of the Breviary and Missal</i> .....	638
Callan: <i>Epistles of St. Paul</i> .....	640
Von Kleist-Reeve: <i>Wonderful Crucifix of Limpas</i> .....	641
S. H. C. J.: <i>Life of Cornelia Connelly</i> .....	642
Philip: <i>The Calendar—Its History, Structure, and Improvement</i> ....	644
Deneffe: <i>Kant und die katholische Wahrheit</i> .....	646
Hugueny-Hogan: <i>Catholicism and Criticism</i> .....	647
Bewer: <i>Literature of the Old Testament</i> .....	649
Kelley: <i>Dominus Vobiscum</i> .....	650
McConnell: <i>Confessions of an Old Priest</i> .....	651
LITERARY CHAT .....	651
BOOKS RECEIVED .....	655
INDEX TO VOLUME LXVII .....	658

# The Ecclesiastical Review

A Monthly Publication for the Clergy

Cum Approbatione Superiorum

## CONTENTS

<b>A MEDIEVAL "GOSPEL STORY"</b>	1
The Rev. FR. CUTHBERT, O.S.F.C., M.A., Oxford, England.	
<b>PARISH PRIESTS AND CHRISTIAN BURIAL</b>	12
The Rev. JAMES H. MURPHY, Buffalo, New York.	
<b>VOCATIONS TO THE PRIESTHOOD AND THE RELIGIOUS LIFE</b>	26
The Rev. H. B. LOUGHNAN, S.J., Melbourne, Australia.	
<b>SERMONS IN MINIATURE</b>	34
The Right Rev. Monsignor H. T. HENRY, Litt D., Catholic University, Washington, D. C.	
<b>THE SCAPULARS: Scapular of the Blessed Trinity; Red Scapular of the Passion;</b>	
Blue Scapular of the Immaculate Conception; Black Scapular of the Passion;	
Scapular of the Seven Dolors; Scapular of Our Lady of Ransom	40
The Very Rev. P. E. MAGENNIS, O.C.C., Prior General of Carmelites, Rome, Italy.	
<b>JUSTITIA, VERITAS, AND URBANITAS</b>	60
The Rev. JAMES S. PITTS, Ph.D., London, England.	
<b>MARYKNOLL MISSION LETTERS. XXXIII: The American Visitors.</b>	72
The Rev. FRANCIS X. FORD, A.F.M., Yeungkong, China.	
<b>THE DOUBLE JURISDICTION IN INDIA</b>	76
The Rev. H. J. PARKER, S.J., Manila, Philippine Islands.	
<b>PREACHING AND THE GOSPELS</b>	81
The Rev. F. J. KELLY, Mus.D., Detroit, Michigan.	
<b>SECULAR CLERGY COMMUNITY HOUSES</b>	86
PHILIP.	
<b>THE MONTH OF THE PRECIOUS BLOOD.</b>	87
The Rev. VIGILIUS KRULL, C.F.P.S., Rensselaer, Indiana.	
<b>CONFRATERNITIES OF CHRISTIAN MOTHERS</b>	90
<b>THE LACK OF ORGANIZATION</b>	92
The Right Rev. Monsignor JOHN F. NOLL, LL.D., Huntington, Indiana.	
<b>CARE OF AGED SECULAR PRIESTS.</b>	95
SENEX SACERDOS.	

CONTENTS CONTINUED INSIDE

**AMERICAN ECCLESIASTICAL REVIEW**

1305 Arch Street

THE DOLPHIN PRESS

Philadelphia, Pa.

Copyright, 1922: American Ecclesiastical Review—The Dolphin Press

Subscription Price: United States and Canada, \$4.00

London, England: R. & T. Washbourne, 4 Paternoster Row

Melbourne, Australia: W. P. Linehan, 309 Little Collins St.

Entered, 5 June, 1889, as Second Class Matter, Post Office at Philadelphia, Pa., under Act of 3 March, 1879

# BROTHERHOOD CORPORATION

E. R. EMERSON and L. L. FARRELL, Sole Owners

(Succeeding the Brotherhood Wine Co., Established 1839)

**Producers of the Finest Sacramental Wines in America**

**New York Office, 71 Barclay St.,  
Vineyards, Washingtonville, N. Y., and California**

Loyola (Moderately Sweet)  
Loyola (Moderately Sweet, Res. Vint.)  
Loyola (Dry)  
Loyola (Dry, Reserve Vintage)

Veravena (Imported from Spain)  
Liguorian Riesling  
St. Benedict (Sweet)  
Cardinal Red (Dry, Claret Type)

**Kindly ask for Price List**

**Revenue tax will be added and kegs at cost**

**RECOMMENDATIONS FROM PRELATES AND PRIESTS ON REQUEST**

*We extend a cordial invitation to the Rev. Clergy to visit our vineyards and cellars*

**Altar Wines sold direct to the Reverend Clergy only**

## ALTAR WINES BEYOND DOUBT

**SOLE EASTERN AGENTS  
OF THE FAMOUS**

**Novitiate of Los Gatos**

**Los Gatos, Cal.**

December 17, 1921.

**JESUIT ALTAR WINES**

**L'ADMIRABLE**

**NOVITIATE**

**VILLA JOSEPH**

**MALVOISIE**

**BARNSTON TEA COMPANY**

6 Barclay Street  
New York City, N. Y.

Gentlemen: It gives us pleasure to inform you that another carload containing 8947½ gallons of Novitiate wines, is now on its way to you. It was prepared, as usual, with every possible care and the car was sealed in the presence of our representative at the depot of the Southern Pacific Company, Los Gatos, California. This brings the total number of gallons shipped to you during 1921 to **26437½**.

These wines are absolutely pure and were made by our own Brothers for the Holy Sacrifice of the Mass. They have been under our own care and supervision and the clergy has every assurance that they are *materia valida et licita* and are highly recommended by the Most Reverend Archbishop of San Francisco. We commit them to your hands in the fullest confidence that you will distribute them to the priests for the high purpose for which they are made, in the same absolute purity in which you received them from us. Yours very respectfully,

**SACRED HEART NOVITIATE**  
THOS. R. MARTIN, S.J., Rector.

**Barnston Tea Company, 6 Barclay St., New York**

## PURE ALTAR WINES BEAULIEU VINEYARD

Made from grapes produced in Beaulieu Vineyard and St. Joseph's Agricultural Institute, at Rutherford, Napa County, California. These wines are made under the supervision of Rev. D. O. Crowley, appointed for that purpose by His Grace, Archbishop E. J. Hanna of San Francisco, as attested to by his unqualified endorsement.

Our Pure Rubrical Altar Wines are also recommended by a large number of Archbishops, Bishops, Monsignors and Priests throughout the United States. For the convenience of the Reverend Clergy and Religious in the East we maintain a distributing station at No. 47-49 Barclay Street, New York City, N. Y., where at all times a large stock of all grades of our Pure Altar Wines are carried on hand.

The vineyards from which our wines are made are situated in the best wine belt of California, which is celebrated for the finest Altar Wines produced in that State.

Price Lists, Government Application Blanks, and Samples of all grades of our Pure Rubrical Altar Wines will be cheerfully furnished on request by our California or New York Offices.

**ST. JOSEPH'S AGRICULTURAL INSTITUTE**

Rutherford, Napa Valley, Cal.—Per Rev. D. O. Crowley

**Beaulieu Vineyard**

Office: 149 California St., San Francisco, Cal.  
Per G. de Latour

**Beaulieu Vineyard Distributing Co.**

47-49 Barclay St., New York City, N. Y.  
Per T. F. Rodden, Mgr.



# THE ECCLESIASTICAL REVIEW

---

SEVENTH SERIES.—VOL. VII.—(LXVII).—JULY, 1922.—No. 1.

---

## A MEDIEVAL "GOSPEL STORY".

**A**MONGST the popular works of devotion in the later Middle Ages, none was probably more widely known and read than the *Meditationes Vitae Christi*, at one time attributed to St. Bonaventure. The considerable number of manuscript copies of the original Latin text, still to be found in the libraries of Europe, attest its popularity; but it was very soon translated into other languages, for the benefit of those who could not easily read Latin. An English translation appeared early in the fourteenth century.

Nor is the reason of its popularity hard to understand: for the author had a remarkable gift as a story-teller and yet was something far more than a mere story-teller. There is intellectual vision as well as imagery in his narratives and sincere restrained emotion as well as fancy. His art is simple and without any trace of self-consciousness. When he tells a story, the story tells its own tale. When at the end of a story he makes a reflection, his conclusions seem so obvious—once they are put before you; but then it is doubtful whether you would have seen them by yourself. Children would delight to listen to him; so vivid at times is the picture he creates and so surprisingly inevitable are the situations as he describes them. And yet, as I have said, he is more than a story-teller: he wrote as an evangelist to make known the tidings of great joy which came to mankind in the Person of the Incarnate Son of God. And, as is evident, he wrote in a joy and understanding of the Gospel story which must have been the fruit of much loving meditation.

Who the author was, we cannot say. Almost certainly he was not St. Bonaventure: the style of the *Meditationes* is so utterly different from that of the Seraphic Doctor's authentic writings. Yet from his references to the sayings and example of St. Francis we may conclude that the author was a Franciscan Friar. One fact which may account for his anonymity is, that the book was not written for publication to the world at large, but for the personal use of one who seems to have been under his spiritual direction, a nun of the Order of St. Clare.<sup>1</sup> But the work was of too delightful a character to remain long a private possession. Only the most unappreciative reader could have failed to make it known to others, so obviously is it a book one would share with one's friends. And so within a few years its fame was spread abroad far beyond the confines of a Poor Clare's convent and it became a treasured possession of many readers in many lands.

I have said that the popularity of the *Meditationes* may partly be explained by the author's gift as a story-teller. Yet the book is really what it professes to be—a book of meditations on the life of our Lord. Its purpose is to beguile the reader to ponder upon the story of the Gospel until the story becomes a living picture in the mind and then a voice to the heart—even as it was to the disciples who followed our Lord in Galilee and Judea. For to the writer it is evident, that to know our Lord is to love Him and to love Him is to enter upon the path to the heavenly life.

Now the author is well aware that what he styles "carnal meditation"—that is, the pondering upon sense-pictures of the imagination—is not the highest degree of contemplation. But he has the shrewd sense to know that such imaginative meditation is a real help to the ordinary man and that for most people the enkindling of the imagination is the first step in real mental and spiritual apprehension of the truth. In his instruction to the reader for whom he wrote the book, he bids her not despise such "carnal meditation," though he tells her not to linger over it when she feels drawn to a more spiritual contemplation. Even in regard to the reflections which he

<sup>1</sup> This is evident from the passage in the prologue: *Si legas de beato Francisco et de beata virgine Clara matre ac ducissa tua.*

appends to the story, these, he says, are meant merely as aids and should be passed over if they interfere with the flow of her own thought. The purpose of the book is attained if it leads her to ponder upon the facts and teaching of the Gospel itself. The *Meditationes* are not to displace the reading of Scripture, but merely to be used as an aid as they may be found helpful. Thus modestly the author declares his purpose.

The book consists of ninety-eight meditations, besides a preface explanatory of the author's design, and two concluding chapters in the nature of an apology for this form of meditation. Of the ninety-eight meditations, however, only eighty-four are strictly concerned with the story of the Gospel: for when he comes to the story of Mary and Martha, the sisters of Lazarus, the author digresses into a long treatise on the respective merits of the "active" life and the contemplative, which runs through fourteen chapters. This treatise really divides the book into two parts: the first treating of the life of our Lord until the close of His missionary activities, and the second relating the story of the Passion and Resurrection.

It may be said at once that, from the artistic point of view and even the reflective, the stories he tells are not of equal value. The author is at his best in relating the history of the Nativity with its accompanying mysteries, and again when he tells the story of the Passion and Risen life, including the Coming of the Holy Ghost. With very little difficulty these stories could be dramatized and put upon the stage: and it is not improbable that we have here one of the sources of the Mystery Plays which were acted in the fourteenth century: whilst almost certainly these stories were drawn upon by the painters and poets of that period.\* But of this further on.

The "Nativity Group" of stories opens with a prelude much in the same way as does the Gospel of St. John. The story of the Incarnation begins in heaven. In the first chapter we are told of the longing of the angels for the restoration of mankind to God and how, "when the fulness of time was at hand," they came before the throne of God and altogether prostrated and made supplication: "Remember, O Lord, that Thou didst create them in Thine own image: open Thy hand

\* Cf. Thode, *St. François d'Assise et l'art Italien*, vol. II, pp. 151 ff.

in mercy and deal mercifully with them." Then in the following chapter we are told the story of the contention in heaven between Mercy and Peace on the one side and Truth and Justice on the other.<sup>3</sup> It is in truth a discussion of the motives of the Incarnation, but set forth in a form which anticipates the Morality Play. The Four Virtues appear before God's judgment seat: Mercy and Peace plead for the Redemption; Justice and Truth play the part of "the devil's advocate". The Eternal Father, having heard their pleas, decides that both Mercy and Justice must needs be fulfilled: but for this work of redemption one must be found willing in his great charity to suffer for mankind's sin. Whereupon Truth goes forth to search the earth, whilst Mercy searches the heavens: but no one is found in heaven or earth to possess such perfect charity as this work of redemption demands. Then Peace comes forward and addresses the Eternal Father: "Only He who decreed the remedy can fulfil it." Whereupon God takes upon Himself the work of man's redemption and, calling the Angel Gabriel, He bids the angel go forth and tell the daughter of Sion: "Behold thy King cometh", etc.: an evident allusion to the mission of the Messianic prophets. The prelude is in fact a dramatic setting of the "expectation" of the Redeemer as it is revealed in the prophets of Israel, and it breathes throughout the essential teaching of the prophecies. And here we have the real secret of the fascination of the author's dramatic recitals. At first sight they may seem fanciful: yet on consideration it will be seen how deftly the writer has expressed in pictorial language conclusions or ideas which only an intimate knowledge of the Scriptures could have given him, where he sets forth the truths of revelation; whilst in describing the emotions or conduct of the human actors in the Gospel story he shows an intimate observation and understanding of human nature itself. For this reason his Gospel narratives have something of the peculiar quality which has made Hans Andersen's

<sup>3</sup> The story is a version of the old medieval legend of *The Four Daughters of God*, an adaptation of an earlier Jewish story found in the Talmud. In the Jewish version the contention of the four virtues—the Daughters of God—is concerned with man's creation; in the medieval version, with the Redemption. Probably the author of the *Meditationes* took it from St. Bernard, but it appears in many medieval writers, e. g. Hugh of St. Victor and Bishop Grosseteste.

Fairy Tales a joy to the appreciative grown-up reader as well as to the child: they have the insight of real imagination: they are never merely fanciful.

Take, for instance, the story of the Annunciation.

Then Almighty God called the Archangel Gabriel and said to him:

Go to Our beloved daughter Mary who is espoused to Joseph and is above all creatures most dear to Us; and say to her that My Son has desired her comeliness and has chosen her to be His mother, and ask her to receive Him joyfully; for through her I have decreed to work the salvation of the whole human race, and I will forget the injuries which have been done to Me. . . . Thereupon Gabriel arose, joyful and glad, and he flew from on high in human form. In a moment he was before the Virgin still lying on her couch. Yet did he not fly so quickly but that His Lord forestalled him; and there he found the Holy Trinity which had come before Its ambassador. For thou must know that the most high work of the Incarnation was the work of the whole Trinity, although the Person of the Son took flesh: as when a man putting on a tunic is helped by two other men who stand on either side of him and hold up the sleeves of the tunic. . . . The faithful bridesman Gabriel having entered, said to the Virgin: Hail, full of grace, the Lord is with thee; blessed art thou amongst women.<sup>4</sup> But she, according to the words of the Gospel, was troubled at his speech, thinking of the novelty of such a salutation. For she was not accustomed to be thus saluted: and in this salutation she heard herself commended on three counts. Wherefore the humble lady could not but be troubled: for she was saluted as being full of grace, as having the Lord with her, and as being blessed amongst women. And the humble cannot hear their own commendation without bashfulness and trouble of mind. She therefore was troubled in mind from a virtuous and righteous bashfulness. . . . Twice she heard the angel speak before she replied: since it is an abominable thing for a virgin to be too ready of speech. The angel, recognizing the cause of her hesitation, said: Fear not, Mary, and be not bashful at the praises which I have uttered to thee; for such is the truth. Not only art thou full of grace, but thou hast recovered and regained grace from God for all mankind, since thou shalt conceive and bear the Son of the Most High, who has chosen thee to be His mother: and He will save all who hope in Him.

<sup>4</sup> The author is aware, as the story of the Visitation shows, that this third part of the salutation was spoken by Elizabeth. But he probably considered that Gabriel anticipated Elizabeth's salutation.

Then she replied, not as either accepting or rejecting the aforesaid praises but as being wishful to be certain concerning the matter of her virginity, to wit, that she should not lose it, for of this she was much afraid. She asked the angel therefore: How shall this be done unto me since I have dedicated my virginity to God and shall never know man? The angel replied: It shall be done by the operation of the Holy Ghost.

So the narrative continues. Our Lady "kneels and with joined hands" utters her "Ecce ancilla Domini", and God's Will is accomplished. Whereupon the angel too kneels in adoration. After a little while he rises and bows to the ground before Our Lady, bidding her farewell: then he disappears and returns to his native heaven, where he tells all that has happened; "and there was a new joy and a new festival and exceeding great exultation".

Such is the narrative: but the quotation does not do justice to the full dramatic art of the narrator. For here and there he interpolates an admonition to help the vision of the reader, as, for instance, at the moment when Almighty God sends forth Gabriel with the message to Our Lady: "Here," he says, "you should imagine and behold God as best you can, considering that He is incorporeal. Regard Him as a great God sitting on a high throne, His countenance kindly, loving and paternal, as one willing to be reconciled or already reconciled. And see Gabriel with a smiling glad face and on bended knees, attentively receiving the embassy of his Lord."

Again, when he tells of Gabriel delivering his message, we have his "stage-direction": "Take note how Gabriel stands before his Lady reverently, bowed down." These "stage-directions" have at times a particular interest as concerning the influence of the *Meditationes* upon the dramatic and pictorial art of the fourteenth century. For instance, from this time onward almost all painters in depicting the Annunciation represent the angel either as "reverently bowed down" or as genuflecting before Our Lady when he delivers his message. In the later Mystery Plays, the dramatic representation of the Annunciation follows closely the narrative and directions of this meditation.

Another point of interest to the student of medieval piety and literature, is the evident intention of the author of the



*Meditationes* to emphasize the part taken by Our Lady in the work of redemption as depending on her own will and her acceptance of the dignity God has destined for her. Gabriel is God's ambassador: his mission is to ask Our Lady "to receive Him (the Son of God) joyfully: and the drama turns upon Our Lady's consent. The free acceptance of Our Lady of her share in the work of the Incarnation was a truth which held the imagination of the Middle Ages, and evoked, more than all else, a worshipful devotion to the Virgin Mother of God.

I sing of a maiden  
That is matchless,  
The King of all kings  
For her Son she ches (chose).

So begins one of the sweetest of our medieval English songs of the Annunciation. It voices a dominant motive in medieval piety.

But throughout these thirteenth-century *Meditations* on the Incarnation and the Passion, we constantly come upon pictures and turns of speech with which we become familiar in the literature and art of the fourteenth century. For instance, who will not recognize the well-known theme of so many of the Christmas carols in this description of Our Lady and the Divine Babe: "With what gladness and trustfulness and maternal authority did she embrace Him and kiss Him, sweetly pressing Him to her bosom and delighting in Him whom she knew to be her Son."

It is indeed when telling the story of Our Lady as she enters into the life of our Lord, that the author's emotion most finely betrays itself; and it is then that his story-telling is at its best. Undoubtedly the two finest narratives in the whole book are those of the Annunciation and the Lament of Our Lady over the death and burial of her Divine Son. The lament of Our Lady is a frequent theme in the religious poetry of the fourteenth century: in Middle English literature it has given us some of the best of our religious songs and dramatic verse. In the Mystery Plays of the Passion it is one of the most striking features.

To anyone acquainted with this literature the Lament of

Our Lady as it is set forth in the *Meditationes* will seem strangely familiar.<sup>5</sup>

For instance, there is Our Lady's lament as the disciples await her permission to carry the body of our Lord to burial: "Putting her face to the face of her beloved Son, she said: My Son, I hold Thee dead in my bosom: hard indeed is this separation of Thy death. Glad and delightful was it to be with each other; and without quarrel or offence we went amongst others, though now Thou art slain as a criminal. Faithfully I served Thee; and Thou, me: but in this Thy sore battle Thy Father would not come to Thy aid and I could not. For the love of mankind Thou didst abandon Thyself of Thine own will. Hard and painful is this work of redemption; but because of man's salvation I rejoice in it. And now our companionship is severed and I must be separated from Thee. I, Thy saddest mother, will bury Thee; but afterward where shall I go? Where, O my Son, shall I abide? Without Thee how can I live? Gladly would I be buried with Thee, that wheresoever Thou art I might be with Thee in like manner. But since I cannot be buried with Thee in body, I will bury my soul in the tomb; I will leave it there with Thee, and I commend it to Thee."

And again this lament of Our Lady when she arrives in the house of John, the Beloved Disciple, after our Lord's burial: "My dear Son, where art Thou, for I see Thee not here? O John, where is my Son? Magdalen, where is thy Father who loved thee so tenderly? He has gone from us, our joy, our sweetness, the light of our eyes: He has gone from us and you have heard in what great straits He has gone."

One recalls at once that fine Middle English poem commonly known as *St. Bernard's Lamentation*:

He led me to a chamber there  
Where my Son was used to be—  
John and the Maudeleyn also;  
For nothing would they from me flee.  
I looked about me everywhere:  
I could nowhere my Sone see.  
We sat us down in sorrow and woe  
And 'gan to weep all three.<sup>6</sup>

<sup>5</sup> Thode (loc. cit.) has already remarked on the debt due to the *Meditationes* by the Italian Mystery Plays of the fourteenth century.

<sup>6</sup> It may be noticed here that Richard Madynstone's English version of the

Nor is it improbable that from these *Meditationes* we derive the familiar picture of the *Mater Dolorosa* as it has been handed down to us by the painters of the fourteenth and later centuries. Describing the scene when the body of our Lord had been taken down from the Cross, the *Meditationes* tell us: "Our Lady held His head close to her bosom and Magdalen held His feet."

In fact this book of meditations would seem to have been a very storehouse whence painters and poets and playwrights took their ideas and inspiration.

And yet the author of the *Meditationes* is not in the highest sense an original writer. In his elaborations of the Gospel story he borrowed very largely from earlier writers. His real gift, when he is at his best, is the dramatic setting which he gave to his borrowed ideas and his power of creating a picture. He drew very largely upon the sermons of St. Bernard: there is hardly a meditation in which the Saint of Clairvaux is not quoted: and what is more, it is evident that the author's mind was formed in the mystic worship of our Lord's sacred Humanity as this was voiced by St. Bernard. The *Meditationes* are in fact one of the channels through which the popular devotions of the later Middle Ages are derived from that great Saint.

Nor is it unlikely that the *Meditationes* owe much to the literary disciples of St. Bernard, who were greatly in evidence in the twelfth and thirteenth centuries. Nevertheless the *Meditationes* have a place of their own in the history of medieval popular piety and in their turn became a source whence others drew.

One more question of interest to the student of the Middle Ages.

How far do these meditations illustrate the popular preaching of the thirteenth-century friars? I am inclined to think that they give us a true evidence of that preaching. Not a few of the meditations are in fact reminiscent of the pulpit; and if not sermons as actually preached, are at least derived from sermon notes. The meditations on the Annunciation, on our Lord's Nativity and on the Ascension are at least in part

*Planctus* is in many details nearer to the *Meditationes* than to the original *Planctus* attributed to St. Bernard. Cf. *Liber de Passione Christi in Opera S. Bernardi*. Migne, vol. 182, pp. 1134-1142.

written in reference to the festivals of these mysteries and bear traces of having formed the matter of a popular discourse. In the meditation on the Annunciation the peroration runs thus: "Thou shouldst consider then how great is this day's solemnity and be jubilant in spirit and make it a day of joy. . . . To-day is the solemnity of the Eternal Father who this day wedded His Son to our human nature. . . . To-day is the solemnity of the Son's nuptials," and so forth. It is manifestly a preacher's peroration.

Now we know that with the medieval friars the dramatic form of preaching was commonly in favor: they carried the "Representation" principle, so well known in connexion with the Christmas and Easter liturgy of the Middle Ages, into their popular preaching; so that a friar's sermon was in part a homily, in part a dramatic recitative. In the fourteenth century in Italy the sermon was not infrequently accompanied by actual representations of the Gospel story of a very primitive character. Thus in a sermon on the Way of the Cross a veritable procession representing our Saviour carrying the Cross would come to the aid of the preacher. In England, too, some sort of stage representation was used by the friars on certain festivals. A representation (or tableaux) of the Stigmata of St. Francis is the subject of an anti-friar lampoon in the fifteenth century. It is most probable that these primitive spectacular developments were a development of the dramatic recitative such as appears in the *Meditationes*. From this point of view the meditations of our author on the Passion and Resurrection acquire a new interest, and give us a connecting link between the earlier liturgical "Representations" of the Passion, common in many Catholic churches in the twelfth and thirteenth centuries, and the popular Representations connected with the liturgy of Good Friday, Holy Saturday, and Easter Sunday, which came into vogue in the fourteenth century. These were "Plays" properly so-called. They are distinct from the Mystery Plays of the Craft companies, inasmuch as they were directly connected with the liturgical services of the Passion and Resurrection and were of the nature of "a popular devotion" to instruct the audience in the mystery of the day's celebration and to incite them to practical piety. An extremely beautiful English "Repre-

sensation" of this description has been published by Thomas Wright in *Reliquiæ Antiquæ*: similar plays of this sort were common in Italy. Thus on Good Friday, the first scene of a "Representation" of the Passion would follow the Mass of the Presanctified; a second scene would be acted probably on Good Friday evening or on Holy Saturday morning before the Paschal Mass; whilst the third scene, representing the Resurrection, would take place on Easter-day. The connecting link in the development of these popular "Representations" and the Liturgical "Representation" of an earlier date, was the friar's sermon with its dramatic recital of the Gospel stories. These sermons were usually accompanied by some form of extemporized popular devotions; not infrequently there was a procession, during which the people sang appropriate hymns in the vulgar tongue; but the main thing was always the sermon, or rather series of sermons. These popular services continued more or less continuously throughout the day from Good Friday to Easter Sunday; oftentimes they took place in the open air. They continued to be held even after the popular Representations had developed out of them. A survival of the medieval Good Friday devotion is still found at Assisi. Another survival is the devotion of *Maria Desolata* on Good Friday evening and of the crowning of Our Lady after the Paschal Mass on Holy Saturday which still takes place in the churches of the Servite Order. There is, too, the well-known Representation of the Crib, instituted by St. Francis, which still remains with us, though the original liturgical "Representation" of the *Praesepe*, and the later popular Nativity Play, are now things of the past. But to understand the value of these visual representations in the religious life of the Middle Ages, one must see the preaching friar standing near the Crib or the figure of the *Maria Desolata*, and telling the story they represent and telling it in such fashion as to awaken the imagination of the people and to stir their emotion, whilst at the same time imparting solid instruction on the dogmatic and practical significance of the mystery. It can hardly be doubted that in the *Meditationes Vitae Christi* we have examples of the sort of sermon which the friar preached on such occasions.

FR. CUTHBERT, O.S.F.C.

*Oxford, England.*

**PARISH PRIESTS AND CHRISTIAN BURIAL.**

**T**HE entire ceremony prescribed by the Church for the obsequies of the faithful is calculated to show respect for the body created to the image and likeness of God, the erstwhile temple of the Holy Ghost, and to reflect belief in those three consoling dogmas of the Communion of Saints, the Resurrection of the Body, and Life Everlasting. For these reasons the Church insists that the bodies of the faithful should be buried or entombed; and she has again and again raised her voice in disapproval of cremation or other unnecessary destruction of the body. She insists that the burial or entombment be made in a place set apart for the bodies of the faithful, that it be accompanied by religious rites, and that it be preceded by religious ceremonies, which, whenever possible, should take place in the church.

The legislation of the Church in the matter of Christian burial bears ample witness to her solicitude for the proper burial of her subjects, and her enactments excluding the unworthy from participation in these rites show that she is still of the same mind as when her august pontiff St. Leo the Great gave voice to the expression, "We cannot hold communion in death with those who, in life, were not in communion with us."

The question of admitting the worthy to Christian burial and of refusing the unworthy, of judging between the one and the other, and of acting in doubtful cases, is one that arises from time to time in every parish; while the question of the rights of individual pastors over the funerals of their subjects is one that finds almost daily application.

**I. ESSENTIALS OF CHRISTIAN BURIAL.**

Christian burial, according to Canon 1204, consists in bringing the body to the church, holding the funeral services over it in the church, and entombing the body in the place legitimately appointed for the burial of the faithful departed.

These three parts of the obsequies are all accompanied by appropriate prayers and ceremonies, as prescribed by the Roman Ritual. The custom of holding the services at the house, and thence proceeding to the place of burial, is repro-

bated by the S. Congregation of Rites,<sup>1</sup> and considered an abuse which should be prudently abolished. We see from the Roman Ritual that the presence of the priest is required for the ceremony of bringing the body from the house to the church, if the ritual is to be carried out in full. We venture the opinion, however, that in rural sections, where great distances are to be travelled, the priest would be excused from thus accompanying the funeral from the house to the church; while, in our cities, the frequency of funerals and often the lack of sufficient number of priests in the parish would permit the omission of this part of the ceremony where the custom does not already obtain.

The second part of the obsequies consists of performing the funeral services in the church, "where the entire burial service prescribed by the liturgy shall take place"—Canon 1215. This service, according to the Roman Ritual, consists of receiving the corpse at the vestibule of the church, proceeding to the altar, before which the corpse is placed, then the celebration of the Mass of requiem, followed by the ceremony of absolution, which must be given by the celebrant of the Mass, unless it be given by a bishop, or the celebrant be a bishop.

The third and last part of the obsequies incident to Christian burial is the entombing of the body in the place set apart for the burial of deceased Catholics. According to Canon 1205, this place should be the cemetery, either solemnly or simply blessed, according to the sacred liturgy. Moreover, the same canon states that, with the exception of residential bishops, abbots and prelates *nullius*, the Roman Pontiff, cardinals, and royal persons, no bodies shall be buried in churches. The priest who conducts the obsequies in the church has not only the right but the duty, except in case of grave necessity, of accompanying, himself or by a substitute priest, the body to the place of burial. This obligation apparently only binds in case the cemetery belongs to the parish, since in the mind of the common law of the Church each parish possesses its own cemetery. Moreover, even though the cemetery belongs to the parish, grave necessity, according to Canon 1231 § 2, excuses from this obligation. Such necessity would be, for

<sup>1</sup> 27 April, 1873; n. 3291.

example, physical inability on the part of the priest, distance from the church to the parish cemetery, or a continued custom of long standing introduced for serious reasons.

The Church has ever insisted not only on her right to possess cemeteries, but also on the obligation of Catholics being buried in the Catholic cemetery. When, according to Canon 1206, this right of the Church to possess cemeteries has been violated and there is no hope of this right being recovered, the local Ordinary should see to it that the public cemeteries be blessed, if the majority to be buried in them be Catholics, or at least that a separate part be reserved for Catholics, which section should be blessed. If even this concession cannot be obtained, it is required that the grave of each Catholic be blessed.

## II. DEPRIVATION OF CHRISTIAN BURIAL.

Having seen in what Christian burial consists, we proceed to the question of those to whom it is to be accorded and to whom it is to be denied. Canon 1239, after stating that ecclesiastical burial is to be denied those who die without baptism, and that catechumens who through no fault of their own die without baptism, are to be reckoned with the baptized, enunciates the principle that all baptized persons are to be granted ecclesiastical burial, unless they are expressly deprived of it by law.

Whence we see that baptism, at least baptism of desire, is a condition *sine qua non* for ecclesiastical burial; for unless one has been signed with the seal of faith, he should not seek to repose amongst the faithful. This canon, therefore, excludes from Christian burial even unbaptized infants of Catholic parents. An unborn child, however, may be buried with the mother in consecrated ground.<sup>2</sup>

The following Canon, 1240, gives the different headings which bring deprivation of ecclesiastical burial, unless, in every case, signs of repentance have been given before death.

1. Notorious apostates and those whose membership in a schismatic or heretical sect is a matter of notoriety. Hence it is evident that the fact that the unfortunate had lapsed into apostacy or that he was a heretic or schismatic must be a matter

<sup>2</sup> Cf. Ojetti, n. 3702; II Plen. Council Balto., par. 390.



of public knowledge, with such attendant circumstances that in nowise can it be covered or excused by law.<sup>3</sup>

Under this heading the canon includes members of Masonic sects and other societies of that nature. Whence notorious membership in any of the Masonic rites or public membership in any organization whose trend is similar to Freemasonry brings about exclusion from ecclesiastical burial.

By virtue of this law, two facts are necessary to bring about deprivation of Christian burial, viz.: apostacy, or membership in an heretical or schismatic sect, or forbidden society, and notoriety as to the aforesaid affiliation.

2. The next class includes excommunicates or those under interdict, after a condemnatory sentence has been pronounced against them by the ecclesiastical judge. The legislator in this case does not distinguish between *excommunicati tolerandi* and *vitandi*, but simply requires that the excommunication must have been inflicted by ecclesiastical sentence. Hence an *ipso facto* excommunication, as such, would not debar one from Christian burial, unless this excommunication were followed by a condemnatory sentence of the ecclesiastical court.

3. The third class to be refused the privilege of ecclesiastical burial comprises suicides. The deliberate taking of one's own life is a grievous offence against the Fifth Commandment. Wherefore, unless between the time of the placing of the act with intent to do away with oneself and the moment of death, the unfortunate give some sign of repentance for his deed, he must be refused Christian burial. It cannot be denied that suicide is a sign of insanity; but unless corroborative evidence of insanity can be adduced, we cannot always say that the suicide was not in his right mind when he took his life. Such evidence would be the attestation of friends, acquaintances or witnesses as to previous actions on the part of the unfortunate which would prove insanity, or the statement of his physician as to his mental condition. The Holy Office has declared that when a doubt arises in such a case, recourse should be had to the Ordinary. But if, upon investigation, the fact of insanity is proved, the suicide is to be given ecclesiastical burial with all the solemnities. If the doubt as to insanity still re-

<sup>3</sup> Cf. Can. 2197, § 3.

mains after investigation, the unfortunate may be given the benefit of the doubt and allowed Christian burial, omitting, however, all solemnities (such as music, funeral sermon, etc.). If, lastly, investigation produces no proof of insanity, the suicide is to be denied ecclesiastical burial.<sup>4</sup>

4. The next class to be denied ecclesiastical burial are those who die in a duel or from a wound received in a duel. Fortunately amongst us the custom of duelling has never obtained. Suffice to say on this subject that three things are necessary to constitute a duel, viz.: it must be fought with deadly weapons; must be by mutual agreement, and must be in settlement of a quarrel. If any of these three conditions be lacking, it would not constitute a duel; and death or mortal wound received therein would not exclude from Christian burial.

5. Those who have ordered cremation of their bodies are debarred from the last rites of the Church. This legislation is clearly in view of the respect in which the Church holds those bodies which have been temples of the Holy Ghost and which are destined for a glorious resurrection. If, however, one who has already ordered cremation, should retract this order before death, he is to be given Christian burial. It may also happen that a person is cremated entirely against his orders or wishes. The Holy Office has declared (15 December, 1866) that in such a case ecclesiastical rites may be given both at the house and at the church, but not at the place of cremation. Moreover, the officiating priest must do what he can to prevent scandal, e. g. by making it manifest that the deceased did not order cremation and that this disposition of his body takes place contrary to his wishes.

6. The sixth and last class of those who are deprived of ecclesiastical burial is summarized under the heading of "other public sinners". This division, because of its wide extension, presents the greatest difficulties. By the term "public sinners" it is understood that the person is living a sinful life and that he be notoriously guilty of formal sin, e. g. those publicly engaged in sinful occupations, or those publicly known to be sinning against justice, or those who live notoriously

<sup>4</sup> Cf. *Collectanea de Prop. Fide*, n. 1605.

scandalous lives, or lastly those who are publicly known to have habitually neglected their Easter duty.

Those comprised in these six classes are to be denied Christian burial, unless, says Canon 1240 § 1, "before death they gave some signs of repentance". The usual marks which would indicate repentance would be the calling for a priest, or the recitation of prayers, especially the act of contrition, kissing the crucifix, or making the sign of the Cross. If these or similar signs of sorrow for sin are given, even though the subject may die before the arrival of the priest, he has a right to Christian burial; nevertheless, as an Instruction of the Holy Office of 6 July, 1898, states, all ceremony and solemnity should in this case be avoided. Moreover, since, with the possible exception of those who have ordered cremation, there is an element of notoriety in all the above-mentioned categories of those to whom ecclesiastical burial must be denied, care should be taken that the public be informed of the death-bed repentance of any one of these when they are buried with the rites of the Church. Thus danger of scandal is avoided.

According to Canon 1240 § 2, if in any of the above cases there be a doubt, the pastor should, if time permit, consult the Ordinary. If the doubt cannot be clarified, Christian burial should be given; due steps, however, being taken to remove scandal, by making known to the people the favorable circumstances in the case and the duty of charity toward the deceased. It may be apposite to quote here from the Second Plenary Council of Baltimore, par. 389, where, after giving the different classes of those who have no claim to the burial rites of the Church, the Fathers of the Council conclude: "In doubt let the Ordinary be consulted, if possible; otherwise, however, let judgment lean toward leniency and mercy. This we especially counsel whenever the deceased, having been overtaken by a sudden death, had no time for repentance; since, according to the norm of law, '*odia sint restringenda*'."

### III. OBLIGATION OF ECCLESIASTICAL BURIAL.

While Christian burial is considered an honor which the Church bestows on her faithful children as a tribute to their fidelity, it must be looked upon as something more than this, and is not to be reckoned as a mere privilege which may be

accepted or rejected at will. In proof of this we have Canon 1215 and Canon 1239 § 3. The former determines that, unless prevented by a grave cause, the bodies of the faithful must be transferred to the church, where the funeral services shall be held. The latter canon states that all baptized persons shall receive ecclesiastical sepulture, unless expressly deprived of it by law. To remove all doubts of this obligation, we read in preceding canon, 1205, that the bodies of the faithful must be buried in a cemetery, solemnly or simply blessed, according to approved liturgical books. Hence we see the duty of fulfilling the three constituent elements of Christian burial, viz.: transfer of the body to the church, funeral services in the church, and burial in a consecrated or blessed place.

It may happen that the deceased had requested or his relatives desire the obsequies to be performed in the church, but seek to have the burial in a place other than a blessed or consecrated cemetery, e. g., in the public burial ground. Here we are to be guided by the clear legislation of the Third Plenary Council of Baltimore, nn. 317, 318, which, after stating that the Fathers of this Council deemed it advisable to mitigate the rigor of previous decrees on this matter, proceeds with the enactment that, in places where there is a Catholic cemetery, a pastor is not allowed, without the express permission of the Ordinary, to bless a grave in a public cemetery, nor may he perform the obsequies in the church over a corpse which he knows is to be buried in the public cemetery; except in one of the three following cases, viz.: (1) converts whose non-Catholic family have a lot in the public cemetery; (2) Catholics who have owned a lot in a public cemetery prior to the year 1853, when the first ecclesiastical legislation was taken against these cemeteries in the United States; (3) even Catholics who since this date have purchased a family plot in the public cemetery, provided it be clearly evident that they were ignorant of this law when they acquired the ground. Outside these three cases, no priest in a place where there is a Catholic cemetery is allowed to bless a grave in a public cemetery or officiate at the funeral of one to be buried in a public cemetery.

## IV. BURIAL OF NON-CATHOLICS IN A CATHOLIC CEMETERY.

On the other hand, it may happen that Catholics seek to have their non-Catholic relatives buried in their family plot in the Catholic cemetery. On this subject we have two answers of the Congregation of the Holy Office and a decree from the Second Plenary Council of Baltimore. To a query as to whether it is allowable to bury non-Catholics in the "*sepulchra gentilitia*" (for want of the English equivalent we leave this term in the original Latin) of their Catholic relatives, the S. Congregation replied, 30 March, 1859, that all efforts should be made to discourage the practice; if, however, it could not be prevented without danger of scandal, it might be tolerated. The Second Council of Baltimore (389), interpreting this response, states that, according to the mind of the Holy See, the remains of non-Catholic relatives may be buried in the "*sepulchra gentilitia*" erected for Catholic families. That this statement of the Fathers of the Second Council of Baltimore requires some qualification, it would appear from a subsequent response of the Holy Office, dated 4 January, 1888, in which, referring to this decree, it is stated that the tolerance permitted is merely a passive tolerance and is only allowed to prevent greater evils.

As to the definition of a "*sepulchrum gentilitium*", we shall quote verbatim from Sabetti-Barrett: "Both from the word *ædificantur* (the term used by the Council of Baltimore in connexion with this subject) and from the common interpretation of a family sepulchre, it seems to be a vault, properly ornamented, and not simply a part of a lot walled in by marble and decorated with flowers or shrubs."<sup>5</sup>

Whence it would appear that there is no warrant in law to permit the burial of non-Catholics in an ordinary grave in a Catholic family plot, nor in a grave walled in by brick or cement, nor even to bury non-Catholics, who are not relatives of the owners, in a Catholic mausoleum. The only concession which the law therefore seems to give, is to permit the burial of non-Catholics in the family mausoleums of Catholics related to them by blood or marriage; and in this

<sup>5</sup> Cf. Sabetti-Barrett, edit. 27, § 973, Quest. 3.

case it is only a passive tolerance which may be given, in order to prevent greater evils.

#### V. CHURCH OF THE FUNERAL.

Our next consideration in the matter of Christian burial is the church of the funeral. This is set forth in Canon 1216 § 1: "The church to which the body is to be brought for the funeral is by common law the parish church of the deceased, unless the deceased legitimately chose some other church for the funeral." The same canon adds that, if the deceased was a member of several parishes, the parish in which he died has the prior right.

That the funeral should take place from the parish church of the deceased is but fitting. For the pastor who was to him in life a spiritual shepherd, should be the one to perform the last rites over him in death. An exception to this rule is made in Canon 1221, in favor of professed religious, and novices, who are to be buried from the church or chapel of the institute, unless, in the case of a novice, another church has been selected. The same canon also accords to servants who live in the religious house the same privilege of being buried from the chapel or church of the house. According to the next canon, except in the case of seminarians who, if dying in the seminary, are to be buried from the seminary chapel, rules that all others dying in a religious house, such as guests, or students of a Catholic boarding school or college, or patients of a Catholic hospital, should be buried from their own parish church or from the one which they have legitimately chosen.

#### VI. ELECTIVE SEPULTURE.

As for the choice of the church of the funeral, only the person himself can choose, unless, according to Canon 1226, he had commissioned another to make the selection for him. Relatives or friends, unless thus commissioned by the deceased, have no right to choose a church in preference to the parish church, and their selection is null and void. The only case in which, without special mandate, relatives may choose the church of the funeral is that given in Canon 1224. Here we find that children, i. e. boys under fourteen years of age and girls under twelve, have no right of choice, and that their

parents or guardians may select the church of their funeral, and this even after the death of the child. Canon 1227, moreover, legislates that the clergy are strictly forbidden to induce any person to make a vow or promise to choose a particular church and such promise made through the persuasion of one of the clergy renders the choice null and void.

In the case that the deceased chooses some church other than the parish church, it is incumbent upon the relatives to give satisfactory proof of this fact, and the parish priest of the deceased has a right to demand this proof before he permits the body to be taken elsewhere for the funeral. Likewise, it would seem that the pastor of the church which has been chosen would be obliged to have some solid proof of this fact before accepting the funeral. Moreover, if he be a priest endowed with a sense of clerical etiquette or of respect for the rights of others, courtesy would require that, even if proof be given, he refrain from acting until he had considered the matter with the parish priest of the deceased. Such manner of action would do much toward averting dissension among the clergy in the matter of funerals, as well as set a good example to the faithful in the matter of the respect they owe to their own pastors. Apropos of this subject, condemnation too severe cannot be laid against those clergymen, few in number, let us hope, who, taking advantage of dissension in neighboring parishes, lose no time in informing the malcontents of the privilege, given them by the common law of the church, of selecting some other church for their funeral services. Thus they fan the flames of dissension and perpetuate wrangles.

We have said that some proof must be given of the selection of a church other than the proper parish church. According to Canon 1226 § 1, the fact of a choice having been made or of some one having been commissioned to make this choice may be proved in any legal manner. Such proof would be, for instance, a statement made in writing and signed in the presence of a notary, or in writing and signed in the presence of two witnesses, whose signatures likewise appear on the document, or even an oral statement, if made seriously in the presence of *disinterested* witnesses who could attest to the fact.

Diocesan statutes can issue regulations as to the nature of the proof required, provided they do not take from the faithful the freedom of choice given by the common law of the Church, and provided again they do not come into conflict with the provisions of Canon 1226, which says that any legal proof is sufficient. Thus the statutes cannot refuse to accept all oral proof; on the other hand, the testimony of relatives may be refused, on the ground that they are perhaps not always disinterested witnesses.

Although the law recognizes the choice of another church, we must not forget the rights of the pastor of the deceased. By virtue of his position as shepherd of the flock, he possesses rights over each member of the flock; these rights the law most jealously guards.

Canon 1236 specifies that, whenever one of the faithful is buried from another church, a certain portion of the funeral offering called the "*portio paroecialis*" should be paid to the pastor of the deceased. This is due him out of respect for his position. The next canon states that the amount of the "*portio paroecialis*" is to be determined by diocesan statute. Formerly the amount due the proper pastor was called the "*quarta funeris*", i. e. one-fourth of the funeral offering. This term, however, has been done away with by the new Code and it is left to the Ordinary to decide the amount of the "*portio paroecialis*". Therefore, since the law does not restrict him, the Ordinary may determine more than one-fourth if he see fit. And again, according to the same canon, if the parish church and the church selected for the funeral be in different dioceses, the amount due to the proper pastor is to be regulated according to the statutes of the diocese in which the funeral is held.

It frequently happens that, after a body has been duly buried in consecrated ground, the relatives desire to transfer the corpse to some other lot in the same cemetery or even transfer the corpse to an entirely different consecrated cemetery. On this point we have the clear legislation of Canon 1214: "No body that has been laid to final rest may be exhumed without the permission of the Ordinary, which permission shall never be granted if the body cannot with certainty be distinguished from other bodies." Wherefore, if the place of burial is certain and



if good reasons are advanced for its transfer to some other consecrated plot, no difficulty presents itself; it is merely a matter of obtaining the necessary permission of the local Ordinary. This permission is required because the cemetery is under his jurisdiction and there is likewise included under the same jurisdiction the bodies in the cemetery.

A more difficult hypothesis, however, would be presented if, after a Catholic had been given ecclesiastical burial, his immediate relatives were to lapse into heresy and seek to have his remains exhumed and transferred to a non-Catholic or public cemetery. Such a procedure would be, of course, absolutely foreign to the spirit of the Church, the nurse of the souls of the faithful and the jealous guardian of their bodies. The Ordinary could not but oppose such a request. If, however, the relatives become contumacious and invoke the civil law, those immediately in charge of the cemetery and the Ordinary are confronted with rather loose civil legislation.

Under the laws of this country the right of removal of a dead body from one cemetery to another is governed by no universal rule. In some states removal of the dead is covered by statute. Where the statute does not hold differently, each case must be considered on its own merits, having due regard to the interest of the public, the wishes of the decedent, and the rights and feelings of those entitled to be heard by reason of relationship or association.<sup>6</sup>

At all events, the consent of the proper municipal authority has been held essential for changing the place of interment.<sup>7</sup> Owing moreover to considerations of public health and welfare and respect for the dead, the courts are reluctant to permit the removal of a body after burial.<sup>8</sup> Likewise the presumption against the right of removal grows stronger with remoteness of connexion with the decedent, and the court has always the right to require a reasonable cause for removal and reinterment. Since the presumption of law is against removal, there seems to be required a unanimous desire on the part of the next of kin to overcome this presumption. Hence a disagreement on

<sup>6</sup> *Wilson vs. Reed*, 74 N. H. 382; *Pettigrew vs. Pettigrew*, 207 Pa. St. 313.

<sup>7</sup> *Weld vs. Walker*, 130 Mass. 422.

<sup>8</sup> *Thompson vs. Deeds*, 93 Iowa 228; *Gardner vs. Swan Pt. Cemetery*, 20 R. I. 646.

the matter amongst the immediate relatives of the same degree of relationship to the deceased would strongly disincline the courts toward permitting the transfer. But, as has been previously stated, there is no general rule in our civil code on this point and each case must be considered in equity with due regard to existing circumstances.

This brings up the interesting point of civil law regarding dead bodies in general. A dead body, according to the common law, is not property in the strict sense and has no commercial value. Although the custodian of a dead body has a legal right to it, this is at best but a quasi-possession, acquired solely for the preservation and decent burial of the body.<sup>9</sup> This quasi-possession is given according to the relationship to the deceased, e. g. in the case of the death of a husband or wife the primary right to possession of the body and control of the burial is in the surviving spouse.<sup>10</sup> If there be no surviving spouse, this right is in the next of kin, in order of their relationship to the decedent, modified as it may be by reason of circumstances of special intimacy with the deceased.<sup>11</sup>

Passing from the question of right to that of duty, we find that there is a duty to bury the body of a deceased person. This duty, at least when the deceased is a close relative, as parent or child, devolves upon the next of kin in the same order as does the right to possession of the body.<sup>12</sup> So likewise by common law if a pauper dies, it is the duty of him under whose roof the body lies to see that the body is decently buried; and when the owner of some estate dies, it is the duty of the executor, especially when there is a testamentary disposition, to attend to the proper burial of the decedent.<sup>13</sup>

As to the manner of burial, both sanitation and sentiment require that there be some effective, decent, and orderly disposition of dead bodies; and nowhere amongst civilized peoples is permitted the unsanitary, haphazard and often disgusting disposal of corpses which sometimes obtains amongst the uncivilized. The civil law, however, does not require any

<sup>9</sup> *Renihan vs. Wright*, 125 Ind. 536; *Larson vs. Chase*, 47 Minn. 307.

<sup>10</sup> *O'Donnell vs. Slack*, 123 Cal. 285.

<sup>11</sup> *Wynkoop vs. Wynkoop*, 42 Pa. St. 293.

<sup>12</sup> *Patterson vs. Patterson*, 59 N. Y. 574; note 14 L. R. A. 85.

<sup>13</sup> Note 14 L. R. A. 85.

particular mode of disposing of the dead, provided the method is sanitary and decent. The whole trend of modern legislation on the matter tends, however, toward sanitation, respect, and solemnity, and due regard for the survivors. Thus our civil code guards the health of the public, and protects the feelings of the survivors; while the demand for respect and solemnity of final interment shows a hearkening back to the ages when the Church instilled into barbaric minds respect for the temple of the Holy Ghost and with fitting solemnity consigned to the earth those bodies destined for a glorious resurrection.

To summarize the law on Christian burial, we see that the Church desires that the remains of all faithful Catholics be accorded Christian burial, which consists in bringing the body to the church, the obsequies in the church, and burial in consecrated ground; that, when there is a question as to whether the person be worthy of Christian burial, the deceased is to be given the benefit of the doubt; that the Church never permits Christian burial to those who are known to have been up to the moment of death heretics, schismatics, or members of a Masonic sect; that finally, while all Catholics are to be buried from their parish church, the faithful may nevertheless, with certain restrictions, select the church of their funeral; but that even then the rights of their own pastor must be respected.

In conclusion, the thought may here find place, that the pastor who is careless in the observance of the rubrics of the obsequies, who at the house of death and at the funeral is harsh and unsympathetic with those in affliction, may find to his chagrin, when other members of the family die, that they have chosen some other church for the funeral. While the priest who carefully observes the sublime rubrics of the Catholic burial service, who shows paternal sympathy to those into whose home the hand of Death is stretched, has won the lasting friendship of his people and has proved himself a worthy minister of that Church, which like a pious mother affectionately honors the bodies of her faithful children even after death, and with sacred ceremonies deposits them in a hallowed place, there to remain in her tender care until, at the trumpet call of the Archangel, the bodies and souls of the just unite to appear before the throne of the Eternal Judge.

JAMES H. MURPHY.

*Buffalo, New York.*

## VOCATIONS TO THE PRIESTHOOD AND THE RELIGIOUS LIFE.

IN the Church's new Code of Canon Law there is a considerable amount of legislation which intimately touches the laity as well as the clergy. One such point is the question of vocations; and for two reasons it may not be out of place to dwell on it here. First, there is current a view which has to be considerably modified; and secondly, vocations are sometimes lost or needlessly endangered, through well-meaning Catholics acting in a way which is not approved of by the Church.

And so in this paper we shall endeavor to set out what are the constituents of a vocation—using the word as applying not only to the priesthood but to any form of religious life; and in the second place we shall examine, both in the light of worldly principles and of those enunciated by the Church, some of the objections which not a few parents make when they hear that their children are thinking of consecrating themselves to God.

Many of us will remember the controversy that waxed so hot when Canon Lahitton in 1909 published his book, *La vocation sacerdotale*. In it he defended the view that for a person laudably to begin the training for the priesthood, fitness for the priestly state and a right intention were all that were required. This opinion was strongly contested; more was demanded by not a few who were well qualified to judge on this matter. These held that a vocation to the priesthood was something more special than this. There should be felt, they said, an "interior drawing" or "attraction of the Holy Ghost": an "interior motion" which came from God and which for the most part could be discerned only by the enlightened spiritual director. These things were not merely clear proofs of a vocation, but without them there could be no certainty that it existed; and moreover, as a consequence, when these interior motions and attractions were not felt, a person was not justified in entering for the priesthood.

The work of the French priest was sent to be examined by the authorities in Rome; and the reply came back all in favor of the principal opinion contained in the book. The approbation contains the following remark: "[A vocation to the

priesthood] by no means consists, at least necessarily and according to the ordinary law, in a certain interior inclination of the person or promptings of the Holy Spirit to enter the priesthood. On the contrary, nothing more is required of the person to be ordained, in order that he may be called by the bishop, than that he have a right intention and such fitness of nature and grace—evidenced in integrity of life and sufficiency of learning—as to give a well-founded hope of his rightly discharging the office and the obligations of the priesthood.”

This teaching has been incorporated in the new Code. We are told in Canon 1363 that only those are to be admitted to a seminary whose character and intention (*indoles et voluntas*) afford hope that they will with constancy and with fruit serve in the ministry of the Church. No mention is made of these special interior motions and attractions; hence if the person is rightly disposed and has the character we should deem necessary in a priest, he may be received and be allowed to commence his training. And this would seem applicable to the religious life in general; for Canon 538 reads, “There may be admitted into religion *any* Catholic, who is not prevented by a legal impediment and is motivated by a right intention and is suited for bearing the burdens of religious life”.<sup>1</sup> Right intention and fitness are the only conditions laid down; and presumably the fitness is to be proved by the novitiate training, which is essentially a test as well as a formation.

And so the controversy which arose some twelve years ago is now authoritatively decided. Obviously this teaching of the Church does not imply that often a vocation is not something more than “fitness and right intention”. For those who have experience in directing souls meet many cases where it is quite clear that God has in a special manner not only prepared particular people for the priestly or religious life, but by a divinely sent attraction has made manifest this purpose of His. But what now is clear, is that this interior impulse of the Holy Ghost need not first be ascertained before a person is allowed to begin the formative training of the clerical or religious life; by all means let him start, if he has the

<sup>1</sup> “In religionem admitti potest quilibet Catholicus, qui nullo legitimo detineatur impedimento rectaque intentione moveatur, et ad religionis onera ferenda sit idoneus”.

two essential requisites—fitness, both natural and supernatural, and an upright intention. Whatever else may be lacking ought very soon, or at least before the irrevocable step is taken, be made apparent during the novitiate or in the seminary.

In point of fact, however, one can go very near to reconciling the views of those who for some time were at variance amongst themselves as regards the constituents of a vocation. For, the “fitness” demanded by the Church is rather an extensive term. In the natural order it might well be expected to cover e. g. (1) a combination of initiative and submission to authority; a submission moreover which goes further than mere external and temporary compliance with the instructions of another: it should approach the attitude of a well-trained child toward its parents; (2) a certain stability and fixedness of purpose in departments of life other than the priestly or religious state; (3) cheerfulness of character and a disposition which enables one to pull well with others; more especially would this be the case where there is question of life in a community; (4) some degree of what, for want of a better word, may be called “spiritual-mindedness”; i. e. the consecrated life must make some sort of appeal to the person concerned; for, though the service of God does and must entail sacrifice voluntarily accepted, a distaste for the religious life cannot in itself indicate that the living of such a life is the holocaust which He demands; (5) health, intellectual fitness, and all that is covered by the word “*mores congruentes*” of Canon 974.

Those who would make further demands and who would say that there is needed in addition an interior drawing, or a mysterious something which is to be discerned only by the spiritual expert when examining the case in the confessional, ought really to be satisfied. For, the presence of the qualities just enumerated would surely indicate a preparation intended and helped by God in a special manner; and the “right intention” would seem to be sufficient proof that there is the “interior drawing of the Holy Ghost”; else how account for its being there? As we shall see later, the mere fact that one can possibly show the natural growth of a vocation is no proof that this is not from God, for He intends it to grow according to ordinary psychological principles.

Here we must call attention to an Instruction sent in August, 1915, by the Congregatio de Religiosis to the heads of all religious orders. It dealt with the increase in the number of those who were dispensed from their vows and allowed to return to the world; it gave a masterly summary of the causes which lead to this forsaking of the religious vocation; and amongst such causes it mentioned, with much emphasis, the fact that some were allowed to take their final vows who had not the *divinus afflatus* which constitutes a vocation. At first reading, one might naturally infer that much more is required than mere fitness and a right intention; for a *divinus afflatus* implies more than this. It at least suggests the "interior drawings and movements of grace" of which so much was said at the time of the controversy on the signs of a vocation. But in reality this is not so certain. For the qualities which we mentioned above as being included in the "fitness" would be ample indication that God was the author of the good work; that, in short, there is the *divinus afflatus*. The Congregation is calling attention to the search made for subjects who, though unsuitable, will yet bring material advantages to the Order concerned—influence, wealth, a good name, an efficient addition to an overworked staff, etc., etc. By emphasizing the need of a *divinus afflatus*, over and above these purely natural and material considerations, the Congregatio de Religiosis can hardly be said to have had in mind, or in any way to have touched the controversy we have mentioned.

A few remarks naturally suggest themselves here before we pass on to the second part of our paper.

1. In the majority of cases a "vocation" is a free act of choice—made of course with the aid of grace. Generally it is not a mysteriously concealed seed to be discovered and classified only by the expert gardener—though enlightened direction is always useful and sometimes necessary. It seems likely that the faithful do not think of a vocation in this simple way. Since they have not well-defined views on the subject, they would benefit by instruction which is based on the Church's teaching.

2. It would seem that what is said in the text books of moral theology on the distinction between a "general" and a

"particular" vocation, needs to be slightly revised; for such distinction is based on the necessity of these "interior motions and drawings of the Holy Spirit", which however are not mentioned in the new Code. In one who has the suitable qualities, the "right intention" is the only "drawing" that is required; it is a movement of the Holy Ghost in the same degree as is any other good and meritorious resolve.

3. This view that a vocation is, in its essentials, nothing more than a free acceptance on the part of a suitable person, of an invitation made to all men, accords with the teaching of our Lord. For His invitation to a life of virginity is perfectly general and is addressed to all alike: "He that can take it, let him take it," He says without any restriction. (He previously noted that the choice is due to a grace which is not given to all alike. "All men take not this word, but they to whom it is given.")<sup>2</sup> The same is true of these other words of the Master, "If any man will come after me," etc.; where the cost is left free to all to pay, if they will to do so. This is also the salient feature in St. Paul's teaching. After admitting the lawfulness and the need and the sacramental character of marriage, he says of voluntary virginity, "I would that all men were even as myself."<sup>3</sup> And the Fathers of the Church are more explicit still. Thus St. John Chrysostom says,<sup>4</sup> "The gift of chastity is given to those who choose it of their own accord". And St. Basil<sup>5</sup> "To embrace the evangelical mode of life is the privilege of everyone." St. Thomas of Aquin<sup>6</sup> expresses the same opinion in more emphatic language: "Even granted that the devil urges one to enter religious life, it is a good work and there is no danger in yielding to his impulses"—a statement which would require a little prudent comment if it were to be mentioned from the pulpit. And it is also worthy of note that St. Ignatius's "third time for making an election" is merely a weighing of motives when no manifestation or impulse of grace is felt.<sup>7</sup>

<sup>2</sup> Mt. 19: 11-12.

<sup>3</sup> I Cor. 7: 7.

<sup>4</sup> Migne, *Patres Graeci*, t. 58, c. 600.

<sup>5</sup> Ibid., t. 32, c. 647.

<sup>6</sup> Opusc. 17, c. 9 and 10.

<sup>7</sup> "De tempore triplici electionis" found at the end of the 2nd "week" of *Spiritual Exercises*. This method of election is to be used "quando anima non agitur diversis spiritibus, et potentiis suis utitur libere et tranquille".



Let us now examine some of the current sayings and principles, so that when occasion arises in a sermon or lecture or in conversation, we may have an answer ready.

1. Perhaps the commonest excuse for a parent's delay in permitting a child to enter a seminary or novitiate is the assertion, "A vocation should be tested". Of course it must. But by whom? Assuredly by those only who are qualified to judge these spiritual matters. Tested, yes; but not crushed out or faced with dangers that it is not yet prepared to meet. We do not expect a young untrained pony to submit successfully to the tests intended for a grown draught-horse. Is it not, then, unreasonable to demand that before any spiritual formation has been received, and before the great truths of our faith have been allowed to sink well into the mind, before the spirit of prayer and of living in the presence of God has been acquired, before the measure of one's strength and of one's weakness has been taken—is it not unreasonable to expect that without this essential preparation a young person of unformed character should face the danger of living in worldly circumstances and of acquiring tastes and habits incompatible with the priestly or religious state? And the Church's law admits in clear terms there is this danger; for Canon 972 reads, "Care should be taken that those who aspire to Holy Orders should, right from their tender years, be received into a seminary"; and Canon 1353 urges all priests, and in particular parish priests, to take especial care that boys who "give *indications* [not *proofs*] of a vocation to the Church, be *shielded* from [not *plunged into*] the contagion of the world."

2. Then again, we often hear that a boy or girl is young at sixteen or eighteen, and cannot know his or her own mind. And yet, not a few parents allow a mere child of fourteen to settle his own career, and in many cases to map out his subjects of study and even to choose where he shall be trained. They do not insist that he have no say in the matter until he is twenty-one. Here too, the instruction just cited above, from Canon 972, shows that the policy of waiting till a child is grown up, before he finally chooses his state of life, is not in accordance with the mind of the Church.

3. And then there are others who are afraid of "the risk of taking vows for life". Yet we do not hear them complaining of the much greater risk of taking a marriage vow, which lasts till death, and which no power on earth can annul once it has been made and the marriage completed. Do the faithful realize the long and careful preparation demanded by the Church before a person takes the irrevocable step of consecrating himself to God? Have they any idea of the course of studies prescribed for every priest, during which an unfitness for his future work ought to become apparent to those who are keenly on the look-out for it? Do they realize, moreover, that in the case of the religious there is not only a postulancy and a novitiate prior to the taking of the vows: but that even the vows themselves are at first only temporary (for three years), thus enabling the religious life to be sampled exactly under those conditions which are to be the normal ones, if the final vows are taken? For the worldly-minded it might be well thus to contrast the preliminary trial of character and of disposition which is made before marriage, with that which is exacted prior to religious profession. Clearly the risk is incurred by the worldling, rather than by the priest or religious!

4. Some calculating parents are afraid of the danger faced by their child through leaving those surroundings which are fitting him for a place in the world. The answer is brief. To a great extent the risk is imaginary; for, in point of fact there are not a few eminent doctors and writers and lawyers and teachers, who tried their fitness for the priesthood, and, finding themselves unsuited, were by no means mentally ill equipped for making a new start in life. A training of character, sound religious principles, and good education—these are not handicaps with which to begin. And here it is not out of place to object very strongly against anyone being stigmatized as a "spoiled priest"; for to use this phrase is to take for granted the very thing that the Church wanted proved, namely, that the person concerned was fitted by God to become a priest. It is wrong therefore to conclude that the cause of the failure to persevere in the priestly training was due to some unflattering cause. There are several saints who passed from one religious Order to another, others who tried several and succeeded in none, others again who started for the priesthood and ended as laymen.

5. Common sense and an application of the principles which rule in other departments of life give the answer to objections which take such form as, "It would break my heart, if my child entered a seminary or a novitiate" (One queries, "Would he never leave home and marry?"); "Good people are wanted in the world" (Yes, but are *you*? is the pertinent question); "There is no need to be in a hurry in these matters; wait a year or two," etc., etc. In their everyday concerns and to advance their worldly interests men and women make use of principles which they refuse to apply when there is question of the service of God.

We may fittingly end with a conclusion drawn from what has been already said. It is quite legitimate to foster vocations by placing children in those surroundings where the idea of a life consecrated to God may easily take root and flourish. For God uses human means to further His purposes. Thus, just as we suggest to a boy, directly and indirectly, what profession he should choose, so we may with due prudence do the same when there is question of the priesthood or the religious life. On this point the laity need from time to time to be enlightened. For they have been known to disbelieve in the genuineness of a vocation, merely because they think they can see the natural causes that lead to the idea taking root and flourishing. Many instances of Saints could be quoted, who by dint of much persuasion at length prevailed on others to enter religion or become priests; one recalls St. Bernard and his brothers; and the opinion of St. Thomas is well known, "Those who induce others to enter religion, not only commit no sin, but merit a great reward."<sup>a</sup> There is no doubt that the Church fully approves of this human coöperation, as is clear from Canon 1353. Why not, then, tell the faithful what are the essentials of a vocation? Why shrink from putting before them the dignity of the priesthood and the privilege of working for God, and the happiness untold of being united closely to Him? Parents will be less unwilling to give back to God the children He has confided to their care; and the young may possibly find themselves asking, "Lord, what wilt thou have *me* to

<sup>a</sup> 2. 2, Q. 189, A. 9.

do?" "What more is wanting to me?" And as the result of prayer there may be formed the stout resolve,

Master, go on, and I will follow Thee  
To the last gasp, with truth and loyalty.

H. B. LOUGHNAN, S.J.

*Melbourne, Australia.*

### SERMONS IN MINIATURE.

WHEN Abraham pleaded for Sodom, he began with an assumption of fifty just men in the city. By successive whittlings of the number, he finally arrived at ten.

The twenty minutes conceded by a modern layman<sup>1</sup> to an ordinary Sunday sermon were finally whittled down to ten.

The Abbé Mullois, noting<sup>2</sup> that the people are easily impressed and love to be moved by an appealing address, but soon forget the emotion they have experienced, argues that "in order to bring them back to the church, we must have sermons of ten, seven, and even of five minutes' duration. The Mass and the sermon together should not exceed half-an-hour." He is obviously speaking of the Low Mass, and accordingly begins where the other homiletic critics leave off—at the figure ten.

"This plan has been attempted," he says. "The experiment was made, and produced the most happy and unexpected results. Intelligent and zealous pastors, distressed at seeing that the greater part of their flock scarcely ever heard the word of God or went to church, established a low Mass, announced as specially designed for the men, with a lecture of from ten to five minutes' duration every Sunday. . . . Crowds flocked to the church, which was sometimes found too small to hold them. Nor was this all: many attended high Mass also, and even went to the confessional; which they had not done, some for twenty, some for thirty, and some for forty years."

He meets the natural objection, "What can be said in ten or seven minutes?" His argument might have rested itself

<sup>1</sup> Markoe, *Impressions of a Layman*, p. 136. Cf. "The Short Sermon" in the *REVIEW* for March, 1922.

<sup>2</sup> Mullois, *The Clergy and the Pulpit*, p. 190.

on the happy results he had previously chronicled. What matters it whether much is said or not, provided much be accomplished? But he does argue the point, declaring that much more can be said in such a brief time than is generally thought, "when due preparation is made, when we have a good knowledge of mankind, and are well versed in religious matters. . . . Have not a few words often sufficed to revolutionize multitudes, and to produce an immense impression?"

When Canon Sheehan was a young priest, his first sermon at Exeter evidently produced such an impression. "He appears," said<sup>3</sup> one of his successors in the curacy there, "to have had the happy knack of seizing upon some particular thought of religious duty. When he had exhibited it and presented it clearly to his audience, he made his bow and retired. They remembered in particular his first sermon. It was on charity; very short, hardly five minutes, it would seem. Yet close on forty years afterward its general outline was almost verbally reproduced by an unlettered woman of eighty-eight, who had heard him deliver it." Apparently, much can indeed be said in five minutes, if the preacher has the "knack" or art to move with ease and certainty within a narrow plot of ground. With splendid argumentation, Wordsworth, in more than one sonnet, pleaded<sup>4</sup> for a more genial appreciation of that highly restricted poetical form. He could say much in fourteen pentameter lines.

A similar testimony is given<sup>5</sup> by Mr. Ralston Markoe: "Some of the best sermons that 'Layman' has ever read were prepared for a Low Mass and were limited to five minutes' time."

Mullois, however, advocated the popular discourse of seven minutes' duration: "In fifteen weeks," he argues, "with a sermon of seven minutes every Sunday, one might give a complete course of religious instruction, if the sermons were well digested beforehand." He appends a footnote here:

<sup>3</sup> Heuser. *Canon Sheehan of Doneraile*, p. 54.

<sup>4</sup> His sonnet beginning with the words, "Scorn not the sonnet", is a marvel of condensation and of felicitous characterization both of the poets who have employed this form of verse and of the peculiar manner in which they used it. He illustrates the fact that much can be said in a few words, albeit in an unalterable mould of rhythm and rhyme.

<sup>5</sup> *Op. cit.*, 137.

"We have chosen the seven minutes' sermon, because experience has taught us that it attracts the greatest numbers." His appeal to experience may be based on personal or local facts, but it is valuable nevertheless.

The argument *ab esse ad posse* is strengthened by the volumes of the Paulists containing a very large number of "Five Minute Sermons". Further strength is found in the wide practice of having such short sermons at low Masses.

In his advocacy of a seven-minutes' sermon, however, Mullois finds a critic in Hood,<sup>6</sup> who comments thus: "This is certainly, to speak in paradox, carrying brevity to its utmost extent." The critic was apparently not aware of the five-minutes' sermon.

What can be said in five minutes? Much, indeed. The proverbial wisdom of mankind is condensed into extremely short sentences. Facts, too, can oft be summarized briefly and withal brilliantly. Perry's dispatch, "We have met the enemy, and they are ours," was long-winded in comparison with Caesar's *Veni, vidi, vici*.

A sermon, however, is not a statement of facts merely, but as well an argumentation thereon, a persuasive application of the inference or moral, an earnest appeal to make the application firm and constant. And so a sermon is naturally longer than a simple statement of facts.

There are occasions, nevertheless, when it may be short and telling. Dean Swift, preaching on the duty of almsgiving, read the text, "He that giveth to the poor, lendeth to the Lord," and his whole discourse—exordium, body and peroration—was comprised in the words: "Brethren, if you are satisfied with the security, come down with the cash!"

Massillon might well have achieved a like telling brevity in his funeral oration over Louis ("the Great"), if, having broken the awe-inspiring silence of the vast congregation with the simple words, "Brethren, only GOD is great!", he had forthwith retired from the pulpit.

In the *Preamble* of his *Texts for Talkers*, Fowler declares his difficulty lay in "gelatinizing" his thoughts into texts, and

<sup>6</sup> Hood, *The Throne of Eloquence*, p. 366, ed. New York, 1888.

<sup>7</sup> Op. cit., 189.

continues: "What was at first a half-dozen pages I have had to distil into a half-dozen lines."

Obviously, the thing can be done. It can be done, argues Mullois, without the least injury to the sermon: "Lop off all commonplace considerations from the exordium, all useless discussions from the body of the discourse, and all vague phrases from the peroration. Prune away all redundant words, all parasitical epithets, using only those that triple the force of the substantive. Be chary of words and phrases; economize them as a miser does his crown pieces."

Conciseness will be the obvious need of a sermon in miniature. The process of lopping off and pruning is neither pleasant nor easy, however; and it supposes both art and energy, both science and patience. For there is always lurking in the background the warning of Horace, *Brevis esse laboro, obscurus fio*. We must be clear, clear at any cost.

The essential of clearness suggests two requisites in the composition. The first is that "happy knack" credited to the young curate at Exeter,<sup>8</sup> "of seizing upon some particular thought of religious duty". *Particular*—literally, *part* of a more general treatment. *Specific*, not general. Cardinal Newman criticized certain French sermons on the ground that they in effect comprised as many discourses as there were points in the division. The skeleton of the miniature sermon should exhibit divisions, indeed, but these should not be coördinated thoughts but rather phases of a single thought, like Browning's star, that could dart "now a ray of red, now a ray of blue".

The second essential is the skeleton just alluded to; for the sermon should not be amorphous, however diminutive it be. As the sermon grows smaller in bulk, it should grow clearer in outline, more crystalline in structure. Like a sonnet, the sermonette should be "a little picture painted well".<sup>9</sup>

<sup>8</sup> Heuser, op. cit., p. 54.

<sup>9</sup> Richard Watson Gilder's sonnet on "What is a Sonnet?" Answering the same question, M. Montagu contends that any subject may be chosen, but that the limitations of the song require that there should be just one clear thought:

"The subject any; but, whate'er it be,  
In one full thought, clear-claus'd, and blemish-free,  
With a beginning, middle, and an end."

Even the poet must have a plan, a definite beginning, middle, end.

Now there is clearly a danger here that the preacher, having only a few minutes at his disposal, may be tempted to "fill in" the time with *talk*—rambling, disconnected, extempore talk. If he yield to the temptation, it will be because he sadly misconceives the nature of the task set before him. The fewer the moments, the more precious they are. "Be chary of words and phrases," M. Mullois well advises; "economize them as a miser does his crown pieces". Who can do this without most careful preparation? The despised sonneteer labors meticulously at the verbal cameo under his hand, and even if the product of his poetic pains be in itself of little worth, he himself is benefited by the training in artistic condensation. It would indeed be an unpleasant experience to find a man zealously pouring water into a sieve. But, as a philosopher once remarked, it would be sadder still to find a man spending his time merely in ridiculing the sieve-pourer.

The sermonette needs preparatory work, and plenty of it. For the sermon which is brief may nevertheless be tedious. "How did you like my sermon?" the Bishop of Oxford once asked George Canning, the famous orator and statesman. "I thought it was short," Canning replied. "I am aware it was short," the bishop said, "but I was afraid of being tedious." Whereupon Canning bluntly replied, "But you were *tedious*, you *were* tedious."

The delivery of the miniature sermon should be a matter of special concern. The three essentials of oratory declared by Demosthenes are here of supreme importance. There must be action, action, action—not merely gestures (in the narrower interpretation sometimes put upon that word), but the emphatic language of pose, bodily movement, voice, eye. And there must be, throughout, that tone of the voice which is called earnestness, or the accent of conviction. Truth must be made to sound like truth. "How comes it", a preacher once asked Betterton, the actor, "that people are so much more interested in plays than in sermons?" "Because", he replied, "the preacher makes truth appear like fiction, whereas the actor makes fiction appear like truth." Accordingly, a formal manner, such as is often employed in reading the parish announcements, or a listless manner, suggesting the idea of perfunctoriness, would be fatal to interest and conviction alike.



Meanwhile, there is the danger of a too rapid enunciation. The preacher perhaps has not found sufficient leisure to write a short sermon, and he is tempted to rush through the longer one. Even if his enunciation be adequately distinct and fairly loud, he should reflect that ordinary folk rarely possess agile intelligences. Rapidity stupefies rather than stimulates. Time should be allowed for the thought to percolate through sometimes dense strata of ignorance, dulness, misapprehension.

Finally, whether the sermons in miniature be of the five-minutes made famous by the Paulists, of the seven-minutes advocated by the Abbé Mullois, or of the eight-minutes illustrated recently by an American priest,<sup>10</sup> we might give attention to the impressive counsel of M. Mullois: "If, then, you wish to be successful, in the first place fix the length of your sermon, and never go beyond the time, be inflexible on that score. Should you exceed it, apologize to your audience for so doing, and prove in the pulpit of truth that you can be faithful to your word."

The sermons in miniature are obviously appropriate for the low Masses. Time presses in our large parishes; for it is consumed in the merely physical process of emptying the church of one large crowd and filling it with another, as well as in the necessary announcements (obscured at times by the injection of much unnecessary announcement) of parish details. Time presses, indeed; but the people need instruction, advice, exhortation. And there is open to the zealous priest both an obligation and an opportunity to employ, with careful art, the resources of the sermon in miniature.

H. T. HENRY.

*Catholic University of America.*

<sup>10</sup> Demouy, *Eight Minute Sermons* (New York, 1918). The sermons vary much in length; e. g., the first sermon contains about 1000 words; the second, 1100; the fourth, 1500. Similarly, O'Keeffe's *Sermons in Miniature for Meditation* (New York, 1919) assigns to "The Pearl Merchant" a page and a half, still less to "The Two Sons", but more than twelve pages to "Christ's Resurrection and Our Immortal Bodies". The sermons are, however, definitely suggested for "Meditation", not for preaching.

## THE SCAPULARS IN CATHOLIC DEVOTION.

IN the June number (pp. 586-591), some general aspects of the scapulars were discussed. In the following pages I propose to treat in particular the six following scapulars: 1. Scapular of the Blessed Trinity; 2. Red Scapular of the Passion; 3. Blue Scapular of the Immaculate Conception; 4. Black Scapular of the Passion; 5. Scapular of the Seven Dolors B. V. M.; 6. Scapular of Our Blessed Lady of Ransom. There will remain for consideration, in the August issue, the Scapular of the Sacred Heart, the Scapular of St. John of God, and some other scapulars, and at the same time the blessing, the imposition, and the indulgences of scapulars.

## SCAPULAR OF THE BLESSED TRINITY.

The faculties to bless and enroll in the Scapular of the Blessed Trinity, when not obtained from the Holy See, are given to the priest who applies to the proper authorities, in the form of a booklet: "Summarium Indulgentiarum a Summis Pontificibus concessarum Confraternitatibus erectis et institutis ab Ordine Sanctissimæ Trinitatis Redemptionis Captivorum divina revelatione fundata a Sanctis Joanne de Matha et Felice de Valois". This permission to bless and enroll in the Scapular of the Blessed Trinity can be obtained from the General of the Trinitarians at the Monasterò in Via Condotti, Rome, or at the Monasterò of S. Crisogono, Trastevere, Rome. At the former monastery resides the General of the Discalced Trinitarians, and at the latter the General of the Calced. The same *facultates* can be obtained from the Spanish Commissary-General residing at S. Carlo, alle Quattro Fontane. Formerly there was some difference in the faculties received, but for some years past the same privileges and indulgences are given with each *facultates*.<sup>14</sup>

Prescinding from the historical question of when the Scapular began to represent the Trinitarian habit, there is no doubt that this Scapular represents, even from its earliest appearance, the habit of the Trinitarians. Hence the origin of the one is the origin of the other.

<sup>14</sup> The Sacred Congregation declared, 27 April, 1887, that the priest who has the faculties for the one can communicate the indulgences of the other also.

The Annals of the Trinitarians relate that St. John Matha, whilst celebrating his first Mass, saw an angel robed in a white garment which was ornamented on the shoulder and the breast with a cross composed of two colors, red and blue.<sup>15</sup> This strange attire was none other than the habit of the order that God had destined him to found. Not only once was this premonition given him; for, still unaware of the mission God was about to allot to him, he betook himself to the life of a solitary. In his desert home he met with the holy hermit Felix, whom God had selected to be his co-laborer in the future religious institute. One day when the two holy men were engaged in a conversation about heavenly things, there appeared suddenly in their presence a stag bearing on its forehead, between the branching horns, a large parti-colored cross similar to the one already seen by St. John Matha. Before the Pope, Innocent III, approved the rules of the new institute, the vision of a similar cross came to him.<sup>16</sup>

The little cross on the Scapular has the same signification as the cross on the habit of the Trinitarian Father, namely, the white represents God the Father; the blue or purple represents the Second Person of the Blessed Trinity, indicating His Love, Humanity, and Royalty; the red represents the Holy Ghost, indicating the fire of Pentecost and the ardor of the Trinitarian for salvation of the souls under the tyranny of the Turk; for that was one of the great objects of the institution of the Order, namely, to redeem the Christian from the slavery of the fanatical Turk.<sup>17</sup> The colors have also a mystical meaning, which has been likewise attached to the Scapular, viz. chastity, mortification, and charity. It will be at once intelligible how important the colors are in the habit or Scapular of the Trinitarian, and not only the colors, but even their position.<sup>18</sup>

<sup>15</sup> *Vera Confraternitatis etc. SS. Trinitatis de Red. Capt.* by Jennyn, pp. 32 and 34.

<sup>16</sup> "Le scapulaire de la très sainte Trinité a été imposé solennellement le 2 février 1198 aux saints fondateurs par le pape Innocent III." *Manuel à l'usage du Tiers Ordre*, etc. R. P. Xavier de l'Immaculée-Conception. Tours. 1912. The habit was given at this date, so the scapular must have accompanied.

<sup>17</sup> Hence the title *Sanctissimæ Trinitatis Redemptionis Captivorum*.

<sup>18</sup> See resp. ad II, S. Cong. Ind., 18 June, 1898, already cited. *A. S. Sedis*, p. 748, an. 98.

The necessity as well as the prominence given the cross has been productive of many abuses in the past, and the Sacred Congregation has been forced to give more than one decision relative to the Scapular of the Blessed Trinity. For a long time the Scapular took the form of one piece of cloth, (sometimes with and sometimes without a string) on which was worked the cross.<sup>19</sup> The fact is that the Scapular must have the real form of a scapular; namely, two pieces of woolen cloth connected by strings. One piece rests on the breast and the other rests between the shoulders. The strings may be of any material, but the color must be white. On the piece resting on the breast there must be the parti-colored cross; the vertical strip must be red, and the transverse strip or bar must be blue or purple. There is no obligation to have any cross on the portion resting on the shoulders. It is well to note that, when used with other scapulars, it must be either the first or last of the group, so that the parti-colored cross may be visible.<sup>20</sup>

Before the year 1895, all those who had been enrolled, when their old scapulars became worn or rendered useless, were obliged under pain of losing all the indulgences and privileges to have the new scapulars blessed by one having the faculty.<sup>21</sup> This obligation no longer exists. By a decree of the Sacred Congregation of Indulgences it was declared that the blessing in the first ceremony of enrolment was sufficient. Hence it follows that this privilege can be availed of by those enrolled before, as well as after, the above-mentioned year.<sup>22</sup>

The legislation regarding the inscription of names must be rigorously interpreted, because the enrolling in the scapular implies at the same time enrolment in the Confraternity. The names of the faithful enrolled may be sent to the Generals' houses in Rome, or, if more convenient, to the nearest monastery

<sup>19</sup> "Exiguum panni albi frustulum, cui parvula crux rubri et coerulei coloris acu intexta est." Resp. S. Cong., "Non lucrari". *Decr. Auth.*, p. 48, n. 60, et *Rescript. Auth.*, p. 20, n. 29.

<sup>20</sup> In the examples I have seen it is always the first of the group lying nearest to the breast and shoulders. This is why it is often referred to as the *last*, because the outer scapular is referred to as the *first*.

<sup>21</sup> Béringer (ed. 1893), "Car, bien qu'une nouvelle imposition faite par un prêtre autorisé ne soit pas requise, cependant tout nouveau scapulaire doit être béni par un prêtre qui en ait le pouvoir." *Les Indulgences*, II<sup>e</sup> partie, IV section, p. 91.

<sup>22</sup> *Facultates*, p. 6. Decr. S. Cong. Ind., 24 August, 1895.

of the Fathers. It is the custom amongst the Trinitarians that the branch houses send to Rome, at the end of the year, the number of the faithful enrolled during the year. There is no obligation to send the names to Rome, since the registration on the books of any Trinitarian Confraternity is sufficient to meet the requirements of the law.<sup>23</sup>

The conditions of gaining the indulgences and privileges are: to be inscribed on the roll of the Confraternity after having been invested by one having the authority; to carry the scapular continuously as an act of consecration to the Blessed Trinity; to recite three Paters, and three Aves, and three Glorias, in honor of the Blessed Trinity. The omission of the works of piety or the prayers does not in itself constitute any sin. Since the disappearance of the Turks as a power to be dreaded by the Christians, the work that the spirit of the Trinitarian urges is the purchase of Negro children exposed for sale in the Eastern markets<sup>24</sup>—a work that is worthy of the truly Christian spirit. Those who wish to assist in this excellent work of charity cannot do better than coöperate with the Trinitarian Fathers, not only in wearing the Scapular and praying for the success of their mission, but by adding whatever material help can be afforded. This latter is the meaning of the clause found at the conclusion of the *facultates*: “Tandem, suo tempore Nobis remittat eleemosynas a fidelibus oblatas, ut in Redemptionem Captivorum expendantur.”<sup>25</sup>

One of the Fathers General has made it very clear that the contribution is not essential for the gaining of the indulgences attached to the Scapular. There are no fasts or abstinences, except those of the Church, imposed on the members of the Confraternity.

With the *facultates* is given the permission to impart the General Absolution at the hour of death to all the wearers of the Scapular, but the permission to erect the Confraternity is not included in the *facultates*. This must be sought for in a special application.

<sup>23</sup> “Il suffit que vers la fin de chaque année le nombre seulement des personnes inscrits durant l'année soit adressé à Rome, Viale del Re 2.” *Manuel* par R. P. Xavier, pp. 123-124.

<sup>24</sup> Vide *Manuel*.

<sup>25</sup> p. 4.

The legislation governing the imposition and blessing, as well as the material to be used in the Scapular, is one with the legislation that I have already mentioned in connexion with the Scapular of Our Lady of Mount Carmel, and the same may be remarked about its substitution by the Scapular Medal. A good deal of latitude is allowed in the choice of color and images or pictures connected with the other scapulars. So long as the substantials are respected, there is no danger of losing the spiritual benefits of their respective confraternities, but the Congregation has made its mind clear that the color and the pictures or images accompanying the Scapular of the Blessed Trinity must be of the prescribed color and image. Any arbitrary variation entails the loss of the indulgences and privileges.<sup>26</sup>

The indulgences and privileges of this scapular are very numerous, and the conditions affixed to some of them are easily complied with. Hence they can become to the faithful a great means of obtaining many favors for the spiritual life.

In order to reduce the list of indulgences and privileges that should accompany every notice about the various scapulars, I shall reproduce the list of indulgences and privileges common to every confraternity. In a note to the *Rescripta Authentica*, the following are given as common to all confraternities and sodalities: a plenary indulgence on the day of entrance; a plenary indulgence at the hour of death; a plenary indulgence on the principal feast of the confraternity; indulgences of seven years and seven quarantines on four feasts of the years selected by the members of the confraternity and approved by the Ordinary; indulgences for the following works of charity, mercy, and piety—presence at Mass, attendance at religious exercises in the Church, preserving and fostering fraternal charity among the faithful, accompanying the Blessed Sacrament when carried in procession, especially to the sick; taking part in procession of the confraternity; attendance at the burial of members of the confraternity and of the faithful generally; teaching Christian doctrine to the ignorant. Finally,

<sup>26</sup> Nihil officere valori Scapularis Imaginum varietatem, dummodo in Scapulari appareat color, forma et pannus, quae omnia ut vere substantialia sunt retinenda, exceptis tamen scapularibus SSmae Trinitatis et Passionis D.N. in quibus etiam imagines propriae sunt necessariae. S. Cong. Ind., 18 June, 1898. *A. Sanctae Sedis*, p. 748, Vol. 30.

the altar at which holy Mass is celebrated for the repose of the soul of one of the members of the confraternity becomes an *altare privilegiatum*.<sup>27</sup>

In addition to these indulgences the scapular confraternities have, as a general rule, their own special ones. For nearly all the principal scapulars plenary indulgences are granted for the feasts of our Divine Lord, of the Blessed Virgin, and of the Saints and Blessed of each particular order or institute. On the principal feast of the order or institute a *toties quoties* indulgence is granted; but as a rule this is not confined to the members alone of the confraternity or to the wearers of the scapular. The conditions attached to each indulgence are to confess, to receive Holy Communion, and to pray for the intention of the Holy Father. In the future, when treating of the indulgences of any of the scapulars or their confraternities, it will not be necessary to refer to these common indulgences, unless there is something requiring special mention; and, unless remarks to the contrary are made, it may be taken for granted that all these indulgences accompany the membership of the confraternity and the wearing of the scapular. Except the indulgence for the hour of death, nearly all are applicable to the souls in Purgatory.

The day for obtaining the *toties quoties* in the Order of the Trinitarians is the feast of the Most Blessed Trinity. To the intentions generally mentioned for which the faithful on such occasions are to pray, is added one for the redemption of captives. A plenary indulgence may be gained by the wearer of the scapular if for each day in the month he recite three Paters, three Aves, and three Glorias, in honor of the Blessed Trinity. The indulgences attached to the Roman Stations may be gained on the days mentioned in the Roman Missal, if the wearer of the Scapular visits the churches of the order or the churches of the confraternities on those days.<sup>28</sup> The altar of each church in which is erected the Confraternity of the Blessed Trinity is privileged *in perpetuum* for all Masses celebrated for the repose of the souls of those inscribed on the register of the Con-

<sup>27</sup> Note n. 5, p. 3 of *Rescripta Authentica*. The above is only a practical summary.

<sup>28</sup> The same legislation applies, as heretofore mentioned, when there is no such church in the vicinity.

fraternity, but this altar must be the altar especially for the Confraternity. All the altars of the church are, however, privileged when Mass is celebrated thereon for the repose of the soul of a deceased member on the day of death, or the day of burial, or on the day when the first intimation of the demise is received. Should any of these days be impeded by a feast of the Church, the indulgence can be gained on the first day not impeded. It might be well to remark that so far the *toties quoties* of the feast has not received the extended indulgence of the feast of the Brown Scapular, already alluded to in the concluding part of the contribution on the scapular of Our Lady of Mount Carmel. For missionaries who wear the Scapular and are setting out to engage in the principal work of mercy of this order, namely, the redemption of captives, there is a plenary indulgence upon the usual conditions.<sup>29</sup> There are very many indulgences of seven years and seven quarantines, of five years and five quarantines, and also of one hundred days, all of which can be gained by the wearers of this Scapular.<sup>30</sup>

#### RED SCAPULAR OF THE PASSION.

The application to bless and enroll in the Red Scapular of the Passion must be made to the superior of the Congregation of the Mission, who is at the same time superior of the Institute of the Daughters of Charity. The Fathers of this Congregation are perhaps better known, at least in English-speaking communities, as Lazarists. The *facultates* is given in a double folio—not in book-form, like so many *facultates* of the older scapulars. The full name of the Scapular is “Scapulare rubrum Passionis, sacratissimique Cordis D. N. Jesu Christi, necnon et Cordis amantissimi et compatiens B. Mariæ Virginis Immaculatae”. In Rome, the *facultates* can be obtained

<sup>29</sup> Or the equivalent work, since the main purpose of the institution of the Order, in so far as works of mercy are concerned, no longer exists, at least in its primitive form.

<sup>30</sup> In a note to the elenchus indulgentiarum in the *Rescripta Authentica* the following from the *Monitum* is noted—“Hinc Romanorum Pontificum paterna sollicitudo erga Confraternitates SSmae Trinitatis, quibus ab exordio suae institutionis usque nunc adscripti sunt reges, principes, dynastae, alique innumeri utriusque sexus fideles, qui in toto orbe terrarum specialem cultum praestantes augustissimo mysterio cum angelorum choro canunt *Sanctus, Sanctus, Sanctus*.” P. 476, n. 35.



from the Procurator General, Monasterò dei Padri delle Missioni, Piazza di S. Apollinare; application may also be made to the Procure de la Maison Mère des Lazaristes, rue de Sèvres 95, Paris. With the *facultates* one receives also the permission to bless the Miraculous Medal (*Médaille Miraculeuse*).<sup>21</sup>

The origin of the Scapular is described in a brief but sufficiently full manner in the *facultates* given. It will be observed that the Scapular has nothing to do with any habit. We must be careful to distinguish between this Scapular and the Red Scapular of the Most Precious Blood, which does not in itself convey any indulgence, but is worn by the members of the Confraternity of the Most Precious Blood, and is used in the initiation ceremony.

On the evening of the octave of St. Vincent de Paul, in the year 1846, one of the Sisters of Charity was favored with a vision in which she saw our Divine Lord holding in His Sacred Hand a scapular of red material, the cords of the scapular being likewise red. On one side of the scapular she saw the picture of Jesus Crucified; at the foot of the Cross were the instruments of His Sacred Passion, and round the picture thus presented were written the words, "Sainte Passion de Nostre Seigneur Jésus-Christ, sauvez nous". On the other side of the scapular she saw the Sacred Hearts of Jesus and Mary. Above the two Hearts there arose a Cross of great brightness. The words above this picture were, "Sacrés Cœurs de Jésus et de Marie, protégez nous". Our Lord also informed her that it was His desire that a scapular, similar to the one she now saw, should be given to the faithful, so that His Sacred Passion should thus be recalled vividly to their minds, and a great love for His sufferings should in this way be spread among them. On another occasion He told the Sister that a great increase of faith, hope, and charity, would be reserved every Friday for those who wore the scapular. "Ma fille, tous ceux qui portent ce Scapulaire recevront tous les vendredis une grande augmentation de foi, d'espérance et de charité."

The Superior General, as is the rule in such cases, did not at first attach any importance to the visions granted to the

<sup>21</sup> A detailed account of the medal and its effects on religious and social life is given in the *Souvenir du Congrès Marial de Rome*. The title is *Manifestation de la Vierge Immaculée en 1830*.

Sister. On his visit to Rome, however, he thought it well to acquaint the Holy Father with the facts of the vision. The Pope, Pius IX, took a more serious view of the incidents and by a rescript of 25 June, 1847, authorized the Priests of the Mission to bless and give to the people the Scapular of the Passion. About a year later the Holy Father, in another rescript, authorized the Superior General of the Lazarists to delegate his powers in the matter of the Scapular to all priests, regular and secular,<sup>32</sup> who should wish to bless and enroll in it.

From the origin of the Scapular and the nature of the visions it is at once apparent that the color of the Scapular is of the utmost importance, and not only the color but also the images or pictures on the two sides. The answer of the Sacred Congregation in the year 1898 leaves no doubt of the mind of the Holy See on these two factors in the devotion.<sup>33</sup> Even when united with the other scapulars, the cords of this one must preserve their color. Amongst all the Scapulars this is the only one that demands that the color of the cords be the same as the color of the material of the principal pieces. It is worth noting, when treating of this matter, that the older scapulars are not concerned about the cords or strings of the scapulars, for the simple reason that in the original scapular there were no cords or attaching strings; there was simply an opening in the garment to admit of the entrance of the head of the wearer, hence the little importance of the material or color of the cords in the scapulars properly so called.

In the *facultates* there is no mention of inscription of those admitted to the Scapular. The inscription is not at all necessary, because the wearing of this Scapular is a mere devotion and does not signify membership in a confraternity.

Besides the indulgences mentioned above for the day of investiture and the hour of death, there is another plenary indulgence, namely, all the wearers of the Passion Scapular who meditate for a short time on the Passion of our Divine Lord, every Friday, can, if they receive Holy Communion on that

<sup>32</sup> The *facultates* gives 21 March, 1848, for both Rescripts. This is the date of the granting of the powers of delegation, although in the narrative the dates are as above.

<sup>33</sup> The answer of the S. Congregation of Indulgences has been already given in treating of the Scapular of the Blessed Trinity.

day, or, for valid cause, if Communion is postponed to the following Sunday, gain a plenary indulgence. There are several partial indulgences; if the wearer of the Scapular receive Holy Communion and during the meditation on the Passion recite five Paters, and Aves, and Glorias, he will receive an indulgence of seven years and seven quarantines; if he meditate for half an hour each day on the Passion, three years and three quarantines; if, each time during the day he kiss the Scapular, saying, "Te ergo, quaesumus, famulis tuis subveni, quos pretioso sanguine redemisti," or its equivalent in French, he gains an indulgence of two hundred days.<sup>34</sup>

Accompanying the *facultates* there is an excellent drawing of the Scapular as revealed to the holy Sister, so that there may be no doubt of what is required in the formation of the Scapular.

#### BLUE SCAPULAR OF THE IMMACULATE CONCEPTION.

The indulgences and the privileges attached to the devotion of the Scapular of the Immaculate Conception of the Blessed Virgin, commonly named the Blue Scapular, have made this Scapular very popular; indeed, the magnitude of the indulgences and privileges has given occasion for much discussion. Not a few times have men competent to judge in these matters (after deep and prolonged research) given their judgment in favor of the claims of the Scapular.<sup>35</sup> A more than interesting example of the inquiries is to be found in the booklet with which is imparted the *facultates* to bless and enroll in this wonderful Scapular. The *facultates* of which I speak is entitled, "Manuale ad usum Sacerdotum qui facultate benedicendi Scapulare caeruleum in honorem B. Mariae V. Immaculatae, a P. Praeposito Generali CC. RR." And, as the title page announces, in the booklet are to be found certain documents regarding the history of the Scapular, together with a catalogue of the indulgences annexed to the devotion. Al-

<sup>34</sup> The French equivalent is given in the *facultates*—"Nous vous en prions, Seigneur, secourez vos serviteurs que vous avez rachetés par votre précieux sang." I am not aware of any reason why the equivalent in any language would not suffice for the indulgence.

<sup>35</sup> Vide art. in *Monitore Ecclesiastico* (by Cardinal Gennari), Vol. X, Par. 2, Anno XXIII, Fasc. 9; 30 November, 1898. The Latin translation is found in the *facultates*.

though there is a confraternity at present attached to the devotion, it was not always so. Leo XIII <sup>86</sup> in the year 1894, 18 September, raised the membership to the dignity of a first sodality; hence the reason of the admonition on the second page about the inscription of the names.<sup>87</sup> To facilitate the registering of those who become members a little book specially adapted for the purpose can be obtained from the same place, namely, from the Casa Generalitia, Monasterò dei Padri Theatini, Chiesa di San Andrea della valle, Rome. This book when complete with names can easily be forwarded to the Casa Generalitia or to the nearest confraternity.<sup>88</sup>

The history of the Scapular is interesting and seems to have come into being with the habit that was to be the distinguishing mark of a new spiritual family in the Church.

The venerable servant of God, Ursula Benincasa, foundress of the Oblates and Recluses of the Congregation of the Theatines, in an ecstasy on the Feast of the Purification of the Blessed Virgin, saw the Blessed Mother, who was holding in her hands the Holy Child Jesus. Round the Blessed Mother was gathered a choir of angels, all of whom wore the same dress or garments as the Blessed Virgin herself—a long white garment; and over this was worn a mantella of light blue color. The Blessed Mother thus addressed Ursula: "Now indeed you may cease your weeping, for your sighs are to be changed into the purest joy. Listen to what Jesus, whom I hold in my arms, my Jesus and your Jesus, will say to you." The Holy Child Jesus then told her to build a hermitage for thirty-three virgins, who should live as recluses under the patronage of the Immaculate Conception of His Blessed Mother, and the habit of the Sisters should be similar to the habit that she now saw worn by the Blessed Mother and the accompanying angels. In following the counsel given her, she should gain great graces

<sup>86</sup> "Les fidèles qui le reçoivent ne sont pas obligés d'entrer dans une confrérie ou une association pieuse: il n'est donc pas nécessaire qu'ils se fassent inscrire sur un registre." Béringer, II<sup>e</sup> partie, III<sup>e</sup> sect., p. 409 (ed. 1893).

<sup>87</sup> "In Archisodalitatem cum solitis privilegiis perpetuum in modum erigimus atque instituimus." P. 28, *Facultates. Actae Sanctae Sedis*, Vol. 27.

<sup>88</sup> There is no necessity to forward the names for the mere wearing of the Scapular, but to participate in the spiritual advantages of the Confraternity it is necessary. There is a response of the S. C. I. in this strain. Cf. Béringer, *Les Indulgences*. The Monasterò of the Fathers is No. 3 Via Chiavari, close by the church.

not only for herself but for others. The venerable servant of God was emboldened to intercede for the faithful that they, too, should have an opportunity of gaining such great favors as well as the protection of the Immaculate Conception of God's Mother on condition that they should live chastely according to their state in life, and carry with them the Scapular of the Immaculate Conception. Subsequently, in another vision, she saw angels passing hither and thither scattering broadcast little scapulars of colors corresponding to the color of the habits of the new sisterhood.

After this vision she and her community began to make and distribute little scapulars to which was given the name, "Blue Scapular of the Immaculate Conception of the Blessed Virgin". Beginning thus in the city of Naples, the devotion soon spread and the wonderful spiritual fruits of the devotion were noticed on all sides.

The connexion of the Theatine Fathers with the devotion arose from the fact that they were the spiritual directors of the Hermitage. Hence to them was committed the power of blessing and enrolling in the Scapular of the Immaculate Conception.<sup>39</sup> On 19 September, 1851, Pius IX gave the Theatine Fathers the permission to delegate all priests, both secular and regular, to bless and enroll in this Scapular.<sup>40</sup>

The object of the devotion is that the morals of the times be reformed and that perverse men may return to the better life. No special prayers are commanded, but it is suggested that some kind of mortification would be very efficacious to obtain the purpose of the devotion; this, however, is left to the prudence of a wise director of souls. As to prayers, it is suggested that an efficacious way of satisfying the requirements of the membership of the Sodality would be to recite the Beads of the Immaculate Conception. The *facultates* to bless and indulgence the beads is given with the *facultates* for blessing and enrolling in the Scapular. In addition to this it is required, for the gaining of indulgences, that the soul be free from the guilt of mortal sin; that there should be some practice

<sup>39</sup> Clement X on 30 January, 1671. Clement XI granted several indulgences.

<sup>40</sup> In the same Brief it is also decreed that the suffrages may be offered up for the souls in Purgatory.

of the virtues; that there be a perseverance in this state by performing works in honor of the Immaculate Conception of the Blessed Virgin.

To gain the indulgences and privileges one must carry the Scapular on his person and in the manner heretofore described. The Scapular must be made out of woollen cloth, and the color, as can be seen from the nature of the vision, is strictly of obligation. The image or picture of the Blessed Virgin, which is seen so often on one of the pieces of the Scapular, is not of obligation, but is permitted in order to encourage devotion to the Immaculate Conception. The peculiar permission is given of delegating a priest who has not the *facultates* to enroll one who has the *facultates*; the second permission of delegating a priest to impart the General Absolution *in articulo mortis* to the members of the Sodality is common to all the scapulars. The Directors of the Confraternity, wherever it is canonically established, can *ipso facto* bless and enroll, impart the General Absolution and delegate another priest to give this Absolution, keep a register of his own which he does not send to Rome, participate in all the indulgences and privileges of the *Archisodalitas Primaria* in the Church of San Andrea della valle, Rome.

The indulgences of this Scapular are worthy of special mention. First of all I may state that it has all, or nearly all, the indulgences and privileges that we find in common with the other scapulars. Secondly, it has the indulgences attached to the Roman Stations, as prescribed in the Roman Missal; which may be gained by visits to the churches of the Theatines and complying with the required conditions, and it is well to remember that in those places where there is no church of the Theatines the indulgence can be gained by visiting any other church where there is an altar to the Blessed Virgin. This condition holds good for all the following indulgences. The wearers of the Scapular can also gain the indulgence of the Seven Basilicas, twice in the month, by visiting the church of the Theatines; likewise, they can gain the indulgence of visits to the Holy Sepulchre and the Holy Land, twice in the month, under the same conditions; moreover, they can gain the total indulgences of the Basilicas of Rome, of the Portiuncula, of Jerusalem, and of St. James in Compostella, by reciting six

Paters, six Aves, and six Glorias; the indulgences of the Basilicas and the Portiuncula and Jerusalem can be gained *toties quoties*.<sup>41</sup> To gain this latter indulgence no other prayers are necessary than those mentioned; neither is it necessary to approach the sacraments for this intention. The prayers are to be offered in honor of the Blessed Trinity and the Immaculate Conception of the Blessed Virgin, for the extirpation of heresies, the triumph of the Church, peace and union amongst Christian princes.<sup>42</sup> The indulgence for the fast of one day in the year mentioned in the *facultates* and for which there is a plenary indulgence under the usual conditions, is not for the Scapular members alone, but may be obtained by any of the faithful. A rather singular privilege belongs to the Carmelite Sisters or Nuns, namely, they can gain all the extraordinary indulgences and privileges of the Scapular of the Immaculate Conception without wearing the Scapular.<sup>43</sup>

#### BLACK SCAPULAR OF THE PASSION.

Owing to the missionary labors of the Passionist Fathers, their Scapular is well known among the faithful, and particularly in English-speaking countries where their work has been crowned with more than ordinary success. This Scapular would realize best of all the description given by many writers as to the origin of the scapulars; for, in the beginning there seems no intention of the habit ever becoming a scapular; and it was the desire of the people to participate in the great works of the Passionist Fathers that gave birth to the so-called Black Scapular of the Passion. The *facultates* can be obtained from the General who resides in the Monasterò dei Padri Passionisti, SS. Giovanni e Paulo, Rome. Needless to remark, the same *facultates* can be procured from the Superiors of Provinces, or their representatives. I need not here remark, at any length, that the *facultates* of all the scapulars are subject to the same restrictions that have been already mentioned when

<sup>41</sup> S. Cong. Indulg., 31 March, 1856. — "Indulgentias Urbis Basilicarum Portiunculæ, Jerusalem, et S. Jacobi Compostellæ *toties quoties* acquiri posse, et quocumque loco preces fuderint."

<sup>42</sup> "Sufficere sex tantum Pater, Ave, et Gloria recitari, easque applicabiles etiam esse animabus in Purgatorio degentibus."

<sup>43</sup> St. Alphonsus enumerates five hundred and thirty-five indulgences, besides innumerable partial indulgences, all attached to the Blue Scapular of the Immaculate Conception.

treating of the Carmelite Scapular. The booklet containing the *facultates* is entitled "Facultates et Ritus benedicendi Scapulare Nigrum Passionis Coronas Quinque Vulnerum D. N. J. C. cum elencho Indulgentiarum".

The origin of the habit of the Passionists is briefly related in the accompanying *facultates*. St. Paul of the Cross, before he had conceived any idea of becoming the founder of a spiritual brotherhood, had received Holy Communion in the church of the Capuchin Fathers, and was wending his way home when an ecstasy seems to have come over him. In a vision he saw himself clothed in a black garment, and on the left breast of the garment he noticed the white cross with the name of Jesus traced in white letters, both of which were afterward to be the distinguishing sign of the followers of Saint Paul of the Cross. An interior voice spoke to him thus: "This sign shows what purity and spotlessness should characterize the heart that bears the name of Jesus written thereon". Sometime afterward the Blessed Mother appeared to him clothed in a dress similar to the one in which he had in the vision seen himself clothed. This decided his future vocation. The Scapular follows the habit of the Passionist as far as it can. On the black background there appears the badge, consisting of a white worked Heart surmounted by a cross; inside the ambient of the Heart there are written the words *Jesu XPI Passio*, and underneath the inscription appears the representation of the Sacred Nails. Generally the whole badge is surrounded with the two branches of palm and cypress, also indicative of the Passion.<sup>44</sup>

The wearer of this Scapular is not really a member of the Confraternity, although he partakes of the spiritual benefits of the Confraternity. It is expected from him that he should have a special devotion to the Passion of our Divine Lord; and for this end it is recommended daily to recite the Beads of the Five Wounds. To this recitation there are attached several indulgences. Accompanying the *facultates* to bless and enroll

<sup>44</sup> In other examples there is the same central figure, but round the Scapular are signs of the Passion, namely, Chalice, Crown of Thorns, Pillar, and Towel of Veronica, and at the extremity or lower hem is written "Sit semper in cordibus nostris". The monogram is Greek and Latin signifying "Passion of Jesus Christ". It is well to remark that, notwithstanding an impression fairly common, it is not sufficient to wear this Scapular in any way save the one recognized for other scapulars.



in the Scapular there is also permission to bless and indulge the beads mentioned. The priest who enrolls any of the faithful in this Scapular has no obligation to forward the names of the enrolled to any register.<sup>46</sup>

Among the indulgences worthy of notice is the one of forty days for all works of mercy, charity, and piety, accomplished by the wearer of the Scapular, recalling at the same time the Sacred Passion. The Feasts of the Passion of Our Blessed Lady and St. Joseph are the days of plenary indulgence. The indulgences granted to the visiting of the churches may be gained on any of the seven days immediately preceding the Feast, and the same applies to the days of the octaves. It seems, however, that only the indulgences of the Feast of St. Paul of the Cross and the Feast of St. Joseph are applicable to the souls in Purgatory, because these alone are mentioned in the *facultates*. The summary of the indulgences was declared authentic, 10 May, 1877.

#### SCAPULAR OF THE SEVEN DOLORS B. V. M.

The origin of the Scapular as a vehicle of the indulgences and privileges of an order or congregation to those who are for some valid reason prevented from wearing the entire habit has been traced by, at least, a few writers back to the scapular and habit of the Servants of Mary, or, as they are now better known by the one word, *Servites*.<sup>46</sup> It is not my intention to enter, even remotely, on this question, which might introduce historical discussion. The older historians of the Servite Order make the assertion and I give it as recorded: the members of the household of the Servite communities who were not able, or were not allowed, to wear the entire habit openly, began to wear the habit secretly under their ordinary clothes.<sup>47</sup> The inconvenience of this proceeding is at once apparent, so the habit was gradually diminished until the Scapular represented the habit and could easily be worn under one's clothes. It is easy to imagine the further process of diminishing the large Scapu-

<sup>46</sup> As in the case of the Blue Scapular, the registration may give a right to further indulgences. In the Spanish author already mentioned of *Los Scapularios* it is laid down as of obligation.

<sup>46</sup> See article on Scapular by Fr. Hilgers in *Catholic Encyclopedia*.

<sup>47</sup> *Annales Servitarum B.M.V.* Giani—"sub aliis indumentis occulte deferre".

lar into the smaller one for those to whom (and we must admit they were many) the larger scapular would be little less than intolerable, if not impossible. An explanation of this kind is acceptable to many for a double reason, that it has an element of evolution in it and, secondly, it does away with anything in the character of a supernatural origin.

That the Scapular of the Servants of Mary must have been exceedingly popular in the early days of the institution of the Order can be gauged from the origin attributed to the habit itself. The narrative can be briefly summarized thus: Whilst the seven rich Florentine merchants who had vowed themselves to the service of Mary through her Dolours were engaged at their nightly prayers, the Blessed Virgin, more splendid than the sun, and not without indications of her eternal beatitude, stood before them holding in her hands some garments indicative of sorrow. She was accompanied by a heavenly throng, some of whom held in their hands garments of mourning. One held a book of which the title was "The Servants of Mary", the printed characters being decorated with golden rays; another of the throng was standing with a palm. The holy men were affrighted at this wonderful vision, but the Blessed Mother spoke reassuringly to them. "I am she whom you have so often importuned in your prayers, and I am here to tell you that I have chosen you to be the first of my servants, so that in my name you may go forth to cultivate the Vineyard of my Son. Behold the manner of the garments in which I wish you to be clothed; this habit signifies by its dark color the grief I suffered in the Death of my Beloved Son. You, therefore, having cast aside the many-colored garments of the world, will not experience any difficulty in wearing for my sake these garments of mourning which shall be to you a perpetual memory of the sufferings of my heart. Receive also this Rule of Saint Augustine decorated with the title of 'My Servants', and receive also this palm significant of the eternal life that you so ardently desire."<sup>48</sup>

When we consider the sacrifice made by the seven Founders of the Servites, the immense reputation they had justly acquired for sanctity, and lastly the origin of the habit of their new brotherhood, we need not marvel at the popularity of the

<sup>48</sup> L. c., Lib. I, p. 10.

habit, or anything that should represent it. We know as a matter of fact that around the order grew the most powerful influences in civil life. The number of those seeming to share in the spiritual benefits of the Servites was phenomenal, and amongst them were emperors, kings, princes, and noblemen of every rank. Hence, that the Scapular of the Servites should give us a tolerable account of the origin of the scapular devotion, as we know it, no one is inclined to question. This much can be said without trespassing on the domain of debatable scapular history.

The *facultates* can be obtained from the General of the Servite Fathers, on application to the Monasterò dei Padri Serviti, Piazza di San Nicolà da Tolentino. Some time since they were to be obtained at the Chiesa di San Marcello in Corso, but the Casa Generalitia is now at the former address. The booklet conveying the *facultates* bears the title of "*Ritus Benedicendi Parvum Habitum et Coronas Septem Dolorum B. Mariae Virginis cum elencho Indulgentiarum.*" It is almost superfluous to remark that it is necessary to have the names of those enrolled inscribed in the register of the Confraternity of the Seven Dolors, where such is canonically erected, or to have them sent to the nearest monastery of the Servites. A decision was given by the Sacred Congregation, on one occasion, that the Confraternities where the proper devotions were not practised, were not recipients of the indulgences and privileges of the Confraternity. This, however, need not disturb anyone sending names, for, at intervals, a *sanatio* is asked, and in any case those sending the names to any recognized Confraternity have fulfilled the letter of the law. The color of the Scapular must be black, and formed according to the requirements already mentioned.<sup>49</sup> The condition of gaining the indulgences and privileges is the wearing of the Scapular. The *toties quoties* indulgence for the Feast of the Servites is gained on the Feast of the Dolors, the third Sunday of September, with the same restrictions as heretofore mentioned; and the same conditions must be fulfilled.<sup>50</sup> In the churches where the Con-

<sup>49</sup> The image of Our Lady of Dolors frequently appears on one of the pieces, but is not of obligation.

<sup>50</sup> In some of the little books treating of this devotion, it is written that all the indulgences can be gained by visits to the parish church. That is not so in regard to the *toties quoties*.

fraternity is erected, a solemn Mass can be sung on the Feast of the Dolors, although the Feast may have been transferred, so long as the feast for which the transferring has taken place be not a double of the first class or another feast of the B. V. M. The many indulgences attached to the Beads of the Seven Dolors are not confined to the wearers of the Scapular, but can be gained by any of the faithful who comply with the requisite conditions. The devotion to the sorrows of the Blessed Mother is one of the subjects for special prayer to gain the indulgences. The *Salve Regina*, the Litany of the B. V. M., and the *Stabat Mater*, are all indulgenced for the members of the Confraternity. All the indulgences are applicable to the souls in Purgatory. The plenary indulgences, as also the partial indulgences, are very numerous, and amongst the former are the indulgences attached to the Roman Stations. There appears no necessity to have the names registered on the same day as the enrolment, at least for validity.<sup>51</sup>

#### SCAPULAR OF OUR BLESSED LADY OF RANSOM.

Once so well known in English-speaking countries, one rarely hears of the Scapular of Our Lady of Ransom, except in those parts where the Fathers of the Blessed Virgin Mary of the Redemption of Captives have monasteries, although one of the best known saints of this Order, so fertile in saints, was an Englishman, namely, Saint Serapion, Martyr. The Fathers are better known by the title of Mercedarii. One cannot participate in the indulgences of the confraternity or order unless one is inscribed on the register of the confraternity; hence, when enrolment has taken place, it is of obligation to have the names inscribed. The *facultates* can be obtained on application to the General at the Church of San Adriano a Foro Romano, or to any of the superiors of provinces. In the *facultates* there are the permissions to bless the candles of Saint Raymund Nonnatus and the oil of the martyr Saint Serapion. The same restrictions as to exercising the *facultates* in the places where there are convents of the Fathers of the Order are mentioned.

This Scapular, like the Scapular of the Dominican Order, is white and of wool and it bears the cross of Aragon. This indi-

<sup>51</sup> This condition is mentioned in Migne's *Confrérie*, vol. 50, p. 898.

cates the origin of the habit of the Fathers, as well as of the Scapular.<sup>52</sup>

On the Feast of Saint Lawrence, 1223, Peter Nolasco who had been up to that time a warrior in the army of James, King of Aragon, was clothed in the habit of the Order of the Blessed Virgin for the ransom of the captives in the power of the Saracens. He was the founder of this new order; and at his profession assisted the two most remarkable men of the time, namely, the King of Aragon and Saint Raymund of Pennafort, then General of the Dominicans. To the three vows of the religious life a fourth was added, namely, to remain in captivity for the slaves if there were no other means of gaining their freedom from the Saracens. The habit was the white habit of the Dominican Fathers, and the Cross that adorned the habit was the cross of the King of Aragon. The example of the Saint was productive of much fruit and those who could not follow the rule in all its rigor were desirous of sharing in the spiritual merits of such a work of mercy, and so they eagerly sought participation in the order, which was obtained by wearing what represented the habit of the Mercedarians, which in due time became the Scapular of the Blessed Virgin of the Ransom of Captives.<sup>53</sup> The Scapular reproduced the significant colors and distinctive features of the habit; hence the Scapular that we have to-day.

The conditions to gain the indulgences are: to wear the Scapular when it has been duly imposed by the proper authority; to have the name inscribed on the register of some canonically erected confraternity. The Scapular has been richly indulged by many of the Popes, notably by Alexander VIII and Pius IX. The *toties quoties* is granted for 24 September, but the *facultates* err in placing the time for gaining indul-

<sup>52</sup> On one of the pieces appears, usually, the image of Our Lady of Ransom; on the other, the arms of the Order. The Cross of St. John of Jerusalem is on a red ground; underneath, the Cross is parti-colored, viz., red and yellow bars. The whole is surmounted by a ducal crown—all these details are not of obligation.

<sup>53</sup> On the first expeditions made into the territory of the Saracens four hundred captives were liberated; and a new spirit infused into the Christian princes. The first Confraternity was erected in Barcelona, 7 January, 1246. The aims of the members are in these days to release souls from the slavery of sin, to visit those imprisoned, and to help as far as possible those held in servitude amongst pagans, i. e., by prayer and almsgiving.

gences from First Vespers till sundown. The pious custom of the Seven Saturdays has a plenary indulgence under the usual conditions. To this order also belongs the Corona of the Twelve Stars indulgenced for seven years and seven quarantines, also for other minor indulgences. Those of the Confraternity who cannot be present in their own churches for the Benediction (with plenary indulgence) on the days appointed, can receive the same in their parish churches, provided the usual ceremonies be observed. The privileges and indults in favor of the members are the same as those already mentioned in connexion with the more important confraternities. Pius X has granted a plenary indulgence to each of the Seven Saturdays wherever they are celebrated with the proper solemnities. All the faculties and indulgences of Missionary Orders have been granted to the Mercedarii. A summary of the Indulgences can be seen in the *Rescripta Authentica*, pages 483 to 489, n. 36.

P. E. MAGENNIS, O.C.C.

*Rome, Italy.*

[TO BE CONCLUDED]

### JUSTITIA, VERITAS, AND URBANITAS.

JUSTITIA and Veritas were tramping along a hard and dusty road. They were very old and bent with years, and they leaned heavily upon their staves as they went slowly on their way.

"I feel the end cannot be long," said Justitia. "My strength is failing and my breath is getting shorter—but ah! the joy of rest when the end does come!"

"Yes, yes," assented his old companion, "I know how you feel. It really does seem we have lost our way. We should never have left our celestial home. We thought we knew the way to our earthly thrones to reign supreme; but though here and there we can boast of some great conquest, what a tiny thing it is we have achieved!"

"And nowhere have we any fixed abode," added Justitia. "It was always so. You remember, Veritas, long years before our Master came, one of my early disciples prayed for the deliverance of two cities, if I could find him but ten loyal

subjects. But alas! there were not even ten, and you recall the destruction by fire that followed?"

"Aye, aye," exclaimed Veritas; "it is a sorry task you've had. Why, I wonder, had you not more success? You were always so eloquent and passionate and convincing. You brought such courage and hope to the unfortunates, and appealed so boldly and forcibly against the arm of tyranny and might. You—"

"Words, words, words," dolefully interrupted his companion; "so easy to speak, beautiful to hear, to read, to write; but human nature, my friend, is hard to attune."

"Still it has not been all in vain," urged Veritas. "Have you not many who are a lasting testimony to your work and a credit to your teaching?"

"All too few," answered Justitia. "Abraham and the patriarchs and prophets in distant times—the Baptist and apostles and martyrs for our Master. But what a cost! What a price to pay! And it is true I have embodied my teaching in a society of world-wide dimensions. But it is all too little. Children play with my name in every petty game and quarrel, and men of years of experience make it the one central object around which every war is waged. Every one invokes me, appeals to me, demands his rights in the name of Justitia. Thus am I used by all classes of men in support of both good and evil. Yet here I am, isolated and alone, abandoned by those I would befriend, if only they would let me, if only they would enlighten their minds and consciences by my word and rule."

"I know, I understand," said Veritas. "For have not I too been similarly treated? But grieve not, Justitia, your enemy has not yet gained the day."

"My enemy!" exclaimed his companion whose eyes lighted up with indignation. "Might is my enemy, and, confess it, Veritas, in this world it holds the sceptre. The man of influence is the man whose power arises from his position, his wealth, his natural gifts. The high and mighty rule the world; they have their subjects at their mercy; they are themselves the supreme court of appeal. I am impotent before them."

"Nay, forsooth, not impotent," remonstrated Veritas. "You have left on record the rules of moral rectitude. You have stamped it in living experience, in the consciences of men. You have seen it shine forth in the great life of our Master and in the lives of those loyal disciples who throughout all ages look up to you to learn and live your rule."

"It is not of these I am speaking," said Justitia. "Heaven reward those whom earth denied! I speak of those who know me, who have heard my voice and understand my word, who proclaim me publicly before men, who study and appraise me in theses and the science of principles, who stand in the grave position of authority, and whose lives are a damning contradiction. Harken you, Veritas, and I shall tell you some of the causes of the terrible travesty of my rule which we witness around us."

"I know them, Justitia, for so do these same causes lead men away from me. It is courage that fails them, the courage which loyalty to us demands. Human friendship and position are preferred before us. And you know we do at times demand great things of men—now and then, self-sacrifice and suffering to the extreme degree; but they are not all as brave and courageous as the Baptist."

"That is indeed true," added Justitia. "Men are cowards. They will be loyal to those who have equal power with themselves, and who can vindicate their rights when violated. They will be loyal and just to those who can retaliate; but what of those cases, too numerous alas! which need me most, where men are deprived of their native rights and whose every means of appeal and redress have been shattered by man's selfish tyranny? And I cannot reach them. Cowardice stays the hand of my rule. Men become weak tools in the hands of others, the victims of intrigue, the prey to sycophancy, meting out their tender mercies to their own sheepish followers, bought over by earthly bribes to overlook a crying need or glaring injustice." Justitia paused a moment somewhat overcome by his reflections, and then mastering his feelings went on more slowly.

"Self-interest has done this," he added. "The desire for gain and to stand well in the estimation of others. A loyal subject of mine, you know, is seldom a pleasing and popular



man. Aimable, benevolent dispositions may well carry a man through ordinary affairs. But where I am concerned, they won't count at all. I will not have injustice cloaked with the semblance of charity."

He stopped suddenly and, turning round on hearing the approach of footsteps, beheld a stranger following them closely. The stranger was a young man of cultured appearance. He drew near and, bowing low with respectful politeness, observed that he had overheard the last remarks of Justitia and begged to be allowed to accompany them a short way on their journey.

"'Tis the privilege of age," he said, "to extol the past and bewail the evils of the present. And yet, O Masters, may I venture to remark that the days past, present, and future, are and will be comparatively as bad or as good. But come, what was the subject you were discussing so earnestly?"

He walked on between the two venerable old men, measuring his pace with theirs.

"We were bewailing the lack of justice in the world, particularly among those who wield authority and human power."

"Ah," exclaimed the stranger. "'Tis a subject of everlasting interest. And pray, how do you account for its absence?"

"Friend, injustice is rooted in the selfishness of human nature."

"True, but all is not selfishness. And as for charity, which I seemed to hear you make a sham as I approached, surely it is no mere semblance to assist the poor, to relieve the sick, to give employment to able and willing hands. Come, charity is the grand social virtue."

"Aye," said Justitia. "It is a splendid field afforded by poverty for the exercise of your so-styled social virtue. But listen, sir, this kind has coëxisted with the utmost injustice to those who have been its victims. Instead of being a remedy, it has become merely a palliative. Benevolent societies and charitable institutions have condoned the evil without uprooting it. What it amounts to is this; they seem to say of the poor, 'I love the poor. I will gladly help them with charitable donations. I always give as generously as I can, poor creatures!' But what they do not say is this: 'The poor must be kept poor; they must not be allowed to raise themselves. I

will not remove the causes of distress, though I will relieve the distress. I will help the poor to relieve their misery; but I will not help them to rise above it.' You know, sir, this policy has been adopted, in disguised forms, not only where the poverty is material destitution, but also where it is destitution of what is moral right. It is not charity; it is the most uncharitable attempt to escape the obligations of justice. Better be candid and strike your neighbor openly, than cast upon him a false sympathy or approach him with pretended good-will."

"Nay, good Master," said Urbanitas, for so he was called, "the problem of adjusting society to equality is insoluble. One part of society will always come out on the top and the others must go under. 'Tis the law of life. And I, for my part, shall cling to the top."

"And upon the top," added Justitia, "devolves the greatest responsibility and there sounds the call for the exercise of justice. But it is not a socialism of perfect and universal equality I am urging. It is rather the principle of moral equality, the principle that each individual shall count for one personality and for no more or less than one. This is the cry of the world to-day, and it looks to the ruling powers to set an example. Whether it be a nation or an individual, it is one personality and as such it must be treated. But alas! my friend, who regards his fellowmen as an *alter ego* and deals with him, as far as may be, as he would deal with himself? Where is the man who can break away from his narrow shell and from the binding circle of selfish advisers, who can rise above his own personal predilections, and in spite of dazzling bribes and obsequious snares, will mete out justice to his enemy under his feet?"

"A noble aspiration!" exclaimed Urbanitas, "but permit me to observe, it is an ideal world you dream of, whereas in fact it is a world of contradictions in which we live, a world of moving masses of struggling creatures, pushing and squeezing forward, and if you do not squeeze too, you must go under and be trampled to death. I reverence your excellent ideal; but I know human nature and have learnt to accommodate myself to its conditions, to scheme amongst schemers, and, not to put too fine a point on it, to water down the strictures of both

Truth and Justice, which, may I venture to remark, are too lofty to reign in their integrity in this world."

"Such is the compromise of the world!" sighed Justitia. "The double and impossible service! There is *no* compromise between Justice, Truth, and worldly wisdom."

"Not worldly wisdom only," explained Urbanitas; "unless by worldly you understand even the Christian world as well. Christian institutions, I grant, are our greatest guides and checks; but even they cannot live unspotted and intact in the world. Human prudence and strategy enter into the heart of the Church, and ambition and greed spoil the pages of its history. Influence and favor, you say (and 'tis true), gain the day in the governments of nations, in the army, in business, in the workshop. But they find a place in the Church too, where intrigue and design win posts of honor, and self-interest and favoritism play their part in its government. Why disguise the fact or seek to cover it over? You know the intrigue and nepotism and ambition of past years. So now, the Court, both civil and ecclesiastical, has its own partisans, and it is humanly impossible not to presume upon the merits of the favored and not to be blinded as to the merits of others. But both have a wondrous art of innocent display; both excel in the subtle diplomacy which turns a lie and deceit into the utmost sincerity of purpose."

"That is not universally true," objected Justitia, "though, to my sorrow, it ever stains the onward path of my Church. Lack-a-day! 'tis this which has brought me to the brink of the grave. Friend, you know me not. But long have I waited for the Kingdom of Justice among men, and my heart is weary and aches for the loyal few who endure in utter helplessness oppression by the high and influential, by those too whose insignia of office render them immune from earthly justice. Only a faith in the final adjustment of affairs before the Divine Tribunal can save these from despair."

"And you, O Master," said Urbanitas, turning to Veritas, "are silent. What hope, pray, may you have?"

"Friend," replied Veritas, "my companion's fortune is my fortune. Our interests are united, and united we stand or fall here below. Cowardice, self-interest stay the hand of both Justice and Truth. And now so little do these two reign that

the defence of either often means martyrdom to the defender. Let a man rise up and tear aside the semblance of Justice and Truth, and boldly expose its hollowness by direct reference to the perfect standard, and his words fall upon deaf ears, or he is at once a fanatic, eccentric, unworthy of serious thought; or if his Truth and his Justice show power, then he is put away, deprived of every means of appeal and redress. All men need to follow the dictates of these two, but woe to those who rule the destinies of nations, who rule the Kingdom of Christ on earth, whose sacred calling demands sacred obligations and who cower before the stern unyielding voice of Justice and Truth, and follow the easier way."

"Permit me, good Masters," said Urbanitas. "You are both overexacting. The blaze of Justice and Truth is too much for mortal eyes. You must clothe your ideals in flesh and blood, dress them in fitting colors and ingratiate them among men. They are meant for society, and society is an intricate and delicate organization. Justice and Truth must be adapted therefore, and the methods are many and various. Design, diplomacy, tact—they all come necessarily to our aid. It is like a game we play, though serious enough. If I move here, you move there; and so on. And I'll tempt my friend to move where I want him. A little silver or glittering gold are tempting baits, and I thus buy many strings to my bow."

"And are there no rules of the game?" asked Justitia. "These two great virtues are meant for society, but they are not pliable to our whims and fancies. They are enthroned above them all, and issue their irrevocable orders independently of self-will. They are not to be adapted, be made to fit society. It is society which is to be adapted to them."

"But pray," argued Urbanitas, "it is only amidst society that we find justice, and it is therein that it arises."

"The origin of Justice is found behind the world of men, in the mind of God. 'Tis true, we discover it among men. It is written over the wickedness of their conduct. It is a word from our own souls spoken through what men call conscience. Though as to what in detail is just or unjust men may not all agree, there are certain acts which are undoubtedly known as unjust and it is of these I have been speaking. It is these that I denounce—it is these which men persuade them-

selves they do not see—not only the open violations which inflict themselves upon the moral sense, but those which are not so public and which cannot be brought to light because the victims are powerless. Refinement and culture dislocate the arm of earthly justice, and the courtesy and diplomacy of Court suppress what is against itself; and if it sins, it sins, it thinks, in good taste. Yet the greatest vengeance of heaven will be not against the publicans and harlots, not against the murderers, robbers, and open violators of respected law; but against the secret agents of misrule, the lying duplicity of rulers in high places, the polished leaders of profane urbanity.”

“Nay,” protested Urbanitas, “you magnify the weaknesses of the high and influential. Again I repeat, ’tis not an ideal world, and nothing short of a social disturbance amounting to a revolution unparalleled in history would change the ways of the world, secular and religious.”

“My Master,” said Justitia, “caused a revolution and for the cause of Justice and Truth. But, as you say, the ways of the world are not easily amended. ’Tis a thorny road for the just, and few there are who tread it.”

They paused as they reached the side of the Harbor across which they were destined to the land beyond.

“Come with us,” said Justitia. “I see the way now. ’Tis further up over the hill we must go where the bridge will lead us across.”

“Nay,” said Urbanitas, “my boat lies yonder, and will take us sooner and more comfortably across; and I am both hungry and tired.”

But Justitia and Veritas declined. It was scarcely big enough for them;—and the tide was running out. With respectful bow, Urbanitas pushed out his boat, and putting all his strength into the oars strove to drive it across. But the tide was stronger still, and dragged him steadily out into the ocean’s maw.

“Poor soul!” exclaimed Justitia. “’Tis the foolhardiness of youth. ’Tis the end of the easier way. *Hinc via quae fert Acherontis ad undas.*”

Slowly and with great difficulty they struggled over the hill, pausing anon to take breath and rest till at length they reached the bridge. Wearied and spent, they almost fell as

they tottered across; when lo! their feet no sooner touched the other side than a flood of new life surged through their being. The mortal frame with its heaviness and weariness fell away beneath them, and in its place a sense lightsome and free—an ecstasy of joy and rest known only to the True and the Just.

JAMES PITTS.

*London, England.*



## Analecta.

---

AOTA PII PP. XI.

Epistola.

AD R. P. ELIAM MAGENNIS, MODERATOREM GENERALEM  
ORDINIS CARMELITARUM, LABENTE SAECULO SEXTO EX QUO  
"PRIVILEGIUM SABBATINUM" VULGATUM EST, RELIGIONEM  
IN B. M. V. DE MONTE CARMELO IMPENSE INCULCAT.

Dilecte fili, salutem et apostolicam benedictionem.—Petis tu quidem a Nobis ut, labente saeculo sexto ex quo *Sabbatinum Privilegium* vulgari coepit in Ecclesia, religionem in Virginem Mariam a Monte Carmelo et laicorum sodalitates quae a Virgine eadem nuncupantur, omnibus quotquot sunt per orbem catholicis commendemus. Hisce iisdem litteris ac libenter admodum id facimus. Almam enim Dei Matrem, quam a pueris amamus impense, placet hoc etiam demereri pietatis testimonio atque ea auspice initia ordiri Pontificatus Nostri. Nec diu commorandum Nobis est in commendandis sodalitatibus, quas et Virgo ipsa commendat liberalitate sua, et Praedecessores Nostri plurimis cumularunt gratiis, et actiosa caritas Religiosorum Carmelitarum tam late per orbem tamque ubere cum fructu propagavit. Satius ducimus eos hortari qui sodalitatibus iisdem nomen dederunt, ut perseveranti studio haereant iis omnibus quae praescripta sunt ad lucrandas concessas Indulgentias in primisque maximas illas quae Sabbatinae dicuntur.

Diligentes enim se diligit Virgo, nec quisquam sperare iure potest se eam habiturum adiutricem in morte, nisi in vita eius inierit gratiam tum abstinendo a culpa, tum quidpiam praestando quod cedat in eiusdem honorem.

De delatis officiis memorem tibi profiteamur animum, ac caelestium conciliatricem munerum Nostraeque testem benevolentiae, apostolicam benedictionem tibi, dilecte fili, religiosus viris quibus praeceps iisque omnibus qui sunt ex sodalitatibus quas supra memoravimus, peramanter in Domino impertimus.

Datum Romae apud Sanctum Petrum, die XVIII martii anno MCMXXII, Pontificatus Nostri primo.

PIUS PP. XI.

### SAORA POENITENTIARIA APOSTOLICA.

(Sectio de Indulgentiis.)

#### DUBIA DE BENEDICTIONE PAPALI SOLVUNTUR.

Episcopus Medioburgensis in Anglia sequentia dubia huic S. Tribunali proposuit:

I. An Episcopus facultatem quae vi Canonis 914 Codicis Juris Canonici sibi competit, impertiri scilicet bis in anno in sua dioecesi Benedictionem Papalem cum adnexa Plenaria Indulgentia, delegare possit clero suo?

II. An Episcopus cui talis facultas concessa fuit vivae vocis oraculo a Beatissimo Patre eam delegare possit clero suo?

S. Poenitentiaria Apostolica ad proposita dubia respondendum censuit:

*Negative* ad I.

*Negative* ad II, nisi id expresse fuerit in facultate concessum.

B. COLOMBO,

*S. Poenitentiariae Reg.*

*Die 25 Aprilis, 1922.*

### OURIA ROMANA.

#### PONTIFICAL APPOINTMENTS.

Protonotary Apostolic *ad instar participantium*:

*24 March*: The Right Rev. Monsignor James P. Brady, of the Diocese of St. Joseph, Missouri.



30 *March*: The Right Rev. Monsignor Alexander Stuart, of the Archdiocese of St. Andrews and Edinburgh.

Domestic Prelate of His Holiness:

4 *March*: The Right Rev. Monsignors Richard Joseph Haberlin, D.D., Richard Neagle, Arthur T. Connolly and Joseph F. McGlinchey, D.D., of the Archdiocese of Boston.

23 *March*: The Right Rev. Monsignor John A. Limmer, of the Diocese of Duluth.

27 *March*: The Right Rev. Monsignor Henry A. O'Kelly, of the Diocese of Peoria.

11 *April*: The Right Rev. Monsignor John Brophy, D.D., of the Diocese of Bathurst, Australia, and the Right Rev. Monsignor James Coffey, of the Diocese of Dunedin, New Zealand.

Privy Chamberlain of His Holiness, *sopranumerario*:

28 *March*: The Right Rev. Monsignors Polydore J. Stockman and John Cawley, of the Diocese of Monterey and Los Angeles.

Privy Chamberlain of Sword and Cape, *sopranumerario*:

6 *April*: Mr. Gerard Mark Borden, of the Archdiocese of New York.

10 *April*: Mr. Charles J. Munich, of the Archdiocese of Westminster and Mr. Antonio de Navarro, of the Archdiocese of Birmingham.

11 *April*: Mr. Henry Stafford Jerningham, of the Archdiocese of Westminster.

21 *April*: Mr. Stuart Coats, of the Archdiocese of Westminster.

Knight of the Order of St. Gregory the Great, civil class:

28 *April*: Mr. William Reed-Lewis, of the Diocese of Southwark.

## Studies and Conferences.

---

Questions, the discussion of which is for the information of the general reader of the Department of Studies and Conferences, are answered in the order in which they reach us. The Editor cannot engage to reply to inquiries by private letter.

---

### OUR ANALEOTA.

The Roman documents for the month are :

LETTER OF POPE PIUS XI, addressed to the Very Rev. P. E. Magennis, O.C.C., Prior General of the Carmelites, on the occasion of the sixth centennial since the start of the Sabbatine Privilege. Devotion to Our Lady of Mt. Carmel is urgently encouraged.

SACRED APOSTOLIC POENITENTIARIA, through the Section on Indulgences, answers two questions concerning the delegation by bishops of their faculty (Canon 914) to impart the Papal Benediction.

ROMAN CURIA officially announces some recent pontifical nominations.

---

### MARYKNOLL MISSION LETTERS. XXXIII.

#### The American Visitors.

You have seen Father Superior in many rôles—as director and editor and contractor; but it's as a missionary that he shines most. He regretted over here that he wasn't thirty years younger, yet he took to sampan and ricefield dykes like any of us "three-year-olds". I had the happiness of conducting him round our missions.

There is one picture that will stick, though the whole trip over our missions is now almost as vague as the heats of last summer. It is given to few of us to see the Superior as intimately as on this trip. Here he was one afternoon, coatless, with a neckkerchief for collar, red in the face and puffing neck-and-neck with Fr. Kelly climbing a mountain trail for five-and-a-half hours.

Each took refreshment in the thought that the other was "all in". As confidant of both, I unblushingly agreed with each. Fr. Kelly whispered, while the Superior mopped his brow: "It's all right for us younger men with our light build, but it's hard on Father Walsh." The Superior, likewise aside to me, remarked: "I'm in perfect trim, but it's hard on heavy men of sedentary habits like Fr. Kelly". As a matter of fact, though I myself would not have said die for any amount, the mountains at noon were enough to tucker me out and I slept as well as either of them that night.

That was the spirit of their whole trip—looking out for the other man—and it was plain-sailing for me. I had my doubts at the start, and several of the French Fathers shared them, but the two "tenderfoots" from Boston way made more than one change his opinion. Incidentally the speedy Americans broke two records: from Canton to Yeungkong in thirty-two hours (I have taken six days); and from Wuchow to Loting in thirty-five hours. They were also several "firsts"; the first real visitors to our missions; the first American priests, I think, to penetrate into the interior for pleasure; and finally the first American priests to be held up by genuine, live bandits.

The thought immediately occurred to some of our suspicious confrères that Fr. McShane had planned the hold-up in advance; but I go on record as testifying that *Fr. Mac* was the first to disbelieve the tale, so he could hardly have been an accomplice. We proved our story by borrowing our return fare from him.

I saw our missions, during the past few weeks, in a new light. Hitherto I went along at Yeungkong taking things as they came, but with little thought of how it all appeared to "the other fellow" and with less thought of the other's difficulties. The Superior's visit was made in a spirit of encouragement and even congratulation, but it made us take stock of our work and marshal our forces in review. As for myself, it set me tidying a room or two that needed touching up, and my boy got instructions for the first time on how to receive visitors. The Christians would have liked a dash of color in the vestures of the visitors; as it was, the tropical sun added a little cardinal to Fr. Kelly's cheeks.

I don't want to steal any of Fr. Kelly's "copy" for the future edification of clerical guests at Hough's Neck; but he will tell his own version at any rate, and it may be so taken up with "Fr. Walsh and his men over in China" that common justice demands that we get a whack at himself—if beforehand, so much the better, though I noticed after the hold-up that his pen scratched all day long; in fact, he had to buy a new one at Hongkong. I write especially now for those of you who cannot take a spin this summer out to Hough's Neck to hear the thrillers from Fr. Kelly's own lips. He will have kissed the Blarney Stone before reaching home, so this at least will be an unvarnished summary of his deeds in the East.

You know, there's a saying, "There are no Ten Commandments east of the Suez". Fr. Kelly broke all the canons of polite society while here by hobnobbing with pigs and geese and refusing to be disgusted therewith. He has the gift of tongues and knows the Chinese without knowing Chinese. An abominable rendering of "Annie Laurie" or "The Lost Chord" would introduce him to everyone on board the junks, and the Chinese would pour out of the hold to get acquainted with Fr. Kelly. You couldn't phase him with a Chinese phrase; he would repeat it knowingly and with the right intonation and they put him down as a linguist. Hardly able to bless himself in Chinese, he was yet appealed to as a judge in an eight-hour dispute over the ownership of a crate of geese. He awarded the birds to both contestants and enjoyed immense popularity. He disregarded rubrics by saying his Office astraddle a load of pigs "*sub dio et in mare*" and was out after nightfall in a leaky sampan. He persisted in enjoying a bed on the very floor of a crowded junk and slept with his shoes on. He shaved with water intended for the coffeepot and drank cold tea with total strangers. He smoked the common pipe of countless generations and dried his chin with their towel. He said Mass without a cincture and at all hours of the early dawn. In fine, he saw China as only a missionary sees it. Yet he insists that China is bewitching and travelling there can be made a joke.

His American spirit of independence refused to bow even before the bandits. When presented, near midnight, with the wrong end of a gun, he calmly smoked his pipe and almost

made a movie scene of the hold-up by laughing at the desperados. Father Superior on the same occasion showed more presence of mind and less frivolity by slipping his watch into his undershirt and his feet into his shoes. Both coldbloodedly went to sleep again after the poll-tax was paid. Neither of them visioned imminent death, as did my "my boy," whose trembling shook the floorboards and gave me a first insight into the real character of the visiting "police to protect us from bandits".

But to take the trip in order. The ocean end of our missions disregards all timetables, so to see Yeungkong at all it had to be done first, in order to leave plenty of time for accidents. We quit Canton at night. It's more merciful so for newcomers, as a Chinese junk is bewitching only in the soft glamor of a Standard Oil lamp. The Chinese showed their sense of humor by fooling us in cabin accommodations, and we found ourselves adrift at midnight on the Pearl River with nought above us but the stars, and beneath us a world of humans in their cabins. We bunked on the roof with the deck as a bed. Sleep was not at us, as they say in Irish, for Fr. Kelly's monologue for the benefit of the coolie who cooked his midnight meal of rice and pork chops an inch from the foreigner's nose, kept us from Nirvana. The smokestack of the puffing tugboat showered us with attention all night long and many a Scranton miner would have blushed at our sooty ears by dawn.

Personality is a powerful influence for good in China. We thought to hide Fr. Kelly on the roof, but daybreak found him the center of attraction. "Killarney" woke the Chinese, and the sight of a modern *Pickwick* washing his way to a clean face drew as great a crowd as though the whole scene were staged with Fr. Kelly in the spotlight. We poor youngsters daren't grumble or yawn before such colossal optimism.

F. X. FORD, A.F.M.

*Yeungkong, China.*

---

## THE DOUBLE JURISDICTION IN INDIA.

The double ecclesiastical jurisdiction is something peculiar to India. Like other missionary countries, India is under the care of the Roman Congregation of Propaganda, or the Congregation for the Propagation of the Faith, a department instituted by the Holy See to provide for the spread of the faith and to regulate ecclesiastical affairs in non-Catholic countries. The church in our own United States was withdrawn from the care of Propaganda as recently as 1908.

Besides the jurisdiction of Propaganda in India, there is also the Padroado or Portuguese jurisdiction, exercised in Portuguese India, and also in some parts of British India. These two jurisdictions, considered without any distinction, are territorial. The "double jurisdiction" obtains in a locality where both are found, one remaining territorial, the other becoming a personal jurisdiction, or a jurisdiction over individuals only and not over the territory. In several dioceses under Propaganda this double jurisdiction is found, and also in one at least of the Padroado dioceses.

The Catholics under Padroado are not subject to the diocesan regulations of the bishops appointed by Propaganda. Their own bishops are appointed directly by the Holy See at the recommendation of the King or Government of Portugal. This is in acknowledgment of the patronage ("Padroado" means patronage) which the Portuguese government still has over some of the churches of the East. Originally the Portuguese Crown exercised this right of patronage over all the churches of the East, including China and Japan. The privilege of nominating bishops and of presenting candidates for ecclesiastical dignities and benefices had been accorded to the Portuguese King, his "Most Faithful Majesty", in acknowledgment of Portugal's zeal in furthering missionary enterprise. The concession, of course, carried with it the explicit obligation of presenting only worthy subjects for the Pope's approval, and of providing the bishoprics which were founded with sufficient revenues for the erection and maintenance of churches and seminaries and for the support of the bishops and their clergy.

It was quite natural that the system of patronage, which the Catholic monarchs of Europe had long exercised in their own countries over the churches which they had built and endowed, and the dioceses which they had founded, should be introduced by the Portuguese into India. The greatness and multiplicity of the evils connected with the system had not been recognized, and the fatal influence it has had upon the character of the Catholics of Southern Europe in the present day is not yet fully realized. The newly-converted natives of India had to have everything done for them. They themselves could contribute but little to the support of the missionaries and the erection of churches and diocesan institutions. All this was provided for by subsidies from the Crown treasury, to a certain extent, and perhaps more fully by generous benefactions of wealthy Portuguese merchants and landed gentry.

When, however, the Portuguese power began to decline in the seventeenth century, the obligations which had been assumed in connexion with the patronage granted over the church, which had indeed been fulfilled but indifferently heretofore, were lost sight of almost entirely. Several sees were left vacant a long time for lack of funds, the churches neglected and mission work abandoned to a great extent. Still, Portugal wished to keep her privileges intact. While persecuting the Church and expelling religious orders from the country, she protested strongly against any derogation from her rights of patronage.

The Holy See, however, judged it necessary to constitute, without the consent of Portugal, Vicariates Apostolic, which were withdrawn from the patronage of Portugal, and put under the care of Propaganda. The first Vicariate to be established was that of the Deccan, in the year 1637. When the Moghul emperors of Delhi and Agra overran and conquered the Deccan later on, it was called the Vicariate of the Great Moghul, and afterward the Vicariate of Bombay. Here, and in other Vicariates subsequently established, there was a continual dispute with the Portuguese and Goan clergy of Padroado about jurisdiction. The Vicars Apostolic based their claims on the direct delegation of the Holy See, the Portuguese and Goans partly on the right of patronage and partly on the prescriptive right of possession. The history

of the unhappy struggle is unpleasant and unedifying, and it is not intended here to enter into it, nor to discuss the merits of the case. A Concordat was entered into in 1857 between the Holy See and Portugal, by which the double jurisdiction which had been established by the Goans was sanctioned, and the parishes in dispute in certain dioceses left to the clergy who were in actual possession at the time, while some padroado dioceses which had previously been abolished were restored. This action was claimed by the Portuguese as an acknowledgment of the justice of their claims, by the other side as a concession to put an end to schism, as a paternal condescension of the Holy Father to the weakness of his children. Like Christ Himself, his Vicar would not crush the bruised reed, nor quench the smoking flax.

This concordat was to remain in force for six years until other arrangements could be made, but it was extended for different periods until 1884, when Pope Leo XIII published a Brief abolishing the double jurisdiction in six vicariates. Such a storm was aroused by this, however, that it was thought more prudent not to put the brief into execution; and two years later, a new concordat was finally arrived at with Portugal, whereby further concessions were granted to the Portuguese claims. Goa was made a Patriarchate and given three suffragan sees in India, all exempt from the jurisdiction of Propaganda, the sees of Damaun, Cochin, and Mylapore. Under the jurisdiction of the Bishop of Mylapore were left twenty-eight churches in widely-separated parts of India:—in Calcutta and other parts of Bengal, in Trichinopoly, Madura, and Madras.

The diocese of Damaun was a newly-formed see in the centre of the Presidency of Bombay, separating territorially Bombay City, the seat of the archdiocese, by some 200 miles from the rest of the diocese. It extends along the western coast from the archdiocese of Goa, over 200 miles south of Bombay, to the river Narbudda, about 200 miles north. Here the Bombay archdiocese begins, and extends north up to Afghanistan. To the east of the diocese of Damaun is the diocese of Poona, a suffragan see to Bombay, in which there are several exempted churches under the jurisdiction of Damaun.



The whole Bombay archdiocese has only about 25,000 Catholics, whereas in Bombay city alone there are 35,000 Catholics belonging to the diocese of Damaun. Of these 30,000 are attached to the two large exempted churches of the Damaun jurisdiction, the remainder attending the three smaller churches of the same jurisdiction, two of which are in the suburbs.

The island of Salsette, just north of Bombay island, is under the jurisdiction of the padroado bishop of Damaun, yet it has seven exempted churches belonging to the archbishopric of Bombay. As in the case of the padroado churches in Bombay city, only the churches themselves and the church compounds are exempted; so that, outside of these, confessions of the members of the other jurisdiction cannot be heard nor the sacraments administered to them. No new parish may be started for the growing needs of the archdiocese of Bombay in the padroado territory of Salsette, as this would be an infringement of the regulations of the Concordat. If a house is to be erected in a new location in Salsette for the Sisters under Propaganda, the attending chaplain must belong to the padroado jurisdiction. Similarly, the bishop of Damaun is not allowed to start a new parish in Bombay city, and the two large ones which he has in the main part of the city must suffice for the constantly increasing numbers who leave Goa for British India.

The people are for the most part indifferent whether or not they attend the church of their own jurisdiction, but in case they do not, and cannot conveniently do so, they are still subject to calls from their own spiritual superiors for special social or religious work, and cannot be depended upon for these by the rectors of the parishes where they live and attend Mass.

These are only a few of the difficulties which arise from the double jurisdiction; and it can readily be seen that this is different in many ways from what may be called a double jurisdiction in the case of German or Polish or other like separate parishes in our own country. In India, under the double jurisdiction, the faithful are, with some exceptions in Bombay city, the same in race and customs and language.

One great and oft-recurring difficulty is in the case of Europeans who come to India. If they take up a residence

first in Bombay city, they are henceforward under the jurisdiction of Propaganda, and receive the religious ministrations of English-speaking priests; whereas if they settle first in a suburb of Bombay on Salsette Island, or within any other territory subject to padroado, they are ever afterward considered padroado subjects. It is difficult to make them understand, when they come to our churches for the sacraments of Baptism, Matrimony, etc., that they must go to the Goan or Portuguese priests to receive these sacraments. When the children of Goans who have been born in British India under Propaganda come to reside in Salsette, they are claimed by the padroado priests as their subjects. I remember well one instance where such a person brought his child to be baptized, and the right to perform the ceremony was claimed by the pastors of two parishes under the different jurisdictions. In matrimonial cases, the question is more serious as well as more complicated. In Calcutta, the code for determining the jurisdiction a person belongs to is simpler. There, besides those who adhered to the Portuguese priests at the time of the Concordat of 1857, those only belong to the personal jurisdiction of the Bishop of Mylapore who "come to Calcutta from a territory belonging to Mylapore".

In the frequent cases of intermarriage between members of the two jurisdictions, the difficulties increase. The family life of the people is patriarchal, to a great extent; so that in one house the parents and sons will be of one jurisdiction, while the married daughters and their husbands are of the other, since the wife follows the jurisdiction of the husband. When there are different Lenten and other regulations in the two dioceses, the family difficulties can well be imagined, and those of the priest in hearing confessions. The children should be baptized in the church of the father, but as many of the Goan women go to their family homes in Goa for childbirth, the children are naturally baptized there, and another source of trouble arises.

Repeated representations have been made to the Holy See to put an end to this anomalous state of affairs, but without success. Very recently events have occurred which may lead to some new action in the matter. The Catholic community of Bassein, a district of the Damaun diocese which has about as

many Catholics as the whole archdiocese of Bombay, has risen up against the padroado, and the agitation is spreading south into Salsette. The special grievances of the Basseinites are that the priests sent to take charge of their parishes are nearly all from Goa, and do not know Marathi, the native language of the people, and in most cases have very little knowledge of English. The consequence is that the parish schools are very much neglected, the children grow up ignorant, and the community is in a very backward state. The Basseinites want their own priests, who know their own language, or at least English-speaking priests, since they are very ambitious of an English education.

The *Catholic Register* of Mylapore of 1 January calls those who favor the revolt of the Basseinites against padroado, "Disturbers of the peace of Catholic India". Referring to the Papal Bull, *Multa Præclare* of 1838, by which the padroado sees of Cranganore, Cochin, and Mylapore had been abolished and the territories given over to Vicars Apostolic, the paper gives in the following words what may be taken as a summary of the position which the Portuguese Government has adopted throughout the long controversy: "Naturally the Portuguese Government protested against this infringement of the rights of the Royal Patron in violation of all previous guarantees from the Holy See itself, and refused to communicate the Bull, which, it was contended, was issued through a misunderstanding."

H. J. PARKER, S.J.

---

### PREACHING AND THE GOSPELS.

The practice of preaching consecutively through the books of the New Testament is one which commends itself to the Catholic priest, for it is fitted in a high degree to promote, among the general body of the faithful, an intelligent acquaintance with the sacred writings. Among the books which have received special attention from Catholic preachers are the precious records of our Lord's life, the Four Gospels. As these Gospels repeat substantially the same story, the first three so closely resembling each other as to make it possible to classify them together under the title of Synoptical Gospels,

a practical question arises, which each preacher has to decide for himself; namely, on what method may the material contained in these records most advantageously be made available for the instruction and edification of the faithful.

Different methods commend themselves to different minds, and perhaps it is best that all methods should be tried. Some preach right through the Gospels, beginning with Matthew, then taking up in succession, Mark, Luke and John, necessarily repeating themselves, to a large extent, as they deal successively with each Gospel in turn, and probably by that very repetition promoting the end of all preaching, the growth of the hearers in knowledge of the life of our Divine Lord. Others prefer to regard the four Gospels as a common source, and to deal with the materials on a plan which involves the distribution of them under certain general heads, and which may lead to a selection of a text from one Gospel on one week and from another, the next. Thus the ministry of our Lord has sometimes been considered under the three following heads: His work as an Evangelist, His conflict with unbelief, and His work as a Master training His disciples for the duties of the Apostolate—all that relates to each of these topics being gathered indiscriminately from the four Gospels, and considered in such order as seemed most conducive to a connected view of the subject. Yet again a third class of preachers would probably prefer to select a particular Gospel, and to say all that they have to say on the life of Christ in connexion with a continuous exposition of the Gospel selected. When this method is resolved on, the question at once arises, which of the four is it to be? And to answer this question satisfactorily, one must make himself acquainted with the characteristics of each Gospel, so as to know what uses and what advantages each yields.

In pointing out the characteristics of the Gospels, we notice first the designs which their respective writers seemed to have in view. Matthew's aim was to exhibit Jesus to the Jewish people as the Christ in whom the promises of David and Abraham were fulfilled, and the hopes awakened by Messianic prophecies realized. His Gospel is emphatically one for the Hebrews. Luke's aim was to put in the forefront the truth to which Matthew assigned the second place, namely that the Gospel is for mankind; that Jesus is the Christ, and that in Him

all Old Testament prophecy is fulfilled. But his specific and chief purpose is not to proclaim these truths, but rather to hold up Jesus to view as the Hope and Saviour of the world. His Gospel is for the Gentiles. Mark's Gospel, in comparison with the two aforementioned, appears to be a mere chronicle of facts in Christ's ministry, and even in that respect far from complete. It too, as well as Luke's, is for Gentiles. It introduces its great subject as Christ the Son of God, and it presents in the sequel a narrative fitted to lead Gentiles to see in Jesus a Being possessed of divine power. It is the Gospel of the apostolic mission of Christ.

The second respect in which there is a marked difference between the synoptical evangelists is their respective methods in arranging their materials. This applies particularly to Matthew and Luke. Matthew's method is to group the materials presenting the doctrine of Jesus in discourses of considerable extent. His Gospel contains eight discourses of more or less continuous character. Luke's method of recording Christ's teachings is occasional rather than systematic. He disperses what in Matthew's Gospel we find arranged in groups.

But much more important than the method of arrangement is the subject matter of the sections relating to the doctrinal teaching of Christ contained in the several Gospels. The Hebrew Gospel of Matthew presents the teaching of Christ under a theocratic aspect; the Gentile Gospel of Luke exhibits those teachings with features less severe, more gracious and attractive. The kingdom and its righteousness are the great themes of the one Gospel; the free grace of God to the sinful is the favorite theme of the other. While Matthew emphasizes the righteousness of the kingdom, as in the Sermon on the Mount, Luke emphasizes the grace of the kingdom. The differences between the two is not one of principle, but of proportion; for both evangelists present both aspects, only not in the same degree of prominence. In Luke's Gospel Christianity appears setting itself free from merely Jewish associations, and becoming human and universal. It abounds in passages demonstrating that the mission of Jesus was indeed designed to fulfill the song of the angels who heralded His birth, and to inaugurate a state of things in which God would

be glorified throughout the world, and peace established upon the earth among men of good will.

The foregoing are the principal points in which the synoptical Gospels differ from each other. In comparison with the Gospel of St. John, the first three present one and the same story repeated with minor variations. The great outstanding contrast observable in these precious narratives lies between the synoptical Gospels on the one hand, and the Gospel of St. John on the other. The respects in which the latter Gospel differs from the foregoing three, are numerous and important. In the synoptical Gospels the principal sphere of Christ's activity is Galilee; in John's Gospel, it is Jerusalem. The discourses of Jesus recorded by John consist largely of reiterated assertion by the Speaker of the Divine dignity of His person and the supreme importance of His mission. The sayings of Jesus reported in the synoptical Gospels are spontaneous and varied utterances of wisdom and love flowing sweetly like a spring from the fountain of grace and truth within. The difference arose naturally out of the diversity of situation. In Galilee Jesus spoke to comparatively receptive hearers, and therefore He spoke as the lowly Son of Man, the Brother and Friend of the poor and sinful; in Jerusalem, He was confronted with proud, contemptuous unbelief, and was constrained to assert His importance as the Son of God, and to express Himself in severe terms in reference to those who despised Him. A third difference between the synoptists and St. John naturally arises out of the one just mentioned—the superiority of the former in respect to variety. The explanation of the fact is simple. In Galilee in presence of receptive hearers, Jesus spoke as His own Spirit moved Him; the well-spring of truth flowed forth freely, and copiously without let or hindrance. In Jerusalem He could not speak freely because of unbelief; He could only speak as unbelief constrained, uttering words of self-defence, and of condemnation of His adversaries.

Yet one other characteristic of St. John's Gospel remains to be noticed. The discourses recorded in it are not only uniform in character; they are deep, mysterious, awe-inspiring; their interest lies not in the human character of Jesus, which is the great attraction of the synoptical biographies, but in the Divine dignity which the Speaker claims for Himself. This

characteristic also arises out of the difference in the situation. Just because the words spoken by our Lord at Jerusalem were words of self-defence and self-assertion, they behooved to be at once deep and high, reaching down to the eternal foundations of the world, and up to highest heavens whence He came.

It remains now in a very few sentences to indicate the conclusions which the foregoing characteristics of the Gospels suggest as to their use in the pulpit. Each Gospel might be made subservient to a distinct purpose by the preacher. If one desired to present a connected view of the conflict of Jesus with the unbelief and darkness of the world, St. John's Gospel would supply the most appropriate text book. If, on the other hand, the purpose in view were to make a connected study of Christ's miraculous works, St. Mark's Gospel would make it possible to carry on that study with the least amount of interruption. If, again, the aim were to consider the ministry of our Lord, in all its completeness as consisting of both words and deeds together, then there would be St. Matthew and St. Luke to choose from; both of whom give a much fuller account of our Saviour's personal ministry than is given by the second evangelist. It should be every preacher's aim to make his hearer's acquainted with both parts of Christ's work. If we desire to be systematic, then Matthew's Gospel is the best for our purpose, for in his Gospel Christ's words are gathered together in large groups in relation to certain topics. If we desire the greatest amount of variety, then Luke's Gospel is to be preferred, for it contains a large number of independent sections, presenting each a suitable theme for discourse.

The characteristics of St. John's Gospel suggest the expediency of its being taken up last by the preacher, as it comes last in the New Testament. The interpretation of St. John requires experience and skill in exposition. It is best to begin with the synoptic Gospels; the simple should come before the more difficult, the varied before the uniform, the human before the Divine. Begin first with what the Fathers called the somatic Gospels, and end with the Gospel of the Spirit, the Gospel of St. John.

F. J. KELLY, MUS.D.

*Detroit, Michigan.*

**SECULAR CLERGY COMMUNITY HOUSES.**

To the Editor, THE ECCLESIASTICAL REVIEW.

God bless the writer who in the May number of the REVIEW explained the work of St. Philip Neri in behalf of the secular clergy. When some time ago I read Cardinal Manning's defence of the position of the Catholic missionary priesthood in England as contrasted with that of the religious orders, I felt that we in America suffered from a similar prejudice in popular circles. People see in the garb of a religious order the perfection of its founder who made the habit the distinctive mark of his followers, and they contrast the inherited virtue of the dress with the unheralded garment of the secular who has to make his own reputation. True enough it is that defections from the high standard of priestly virtue are more often noted in the secular than in the regular ranks. But then that is just because the secular stands alone, having not only no one to shield him but no one to help. God help him, when he falls.

The writer of the article on St. Philip just meets this difficulty, and I wonder that the problem has never occurred to the wise episcopal heads who meet in council and exchange condolences about the poverty of their missions, the scarcity of priests, and the forced suspensions, excoats and curial trials they have to worry about. Surely it is easy enough for most bishops to secure a house in the city or some central town where a number of the young priests just out of the seminary may be shepherded by an older experienced pastor, and sent out on Saturdays for the weekly services in some of the surrounding isolated parishes. With our modern systems of automobiles and telephones, sick-calls or other parish needs can readily be answered. It means, as Fra Arminio points out, a decent community life, with guidance for the young priest. It means a saving of expenses. It means an orderly and efficient parish service, for, in case of illness or other accident, it would be possible to supply without leaving the people at the mercy of the pastor's or the assistant's personal convenience. It would solve the problem of Father Thuenta's housekeeper efficiency and prevent any number of difficulties, including occasional scandals, which neither Bishop nor Pope can prevent. Bishops,



please go to work! And I am sure many of my brethren who have to spend solitary hours in a rural rectory, and who with the best of intentions cannot improve the conditions of the missions for lack of means, since housekeeping, the house-keeper, and a boy, take all that the people can afford or will give, will be grateful. A home where there are fellow priests, a library, opportunities for sane recreation; in other words, the blessings of mutual help and sympathy. Moreover, the chance of getting the right kind of advice without having to go to the cathedral or write to the bishop. My, that would be paradise for many of us and money in our pockets for a rainy day; for it would mean an Apostolic Union without the vows, so that everybody is always sure to the last of what he needs, even the help to get himself out of purgatory. I am here nineteen years, and if I live twenty more I shall still be here; for the prospect of becoming a Monsignor or getting a city parish is not promising, and those who have these things are likely to hold on to them for a good while. Who will start an Oratory like St. Philip's or something equally adapted to our present-day needs? The thing is surely feasible, except perhaps in missionary districts where towns are few and far between.

PHILIP.

---

### THE MONTH OF THE PRECIOUS BLOOD.

By custom the month of July is dedicated to the devotion of the Precious Blood of Jesus. The Precious Blood is the price of our redemption. "You were redeemed with the Precious Blood of Christ, as of a Lamb unspotted and undefiled."<sup>1</sup> It is not only the price of our redemption; it is also the cause of all our hope and consolation. It brought cheer and hope to the hearts of our first parents, as they listened to the promise of a coming Redeemer. It brings joy to the human heart even amidst tears of sadness. Here is an instance. A young mother stands beside the little couch on which her first-born is lying pale and motionless. It is poetically said that the Lord of the universe occasionally comes

<sup>1</sup> I Peter 1: 19.

down into the valley of tears and looks for a beautiful flower. When He finds it, He takes it, root and all, and transplants it into the garden of eternal bliss. So it happened. Her child is dead. The mother weeps; but beneath the tears of sorrow there is a sparkle of real joy. She thinks of the fact that her child is with God in Heaven. How does she know this? Ah, she knows it, because her child was baptized, and Baptism cleanses the soul and qualifies it for Heaven. The Sacraments are the streams whereby the Precious Blood is conducted to the human soul. In baptism her child was made a child of God and an heir of Heaven. The thought consoles her and makes her feel happy. As St. John would say: "Jesus loved us and washed us from our sins in His own Blood."<sup>2</sup>

The Precious Blood is the cause of glory. We read in the Bible about the great heroes who are waving a palm of victory. God himself informs us: "These are they who are come out of great tribulation, and have washed their robes in the blood of the Lamb."<sup>3</sup>

When we think of the Precious Blood, the cross of Calvary looms before our mind and we behold our dear Saviour bleeding.

On Calvary's height a cross of wood  
 'Midst gloom and misbehavior  
 Is reddening fast with Precious Blood  
 Of Jesus Christ our Saviour.  
 His wounded head against the beam  
 Is adding to the bloody stream.  
 The blood is gushing from His hands;  
 From pierced feet the stream expands.  
 His mother weeps. Her Son is dead,  
 His Precious Blood congealing.  
 The lance is thrust. His heart has bled.  
 Now hear thy God appealing:  
 My Blood, My life I gave for thee  
 That thou might'st live eternally.  
 I love thee still. Give Me thy heart,  
 And from thy sinful way depart.

<sup>2</sup> Apoc. 1:4, 5.

<sup>3</sup> Apoc. 7:14.

As an object of special delight the Precious Blood is visible to the elect in glory. Here on earth it is with us in the Blessed Sacrament. In Holy Communion it rests upon our tongue and lives within us. "And the Blood of Jesus Christ cleanses us from all sin."<sup>4</sup> After Holy Communion we must be able to say with St. Paul: "I live, now not I; but Christ liveth in me."<sup>5</sup> We receive the Precious Blood in daily Mass. It is certainly a great blessing and consolation to have God's own assurance: "Blessed are they that wash their robes in the Blood of the Lamb; that they may have a right to the tree of life, and may enter in by the gates into the city."<sup>6</sup>

It stands to reason that the devotion to the Precious Blood is of the highest rank. His Precious Blood is pervaded, penetrated and completely permeated by His Divinity. This intimate and lasting union entitles the Precious Blood to adoration. We adore the Precious Blood of Jesus.

The special devotion to the Precious Blood appeals to all good Catholics. It leads us to the very fountainhead of salvation. It brings us to Jesus. It unravels heretofore unknown acts of divine love and opens expanding new avenues of grace.

This world is a vast hospital of human ailments, of wounded hearts and afflicted souls. We are the patients. Sin has wounded our soul. Offended pride and foolish ambition for honors and distinctions have caused undue heartache to many a one. No matter what the occasion or cause of the wounded heart and soul may be, we stand in need of an energetic remedy. God has provided it. It is the remedy for fallen mankind, the remedy for afflicted souls. This remedy is the Precious Blood of Jesus. It is well for us to take it frequently and to place no obstacles to its efficacy.

Throughout this month let us extoll  
The Price of our immortal soul!

VIGILIUS H. KRULL, C.P.P.S.

<sup>4</sup> 1 St. John 18:7.

<sup>5</sup> Gal. 2:20.

<sup>6</sup> Apoc. 22:14.

## CONFRATERNITIES OF CHRISTIAN MOTHERS.

We would direct attention to the work of organizing Christian Mother Societies in our parishes as a direct means of creating a more Catholic atmosphere in our homes than exists at present. New immigration conditions prevailing in many parts of the country and the American tendency to denature the life of the family, call for pastoral efforts in a new direction. Long ago the need of safeguarding the home circle by a special organization was realized among us. The Capuchin Fathers in Pittsburgh and many local pastors with the aid of religious communities formed sodalities of Catholic mothers after the model of the *Pia Unione delle Madri Cristiane* and similar confraternities in France and Germany, richly indulged. These efforts were more or less restricted to the German, French and Belgian population in the States and Canada. A recent appeal from the Superior of the Capuchin Fathers gives a new impulse to the movement of organizing our Catholic Mothers. The association works in immediate harmony with our educational efforts to keep under pastoral direction the young lads who have left the school, as is done through the Catholic Boy Scouts and Boys Brigade, which are to secure the future influence of the Church in behalf of high moral standards in public and in private life. We print here some suggestions helpful toward the establishment of Christian Mother Schools made by the Director General of the Confraternity (220 Thirty-seventh Street, Pittsburgh, Pa.), from whom detailed information may be obtained.

Applying our energy to the forming of good Christian mothers will strike at the root of all present-day evils and will eventually produce results that will supply abundant aid in solving the burning questions of social reform. There is only one way of attaining this result, and that way is the establishment of *Mother Schools*, where mothers will be taught the art of raising and training children for the Church and for God. A mother is the first and natural teacher of her children. What a mother knows she will teach her child; her manners and her actions will be the child's model of imitation and copy. Teach the mothers, therefore, their duties and obligations toward their children; impress upon them the dignity of Christian motherhood and the extent of their responsibility; and there

will be an unmistakable improvement in the piety and the morality of your flock. If a mother school could be established in every parish of the United States, the leaven of Catholic doctrine and morals would gradually permeate the other social strata of our body politic and our beloved fatherland would be not only the greatest material power of the world, but would also become the greatest factor for moral good.

#### MOTHER SCHOOLS?—WHAT ARE THEY?

These mother schools, which have been approved by the Holy See, originated in France in 1850. They were introduced into the United States through the zeal of the Capuchin Fathers in the year 1881, and are known as Confraternities of Christian Mothers or, simply, Christian Mother Societies.

They have been established in about 1000 parishes of the United States and Canada and are affiliated with the Archconfraternity of Christian Mothers at Pittsburgh, Pa. They are conducted by a canonically appointed local director at a monthly so-called Conference, which is nothing else but a heart-to-heart talk to the assembled mothers on one or another point of a practical nature concerning the proper education of children. The success of the confraternities lies principally in these monthly conferences, and God's blessing for them is obtained through the mothers' daily confraternity prayer, which may be recited in about one minute of time.

#### HOW TO ESTABLISH A MOTHER SCHOOL?

When your decision to establish a confraternity is final, send me a postcard for a printed application form, which you may use to obtain your Ordinary's permission to establish the society.

After that, lay the matter before the mothers of your parish. Take the names of the volunteer members, organize according to the manual and set the date for the establishment of the confraternity and for the reception of the members. Admonish all to go to Holy Communion on that day to gain the Plenary Indulgence.

Prepare a special sermon for that day or invite some one to deliver an inspiring sermon on the Vocation of Mothers in the Divine Economy.

Do not set this date too near to the preliminary meeting, so as to allow time for the procuring of enrollment blanks and confraternity insignia.

In the meantime keep the matter alive by urging on the Sundays preceding the date earnest endeavor and coöperation on the part of all to increase the number of prospective members.

At least one week before the date inform me of it and send me the Ordinary's permission for affiliation to the Archconfraternity.

On the day itself proceed to the solemn establishment of the confraternity according to the instructions of the manual, whether you have received the letter of affiliation (diploma) or not.

Invite the whole congregation to this solemnity. Close the solemnity itself with Benediction of the Blessed Sacrament and afterward let the whole congregation sing the "*Te Deum laudamus*", in the vernacular.

---

### THE LACK OF ORGANIZATION.

The marvelous unity of faith among Catholics everywhere in the world, their perfect harmony of practice, their universal fealty to a common spiritual authority, are in such marked contrast to their lack of organization and coöperation in all things else, that even the casual observer should perceive a divine element in the former as clearly as they must see the human in the latter.

The Divine Founder of the Church declared that "the children of this world are wiser in their generation than the children of light". Now let us see wherein the "children of light" lack wisdom. The secret of success in all enterprises conducted by "the children of the world" is organization. Our business men unite their forces and pool their capital with others for the formation of what are commonly known as corporations. Associations, fraternal orders, groups of various kinds, are organized for the furtherance of certain aims and purposes, and for the better support of these. The Federal Government serves 100,000,000 people through several thousand branch mail-distributing stations, and the whole machinery is sustained principally by the sale of little stamps to send our letters over the wide country. The purchases are small, but the customers number millions. The Protestant churches, weak and disorganized in matters spiritual, operate big machinery because they are well organized both locally and nationally. Getting the money is one of the least of their troubles, and the benevolences of the different denominations, including Home and Foreign Missions, Hospitals, Literature, etc., are well financed.

In this country hundreds of Catholic parishes are well organized, but without any relation to the Church at large, or to the non-Catholic body resident within these parish limits. In a moment I shall show that the average parish or local organization is imperfect, even as regards the parishioners themselves. But I would, parenthetically, call attention to the lack of organization in the Latin countries. One of the evident reasons why a small minority has been able to throttle the Church in some of these countries, is that the Catholics were not nationally organized. I do not mean into a political party, but into a big family. Isn't this true of France, Spain, Italy, Portugal? In all the Republics of South America, Chile to a certain extent excepted, pastors do not know their parishioners, nor the children who should be under instructions, nor the associates of their youths, etc. Moreover, the people are in no way united for the defence of the faith. If in these countries clergy and people came into closer and more frequent contact, if parishioners were trained to support and make sacrifices for their religion, if their common interests with other Catholics in their land and beyond the borders of their land, had been emphasized more, they would be more than nominal members of the Church, and more interested in everything that concerns her welfare.

Now to return to our own country. The greatest need of the hour is to get Catholic literature into every home, not only in order that *all* members of the Church may be kept in touch with what is going on in the Catholic world, but in order that our good Catholic people may not be unduly imposed on. Take, for instance, the matter of supporting the missions, Home and Foreign. Outside a few dioceses, in which a systematic method of collecting support for the Foreign Missions prevails, the readers of our Catholic Mission organs are the ones who practically support all mission work. This means that less than one-fourth of the Catholic population, and the one-fourth which is least able to give, does it all. Moreover, the ones who receive mission literature, are the ones who are appealed to by special letter for help, because mailing lists are usually compiled from subscription lists. These good people will often answer appeals several times during the year, while 75 per cent of the Catholic body give nothing, because

they are not made acquainted with the needs of the Church at large.

Therefore, not only for the better maintenance of religious works, inside and outside the parish, but for the lightening of the burden of our loyal poor people, Catholic literature should be placed in every home. But people cannot be induced to subscribe to the regular Catholic papers, nor to missionary periodicals, through pulpit appeals. They must be canvassed individually, or held up repeatedly at the church door itself, and not by out-of-town solicitors (who think first of their commission), but by a local organization under the direction of the pastor.

Another weakness resulting from lack of organization and coördination is this: There are *too many appeals* for assistance—all practically directed to the poor one-fourth. The circle of givers must be greatly enlarged, and the number of separate soliciting bodies must be diminished. Get the 10,000,000 Catholic wage-earners in the United States each to give a little, but to give it regularly, and a very big "Charity and Mission Chest" could be filled every year, and from it all Home and Foreign Missionaries would receive adequate assistance. We have spoken of the 25 per cent who do something for the Church at large, but that rating is too high. If there be 10,000,000 wage-earners among 20,000,000 Catholics, 25 per cent would represent 2,500,000 givers. But I am sure that there are not nearly so many. Grant that there are, they comprise mostly the small wage-earners. Our lawyers, and doctors, and big business men, our men of wealth, do not give to the Missions, do not give to their own parish as they should, and it is largely due to the fact that they have never formed the habit of reading the literature in which mission appeals are made, and their religious duties, generally, plainly told.

Protestants prepare the way for "getting results" by placing their literature first. We are very weak on this point. Note this news item:

St. Louis, March 3.—Part of the fund of \$4,500,000 being gathered by the Southern Presbyterians to finance their "progressive programme" will be used in "placing a religious newspaper in every home" of its membership. This campaign for extending the



circulation of church publications is a feature of the evangelistic work that is to be done in this country. The fund of \$4,500,000, it was announced at a "progressive programme conference" held there this week, is to be collected in 1922.

Another form of inefficiency and of great waste, resulting from lack of coördination and organization, will be dealt with in an article to follow.

J. F. NOLL.

*Huntington, Indiana.*

---

### THE CARE OF AGED SECLAR PRIESTS.

To the Editor, THE ECCLESIASTICAL REVIEW.

I am old though still hale, thanks to a good constitution. For sixteen years I was curate in the city. Then I became pastor, and for twenty-two years I have been here. My sister kept house for me until last Christmas, when she died. When I read your article on St. Philip, whom I honor as a special patron, and who died an old man, I began to think how I could save myself from inefficient old age in which I would be of little help to my people and a burden most likely to others. My younger neighbor, who comes over to cheer me at times, told me, as he is in poor health, he was laying by a little each year for a rainy day, when he might be too weak or ill to do pastoral work. I asked him where he would go. He did not know. He would depend on the bishop who might assign him a chaplaincy or some sinecure. But sinecures in our diocese are few, and so a priest, unless he went to a hospital, would be reduced to private inefficiency, pitied by the laity and forgotten or thought an oddity by his brethren in the ministry.

So I reflected what a blessing it would be if our bishop could have a house in the town, where priests not only young and active but elders who had borne the heat and burden of the day, could remain, saying Mass, doing little odd jobs in parochial service, such as hearing confessions, giving conferences, preaching, or, if they had taste for it, writing, library work, cataloguing, and the like. Such priests could be made both useful and comfortable in their old days, as was St. Philip, who still chanted the Gloria in very exultation of his gratitude

on the feast of Corpus Christi at eighty, and was an efficient superior until he voluntarily laid down his office at seventy-eight.

SENEX SACERDOS.

---

### ELECTRIC LIGHT IN THE SANCTUARY.

*Qu.* Would you kindly answer the following queries of a practical import, as we are making repairs in the church at this time?

May electrical fixtures or electrical lights be attached to the altar?

May these fixtures be attached immediately to the canopy above the tabernacle for the purpose of throwing light on the ostensorium when placed under this canopy?

*Resp.* Generally speaking, there is no prohibition against the use of electric lights in the sanctuary or about the altar, in front of the tabernacle or ostensorium, unless these lights are used as substitutes or make-believes for the prescribed liturgical wax-candles or lamps of olive oil. What is forbidden is the use of electric lights for show and spectacular effects that are calculated to divert the attention and devotion of the faithful from the simplicity of the Real Presence. Thus it is forbidden to place electric lights immediately *behind* the Sacred Host, in order to create an artificial nimbus, as though it came from the Blessed Sacrament Itself. The arrangement of the electric lights in the sanctuary must be regulated by two fundamental laws:

1. These lights may not displace the prescribed liturgical wax candles or lamps (olive oil) in the service of the Holy Eucharist.

2. The lights are supposed to be used solely for the purpose of illumination, which does not exclude the idea of decoration, provided it does not take on the guise of sensational effects that are apt to distract the worshipers from the central object of adoration.

---

### INTERRUPTION OF FORTY HOURS' ADORATION.

*Qu.* Where it is the custom to close the Forty Hours' Devotion at night, is it permissible to put away the Blessed Sacrament after the Mass of Reposition and resume exposition toward evening?

*Resp.* When the Fathers of the Second Plenary Council of Baltimore petitioned the Holy See to allow that the Devotion of the Forty Hours' Prayer be interrupted, the request was based on the assumption that the interruption would be during the night: "expositio horis nocturnis non fit" (Decr. S. C. de Prop. Fide, III, p. LXXIII, Concil. Plen. Balt. II). Hence it would appear that without a special indult the reposition of the Blessed Sacrament could not be protracted for a notable period during the day, if the indulgences are to be gained.

---

#### PROCESSION AT CORPUS CHRISTI.

*Qu.* For convenience sake, and because it insures a larger attendance of participants and worshipers, we hold the Corpus Christi procession on the afternoon of the Sunday within the octave. Preceding the procession there is a reception into the various sodalities. Does this suffice, or must the procession follow Mass or at least Vespers?

*Resp.* The procession on the feast of Corpus Christi or on a Sunday that takes its place may be arranged at any time in the day; but since the Blessed Sacrament is to be carried in the procession, as the central object of adoration, objects of sodality devotion such as the statue of the Blessed Virgin or the Saints are not permitted to be borne in the same procession (Decr. Auth., 1 July, 1898).

---

#### BAPTISM A CONDITION OF ADMISSION TO FIRST COMMUNION.

*Qu.* Is it necessary to demand a Certificate of Baptism from parents before admitting their children to First Communion?

*Resp.* Whilst there must be certitude on the part of the priest who admits a child to First Communion, that it has been validly baptized and understands what the Blessed Eucharist means, the testimony of a conscientious or believing practical Catholic parent should ordinarily suffice. Frequently there is difficulty in obtaining a written certificate of Baptism, especially in the case of immigrants, and more recently owing to the changes brought on by the late war.

## Criticisms and Notes.

**A COMPARATIVE STUDY OF THE CONSTITUTION "APOSTOLICAE SEDIS" AND THE "CODEX JURIS CANONICI".** A Dissertation submitted to the Faculty of Sacred Sciences of the Catholic University of America, in Partial Fulfilment of the Requirements for the Degree of Doctor of Canon Law. By the Rev. George Leo Leech, J.O.L., of the Archdiocese of Philadelphia, 1922. Pp. 179.

When, owing chiefly to the changes in social and civil conditions since the so-called Reformation, Pius IX undertook in 1869 to revise the disciplinary laws of the Church and in particular those which aimed at emendation of morals by a system of censures "*ipso facto ipsoque jure*", that is to say, without process of trial, he did not change so much, but rather limited and newly classified the existing legislation of the Council of Trent. Within the last fifty years new aspects of rights and duties have brought with them different views of delinquencies, in causes and effects, which demand adaptation on the part of the Church as mother and directress of conscience, in her Code of corrections and penalties. Accordingly the new Canon Law of 1917 has wrought a change in the Constitution *Apostolicae Sedis*, and in particular regarding censures called "*latae sententiae*".

It is with this group of legislative enactments that Dr. Leech, in his dissertation comparing the censures of fifty years ago with those of to-day, is mainly concerned. The confessor who absolves "*ab omni vinculo excommunicationis, suspensionis et interdicti*" is bound to take cognizance of the changes thus introduced by the recent Code; and it is here that the volume before us offers aid in a well-reasoned exposition of the existing canons now in force. Despite the number of available and excellent commentaries, such as Capello, Blat, Chelodi, Eichman, Sole, Caviglioli, Cocchi, and in our own country Augustine and Ayrinhac, who deal with the topic more or less exhaustively, there was need of a text that did not merely confine itself to following the order of canons in the recent Code by successive comments, but by a study of the groups of censures, excommunications, suspensions, and interdicts, according to the manner in which they were reserved, points out the omissions and differences which are significant in the present application of old principles. The nine censures representing subsequent enactments to the Constitution *Apostolicae Sedis* are treated separately, as are also the peculiarities in form and degree of reservation obligatory under the new Code. We find no cause to take exception to the views ex-

pressed by the author since in most cases he cites authorities for his interpretation, everywhere with due regard to the traditions established by the legislation of the Plenary Councils of Baltimore. A valuable addition for practical purposes is the Appendix, containing not only a summary which illustrates the general effect of the new Code with regard to censures *latae sententiae*, but also a quite detailed enumeration of the censures now in force, grouped as they were in the Constitution *Apostolicae Sedis*. Canonists and confessors are thus benefited alike by this dissertation.

**MORAL PROBLEMS IN HOSPITAL PRACTICE.** A Practical Handbook, by the Rev. Patrick A. Finney, O.M. University of Dallas. B. Herder Book Co.: St. Louis, Mo. and London. 1922. Pp. 208.

Father Finney treats the moral problems involved in medical and surgical practice, in particular those connected with childbirth, under conditions which suggest danger to the life or health of mother and child respectively. The principles which must guide the practitioner who is desirous of observing the moral law are found in the teaching of moral theology, and are therefore frequently sought in the knowledge and judgment of a priest. Confessors and spiritual directors must be ready to solve the problems involved in the action of surgeons, nurses, with the consent of the patient or whoever is responsible for the results of a treatment that is hazardous. But theological principles, to be properly applied, demand, besides knowledge of theology, an understanding of the elements and circumstances to which they are to be applied. Herein lies the value of the study of pastoral medicine and surgery as an aid to an efficient priestly ministration.

*Moral Problems in Hospital Practice* gives a summary of cases which illustrate the conditions in which conscience has to inform and direct practice. Beginning with the subject of abortion, it makes us familiar with the nature and process of operations destructive of life. The methods of treating cases of ectopic gestation, mutilation of either child or mother; likewise the prevalent method of anesthesia for lessening pain in the labor of childbirth, are here discussed, giving the reasons upon which a decision of their lawfulness or unlawfulness is based. Throughout, the author appeals to recognized authorities for both the principles and the facts of his conclusions. The definitions are brief and to the point. Here and there an added phrase to justify an apodictic statement would be desirable, as, for instance, in the excellent chapter on the "Twilight Sleep", where the pronouncement that it is not safe might be at

once qualified by adding the reason, namely that it may easily induce hemorrhage in the mother and fetal asphyxia in the child. The volume not only adds to the information required in reputable hospitals by doctors, nurses, and above all by spiritual directors, but is of help to the student in his seminary course of practical theology.

**GOD—OR GORILLA.** How the Monkey Theory of Evolution exposes its own Methods, refutes its own Principles, denies its own Inferences, disproves its own Case. By Alfred Watterson McOann, author of "Starving America", "The Failure of the Calory in Medicine", "This Famishing World", "The Science of Eating", etc. New York: The Devin-Adair Company. 1922. Pages ix—340.

Once upon a time a young priest was standing before a pair of skeletons in the lobby of a large museum of natural history. They were the bony framework of a gorilla and a man, and were well mounted and strikingly located. A gentleman approaching remarked: "Pretty much alike, aren't they?" "No, I don't think so", rejoined the priest, who was looking for differences, not for agreements. Whereat the gentleman, who happened to be a physician, and therefore familiar with anatomy, proceeded to indicate the skeletal homologies. Needless to say, the priest was less prepared to tabulate the unlikenesses. The mutually opposing psychological attitudes of the two men conditioned logical and therefore philosophical differences no less interconflicting. Starting from similarity of bodily structure between man and ape the anatomist argued to man's simian origin. The priest, impressed by differences not so much of bodily structure (although these with advancing knowledge grow ever wider) as of essential opposition existing between the two creatures, was convinced that man could never have sprung from a brute ancestor of any kind. The evolutionary hypothesis based upon the similarities prevailing throughout the ascending grades of plant and particularly of animal life might indeed claim for itself some measure of plausibility or even probability—excepting, of course, the application of it to the origin of man.

Not content with this modicum of verisimilitude, however, its defenders now claim for it the dignity of a scientific theory, or rather a thesis, which they assert has been at least practically established by inductive methods and proofs based on experience. If this assumption of certainty or quasi-certainty were confined to strictly scientific circles, the disregard of logical reasoning and the weighing of evidence would be bad enough; but the evolutionary hypothesis has long since passed from the scientific laboratory into the newspapers,

magazines, novels, into every shape and form of literature, grave and trivial. The simian origin of the human family is held and taught by practically all our non-Catholic educational institutions and text books; so that the youth of to-day are as a whole imbued through and through with the notion that they sprang originally from a beast more or less akin to an orang-outang, lemur, gorilla, or what not.

The moral and religious consequences of the almost universal prevalence of this materialistic evolutionism obtrude themselves upon the experience of every priest. Not infrequently he is asked by Catholic young men or women attending secular colleges for the attitude of the Church regarding evolutionism. He may tell them that, apart from her authoritative pronouncement on the created origin of the soul, she has uttered no decision. He may likewise refer them to the pertinent articles in the *Catholic Encyclopedia* ("Creation" and "Evolution"), both of which admit some restricted form of the evolution of organic types (the human always excluded). He will likewise do well to recommend the work in title above. He will do still better if he first peruse the book himself. He will then know best into whose hands to place it. For, needless to say, not every book suits every mind or taste. The title of the volume is somewhat startling; it may be to some shocking. Perhaps that is one of its merits. People need to be shaken up and shocked a bit these days. They are mentally comatose. There is little thinking done by the so-called educated class. They read scarcely anything that is serious and they live on the intellectual, or rather non-intellectual, breakfast foods served to them in the newspaper headlines and in the best selling novels.

Mr. McCann will wake them up. He gives them something worth thinking about. He makes them see that their mental cereals are trash; worse, poison. With merciless logic he smashes the foundations of the evolutionistic structure. The Piltdown, the Trinil, the Neanderthal, the Krapina, the Heidelbergian, and other fossil fragments upon which transformists have built such imposing stuccoes, he scatters right and left. With keen eye he detects the weakness and the sophistry of the evolutionistic reasoning based upon rudimentary organs, embryonic successions, the pedigree of the horse, and the rest. A fine part of his work is his exposure of the bare-faced mendacities of Haeckel, who did not hesitate to falsify the records when it suited his purpose. Even so respectable a gentleman as Professor Osborn, the Honorary Curator of the American Museum of Natural History in New York, has stooped to methods in his arrangements (in the Hall of the Age of Man) of "the evi-

dences" of man's simian ancestry and ascent through barbarism to civilization—methods that on the showing of Mr. McCann can hardly be excupated of bad faith.

The author is a hard hitter. He is fearless, because he knows the truth. He is honest, and therefore a fierce hater and denouncer of the shams which have been and are incessantly being poured into popular literature and therefore into the mind and the soul of an unreflecting public. He reasons forcefully; he writes plainly and directly. He uses wit and sarcasm effectively upon those who deserve such treatment. The false logic and the trickery of sciolists masquerading as "scientists" have often been exposed before. Probably in no single volume has this aggregated weakness and baseness been laid so bare. Plenty of people have felt like writing many of the things summed up in this volume, but have been withheld by human respect or because they were not quite sure of their ground. The present author felt neither of these restraints. He possesses knowledge, conviction, and courage, together with invincible logic—the logic not of mere *a priori* speculation, but the logic of facts collected from experience, from the sciences—paleontology, biology and the rest—as well as from archeology and history, and he employs this mental and moral equipment to the very best advantage. Happily, too, the book-craftman's art has served him well. The make-up of the volume with its large, clear letterpress and numerous photograph illustrations invites reading, while its full index and contents table facilitate reference.

**NOTES OF A CATHOLIC BIOLOGIST.** By the Rev. George A. Kreidel, member of American Association for Advancement of Science, etc.; professor of Biological Sciences in St. Joseph's Seminary, Yonkers, N. Y. B. Herder Book Co., St. Louis and London. 1922. Pp. 276.

The title of this book will inevitably suggest *Thoughts of a Catholic Anatomist*, by the late Dr. Dwight, to those who have read that classic of theistic defence. One is therefore prone to look in the present *Notes* for a treatment of biological subjects similar or supplementary to that accorded by the eminent Harvard professor to problems of anthropology. A survey of the contents shows that, while the general thesis of the two works is identical, the purpose and scope of the latter are individual. The object of both volumes is to make manifest the presence of the Creator in Nature and to prove the necessity of His directive intelligence to account for the order everywhere prevailing in the universe. The two volumes, therefore, are contributions to the argument from design.



Each within its respective scope accumulates abundant evidence of the prevalence of final causes. But, whereas Professor Dwight appealed mainly to the philosophically minded, Professor Kreidel has in view that "large but less favored class who have not had the advantage of a university or college education". In a style for the most part plain and so far as possible untechnical—though it might well have been here and there smoother and more idiomatic—he writes informingly and entertainingly of a variety of topics pertaining to organic life, such as the fertilization of flowers, the distribution of seeds, wonders of the insect world, mimicry. There is also an interesting chapter on the origin of life; another, partly Biblical and historical, partly entomological, on the locust; and lastly one likewise Scriptural, historical, and scientific on the salt of the earth. One of the most informing chapters is that in which are discussed the various theories that have been advanced by speculative scientists to explain the original formation of our solar system and its final dissolution foretold by the Sacred Writings. The average reader will probably derive from the author's succinct summary of these hypotheses a clearer idea than he would by perusing many more elaborate dissertations.

The volume is provided with a good index and a useful glossary of technical terms. There is also a serviceable geological time table. As regards the latter feature, the lay reader will thank the author for telling him the meaning of such terms as Jurassic, Triassic, Permian, and other terms which the makers of such charts usually forget to interpret. The favor would have been enhanced had the author deigned to indicate the significance of Pleistocene, Oligocene, and some more which will be all Greek to most of his readers.

**SOCIOLOGICAL ESSAYS.** By Dr. A. E. Breen, author of "Introduction to Holy Scripture", "Harmonized Exposition of the Four Gospels", "Diary of My Life in the Holy Land", "A Daughter of Mexico". Two volumes. Rochester, N. Y.: John P. Smith Printing Company. 1922. Vol. I, pages 528; Vol. II, pages 430—xi.

Dr. Breen has previously given us two solid, though withal practical, works on the Bible. In the present *Essays* he enters on a different field. The transition from the former to the latter, however, is not as abrupt as might at first sight appear. The Bible, after all, contains the real key to "the social question". It tells us indeed why there is any such problem at all—whence it sprang, why it has grown to world proportions, how it is to be handled and happily, "if haply", solved. The psychological and moral roots of the

social question is selfishness, ego-centrism. The fountain-head of the latter disorder is of course the sin of the race. "By that great mystery called original sin, man finds himself in contradiction to the very end for which he is created" (p. xi). An alert metaphysician might perchance take exception to a certain lack of precision in this quotation from the text before us; but no one will question the substantial truth conveyed by it. Anyhow, to the sources of revelation, to the teachings of the Bible and the Church men must go if they would understand aright the origin, the nature, and the solution of social problems. It would not be true to say that these *Essays* are exactly an exemplification or a verification of this truism. Nevertheless, one whole essay (*Economic Problems*) is devoted to its elaboration. Rather do they breathe its spirit; are vivified and fortified by its influence. For the rest, they cover a spacious range of topics widely diversified, though sufficiently related to justify the flexible qualification *sociological*.

Socialism stands well in the foreground. Thus in the first volume are discussed the relations of Socialism to Religion, to Politics, to Labor, to the State, to the Family of Nations; while in the second volume there are chapters on the Failure of Socialism, Socialism and Morality, the Jews and Socialism.

The other subjects are of a miscellaneous complexion. In the first volume evolution, immigration, materialism follow one another closely, while the second aligns the moral law, coöperative enterprises, the Treaty of Versailles, Workmen's Compensation Law, profits, political dangers, false ideals, industrial depression, loaning on interest.

Dr. Breen has read extensively on these topics, and collects the results of his reading in the form of numerous extracts from very many and widely divergent authorities. In addition to his own estimates of men and things, and his, for the most part, judicious criticism of unsound sociology and economies, the wealth of citation from these numerous sources will be welcomed by the average reader and particularly by priests, who will find them serviceable in preparing addresses on the same or kindred topics—a function in which the *Essays* seem to have been originally employed by their compiler.

**THE PSALMS AS LITURGIES.** Being the Paddock Lectures for 1920. John P. Peters, Ph.D., So.D., D.D., Rector Emeritus of St. Michael's Church, New York; Professor of New Testament Languages and Interpretation in the University of the South. New York: The Macmillan Company. 1922. Pp. 494.

Dr. Peters confines his study of the Psalter to its significance in

the liturgy both ancient and modern. His tracing of the origin of the Hebrew hymns takes account of the anterior collections of Babylonian liturgies and ritual hymns, not for the purpose of crediting the Psalter to Sumerian origins, but to show a parallel mode of development and adaptation. In this way he furthers the purpose of determining the sources, age and meaning of many of the psalms as indicated by their structure, rhythm, or metre, expression of the genius and mental habits of the race. At the same time he emphasizes the fact that "polytheism, superstition and sensuality, inherent elements in the Babylonian psalms, are purged from the Hebrew, which are monotheistic, pure and spiritual, the most exalted hymnody ever composed". For the rest, the comments of the author on Hebrew as kindred to Babylonian and Egyptian poetry are particularly enlightening amid the recent divergent attempts to explain the ideal parallelism with sound measurements in Semitic verse structure, not of syllables or of quantities but of periodical beats.

The first chapters, indicating the origin, purpose, and development of the Psalter, are followed in order by explaining the liturgical uses as represented by the ancient Psalm Book of Jerusalem, the Penitentials of Shechem and the so-called Davidic Collection; next comes the Psalter of Dan and Bethel, originating in the dispositions of the liturgy under the Sons of Korah and for the Tabernacle service generally. Lastly we have the Temple Psalter with its subsequent development of pilgrim worship down to the Maccabean times. Each psalm is commented upon in detail, not so much critically or from the philological point of view, but in its full meaning and significance for the service of the Church. In using the term Church in connexion with the Psalter, Dr. Peters has of course in mind the ancient Christian Church as it converged toward the Protestant reform movement which produced the Anglican Psalter. He believes that the medieval mode, still observed in the Catholic Church, of reciting the entire Psalter each week in regular succession, tends to make the use of the Psalter mechanical and unintelligent, whereas the sense of individual psalms points to their intended use in a different way. This might be true if the Catholic service with its sacramental liturgy centering round the sacrificial altar did not make use of every part of the Psalter as constant illustration in its worship. Hence the continuous repetition in the canonical office is not calculated to obscure but to enliven the conscious sense of the successive psalms chanted as a devotion. It is not only Christmas, Holy Week, Easter, Ascension, and Whitsunday that provide special psalms, but the liturgy of every day does so in the continuous service of sacrifice, exorcism, prayer, and thanksgiving, in all of which the

Psalter plays its part quite as much as and more than in the version of select psalms provided for the rarer services of the Protestant churches by John Wesley.

But these views hardly interfere with the excellence of the book as a study of the psalms. The outstanding, and in a sense original feature of Dr. Peters's treatment of his theme lies in the value he assigns to the psalms as liturgical prayers or hymns. The recent representatives of the higher criticism have agreed—and some Catholic writers have followed the suggestion—to treat the psalms as poems composed for the celebration of historical events in the lives of David, Solomon, and the later periods of a theocratic Hebrew nation. This has led them to disregard the external evidences of date and relation furnished by tradition in headings and other arrangements of the early texts, so as to cause them to rearrange, divide, and assign dates entirely out of harmony with the evident liturgical object of the composition. This is a valuable point of departure in Biblical criticism, and we believe justified by the reasons assigned by our author.

---

## Literary Chat.

---

*The Gospel of a Country Pastor*, by the Rev. J. M. Lelen (B. Herder Book Co.), presents a novel and agreeable way of bringing home to Catholics the truths of the Gospel. There are thought, erudition and vivid illustration combined in such a way as to appeal alike to the scholar and the simple-minded, without vague and unintelligible phraseology. The fourteen sketches and sermons touch most of the practical issues of daily life, and there is an atmosphere as of open country and clear sky throughout the book that makes even desultory reading a gain in thought not without pleasure.

After a few years in the class room, every teacher of Latin feels the impulse to write a first Latin book, or a Latin composition book. In late years too many have yielded to this impulse, and hence the announcement of a new Latin prose composition arouses little enthusiasm. The success of many now sold in large num-

bers is due less to intrinsic merit than to vigorous advertising on the part of the publishers. A modest composition book by Professor Nutting (Allyn and Bacon) differs from most books of its class, in that it contains features of real merit. It presents in classified form the errors most commonly made in writing Latin, carefully culled from students' exercises, and offers a series of valuable and practical suggestions on Latin composition, with a set of excellent exercises. The book will prove of tangible assistance to the teacher of Latin, for whom alone it is designed.

*Finding a Soul*, by E. E. Everest, is the story of a young girl brought up by an unbelieving father, with the avowed purpose of stifling all religious tendency in the child. An atheist, scientist, lover of culture, he places in her way every opportunity to gain secular knowledge, hoping thereby to supplant any craving for religious information. The girl is

sent to different schools, prepared to resist all denominational influence. But the very thirst for secular wisdom which the home training has engendered arouses in her a search into the ultimate causes of things. Whilst she ridicules faith and piety as superstition in her schoolmates and teachers, and quickly discerns the unreality of sentimental worship, she hangers after the real knowledge that can answer her soul's questionings. Eventually she is sent to a Belgian convent school famous for its excellent instruction in music, with every assurance against any possible proselyting by the nuns. The manner in which the young woman arrives at the truth of the Catholic Church, and the price of sacrifice of domestic attachment she pays for it with heroic cheerfulness, make the volume not only an interesting chapter in the history of conversions, but of distinct value in the study of pastoral theology. (Longmans, Green and Co.)

Father Martindale, S.J., in his ubiquitous and always spirited commentings, finds matter for enthusiastic eulogy in the lives of several saintly religious of our day. One is *Marie Thérèse Condorc*, foundress of Our Lady of the Cenacle, who died in 1885, at the age of eighty. Her God-inspired work was to promote the teaching of Christian doctrine to all classes of girls and women, and to give or assist in giving retreats. The brief account has practical suggestions that may serve priests in solving the problems of woman's sphere in religion and in the world.

The same small volume of Fr. Martindale's "The Household of God" series has two short sketches of *Marie Thérèse de Soubiran* and *Marie Elisabeth de Luppé*, who are associated with the foundation of the religious of the Society of Marie Auxiliatrice. The extraordinary experiences, disappointments, and courageous enterprises of these ladies offer a glimpse of spiritual adventure in connexion with modern religious charity work not to be found in many biographies of the heroic saints belonging to the ages of faith.

*Homiletics or the Theory of Preaching*, by Joseph Gowen, though addressed chiefly to ministers of Protestant churches, whose official functions centre in the task of preaching, contains much of practical value to all cultured interpreters of the divine message. The necessity of study, the manner of applying the fruits of one's reading, the methods of collecting material and of developing the power of thinking together with apt expression, the advantages of cultivating the habit of writing and of utilizing the results of commonplace observation, are presented in a way that is likely to profit not only students but also teachers of homiletics and pulpit oratory. (Elliot Stock: London.)

It is greatly to be wished that our boys, especially our Scouts from fourteen upward, have become or shall become acquainted with Father Neil Boyton, S.J., as a story-teller. There is something happily suggestive even in his name. It rings true to a cheerful lad's tone of body and soul, and it says that its bearer is at home in boys' town, the place where healthy lads love to live and play, and sometimes work and pray. *Cobra Island* (Benziger Brothers, New York) is, we believe, Father Boyton's first book. One likes to hope that it will be followed by many another equally buoyant and keyed to the genuine boy. There are few stories better than this tale of adventure on a tropical island in the Indian sea; whereon there are real big cobras, luscious fruits, natural swimming pools, and no end of potential scrapes and scraps, all innocent, such as Scouts do dearly love. *Robinson Crusoe* in part and *Skelter Island* are reflected in *Cobra Island*. Were the story as long, it were almost as gripping as either of these classics.

Amongst the recent penny pamphlets on the English Catholic Truth Society's list, *Life and its Origin*, by B. J. Swindells, S.J., B.Sc., deserves special attention. In a few paragraphs the writer describes the phenomena of organic life with unusual clarity and felicity of expression and illustration. His science loses none of its accuracy by being made popular.

The several theories on the nature of life are briefly but satisfactorily examined. The true philosophy of the origin of organic life and of the nature and genesis of man is succinctly summarized. There is also a very good outline of the teaching of the Church on the whole subject. Just one item under the latter heading might be noted. "The body of the first man" is declared to have been "a separate creation" and that this "seems to be the plain meaning of Scripture and should be held unless proved to be contrary to facts" (p. 20). The word "creation", one must presume, is here used in the wider meaning of "production", since the body of Adam was not made *ex nihilo sui et subjecti*. Accuracy of terms in these delicate questions of origins should be rigorously maintained. Rationalists are always ready to sneer at our doctrine of "special creations". We ought not to multiply their opportunities.

Our *Sunday Visitor* Press has followed up its lime-light revelation of the character of the *Defamers of the Church* (the fifteenth revised edition of this keen trail-finder is before us) by an equally efficient document, *The Anti-Catholic Motive*. The author of this timely little pamphlet (Dominic

Francis) analyzes in turn the several causes of the organized hatred of the Catholic Church—the personal, the money, the patriotic motive, and the rest; seven in all are mentioned—and gives documentary evidence for the existence of each of them. It is a strong arraignment, thoroughly grounded and delivered with directness and determination. The brochure is closely akin to the *Defamers* and should be as widely circulated; as widely, too, as was the vilest of the slimy brood—*The Menace*.

The *Divine Story*, a short Life of our Lord written by Father Cornelius Holland, is probably widely known to the clergy. It appeared a dozen or more years ago and is now reissued by the Blase Benziger Co., New York. A competent reviewer has said of the little book that "there is not to be found in the English language any volume to compete with it in meeting the needs of the young". While not every reviewer will be moved to express his appreciation in such superlative terms, many at least of the craft will not hesitate to recommend the *Divine Story* as an instructive, edifying, and interesting account of our Lord's life. The book is well made and is illustrated with a number of photogravures.

## Books Received.

### SCRIPTURAL.

A BOOK ABOUT THE OLD TESTAMENT FOR CHILDREN. Compiled by Isa J. Postgate and Charles Hart. Pictured by W. Lawson. Alexander Moring, Ltd., De La More Press, 10 Clifford St., Bond St., London, W. 1. Pp. 145. Price, 5/- net.

### THEOLOGICAL AND DEVOTIONAL.

THE GOSPEL OF A COUNTRY PASTOR. Sketches and Sermons by the Rev. J. M. Lelen, author of "Towards the Altar", etc. B. Herder Book Co.: St. Louis, Mo., and London. 1922. Pp. 179. Price, \$1.00.

THE BETTER PART. By Richard Ball. Sands and Company: Edinburgh and London. St. Louis, Mo.: B. Herder Book Co. 1922. Pp. 382. Price, \$2.25.

PRAYER, THE GREAT MEANS OF SALVATION. By St. Alphonsus de Liguori, Doctor of the Church, and Founder of the Congregation of the Most Holy Redeemer. Edited by Rev. John B. Coyle, C.S.S.R. London and St. Louis, Mo.: B. Herder Book Co. Pp. 192. Price, 85 cents.

CHRIST, THE LIFE OF THE SOUL. Spiritual Conferences by the Rt. Rev. D. Columba Marmion, Abbot of Maredsous Abbey. Preface by H. E. Cardinal Mercier and H. E. Cardinal Bourne. With a Letter of Approbation from His Holiness Benedict XV. Sands and Co., London and Edinburgh; B. Herder Book Co., St. Louis, Mo. Pp. 427. Price, \$4.00.

THE LIFE OF ST. WALBURGA. By Francesca M. Steele (Darley Dale). Author of the *Life and Visions of St. Hildegard*, etc. With an Introduction by the Rt. Rev. Columba Marmion, O.S.B., Abbot of Maredsous. Heath Canton, London; B. Herder Book Co., St. Louis, Mo. Pp. 188. Price, \$1.75.

GOTTESHAUS UND GOTTESDIENST. Praktische Winke von Ludwig Soengen, S.J. Mit 29 Abbildungen. Pp. 226. Freiburg, Brig., and St. Louis, Mo.: B. Herder Book Co. 1922. Price, \$1.50.

DIRECTION DE CONSCIENCE PSYCHOTHÉRAPIE DES TROUBLES NERVEUX. Par Abbé Arnaud d'Angel et Dr. d'Espiney. P. Téqui, Paris. 1922. Pp. 480. Prix, 9 fr. 50.

INSTITUTIONES DOGMATICAE. In Usum Scholarum. Auctore Bernardo J. Otten, S.J. Tomus III: De Verbo Incarnato; De Beata Virgine Maria; De Cultu Sanctorum. Typographia Loyolaea, Chicago. 1922. Pp. xiv—470. Price, \$3.50 net.

THE SPIRIT OF ST. JANE FRANCES DE CHANTAL. As Shown by Her Letters. Translated by the Sisters of the Visitation, Harrow-on-the-Hill. With portraits. Longmans, Green & Co., London and New York. 1922. Pp. xvii—466. Price, \$6.00 net.

MA JOURNÉE AVEC MARIE ou Pratique de la Vie d'Intimité avec la Douce Reine des Cœurs à l'usage des Prêtres, des Religieux et Religieuses. Par P. J.-M. de Lombaerde, Missionnaire de la Sainte-Famille. Cinquième édition. P. Téqui, Paris. 1922. Pp. xxiii—462. Prix, 4 fr. 25.

A JÉSUS PAR MARIE ou La Parfaite Dévotion à la Sainte Vierge. Enseignée par le B. Grignon de Montfort. Par l'Abbé J.-M. Texier. Troisième édition. P. Téqui, Paris. 1922. Pp. ix—415. Prix, 4 fr.

SUMMA THEOLOGICA OF ST. THOMAS AQUINAS. Second Part of the Second Part. QQ. CLXXI—CLXXXIX. Literally translated by Fathers of the English Dominican Province. Benziger Brothers, New York, Cincinnati, Chicago. 1922. Pp. vi—321. Price, \$3.00 net.

LA PAROLE DE L'ÉVANGILE AU COLLÈGE. Par Mgr. J. Tissier. Quatrième édition. P. Téqui, Paris. 1922. Pp. 316. Prix, 6 fr.

LE VÉNÉRABLE MICHEL GARICOÏTS, Fondateur de l'Institut des Prêtres du Sacré-Cœur-de-Jésus (de Bétharram). Sa Vie—ses Vertus—ses Miracles. D'après Basilide Bourdenne, S.C.J. Imprimerie Lesbordes, Tarbes. 1921. Pp. 254. Prix, 4 fr.

LE NOUVEAU DROIT CANONIQUE DES RELIGIEUSES. Les Nouvelles Normes. Par Chanoine Thévenot. P. Téqui, Paris. 1922. Pp. 196. Prix, 4 fr.

LE CHRIST DE LA JEUNESSE. Par Mgr. Tissier. Nouvelle édition. P. Téqui, Paris. 1922. Pp. 155. Prix, 4 fr.

COMPETENCE IN ECCLESIASTICAL TRIBUNALS. A Dissertation submitted to the Faculty of Sacred Sciences of the Catholic University of America in partial fulfilment of the requirements for the Degree of Doctor of Canon Law. By the Rev. Thomas Joseph Burke, S.T.B., J.C.L., of the Archdiocese of Philadelphia. 1922.

FINDING A SOUL. A Spiritual Autobiography. By E. E. Everest. Longmans, Green & Co., London and New York. 1922. Pp. xi—130. Price, \$1.50 net.

A FRANCISCAN VIEW OF THE SPIRITUAL AND RELIGIOUS LIFE. Being Three Treatises from the Writings of St. Bonaventure. Done into English by Dominic Devas, O.F.M. Benziger Bros., New York, Cincinnati, Chicago. 1922. Pp. 150. Price, \$1.50 *net*.

A MONTH OF DEVOTIONS TO THE SACRED HEART OF JESUS. And Other Exercises. By the Sodality of Immaculate Conception, St. Joseph Church, Hammond, Ind. 1922. Pp. 64. Price, \$0.10.

#### PHILOSOPHICAL.

SOCIOLOGICAL ESSAYS. By Dr. A. E. Breen. Two volumes. John P. Smith Printing Co., Rochester, N. Y. 1922. Pp. 528 and 441.

THE STORY OF AMERICAN DEMOCRACY. Political and Industrial. By Willis Mason West. Allyn & Bacon, Boston, New York, Chicago, Atlanta and San Francisco. 1922. Pp. xiii—791. Price, \$3.20.

THE AMERICAN PARTY SYSTEM. An Introduction to the Study of Political Parties in the United States. By Charles Edward Merriam. Macmillan Co., New York. 1922. Pp. x—439.

THE STATE AND THE CHURCH. Written and edited for the Department of Social Action of the National Catholic Welfare Council. By John A. Ryan, D.D., LL.D., and Moorhouse F. X. Millar, S.J. Macmillan Co., New York. 1922. Pp. viii—331. Price, \$2.25.

NOTES OF A CATHOLIC BIOLOGIST. By the Rev. George A. Kreidel. B. Herder Book Co., St. Louis and London. 1922. Pp. 276. Price, \$1.50.

CHRISTIAN SCIENCE AND THE CATHOLIC FAITH. Including a Brief Account of New Thought and Other Modern Mental Healing Movements. By A. M. Bellwald, S.M., S.T.L. Macmillan Co., New York. 1922. Pp. xvi—269. Price, \$2.50.

MORAL PROBLEMS IN HOSPITAL PRACTICE. A Practical Handbook. By the Rev. Patrick A. Finney, C.M. B. Herder Book Co., St. Louis and London. 1922. Pp. 208. Price, \$1.25.

MODERNISM IN RELIGION. By J. Macbride Sterrett, D.D., Litt.D., Emeritus Professor of Philosophy in the George Washington University; Founder and now Associate Rector of All Souls' Memorial Church, Washington, D. C. Macmillan Co., New York. 1922. Pp. xvii—186. Price, \$1.50.

DER ISLAM. Nach Entstehung, Entwicklung und Lehre. Von Dr. Joseph Lippl. Verlag Josef Kösel & Friedrich Pustet, Kempten. 1921. Seiten 99. Preis, 22 *Mk*.

IMMORTALITY AND THE MODERN MIND. By Kirsopp Lake, M.A., D.D., Winn Professor of Ecclesiastical History in Harvard University. Harvard University Press, Cambridge; Humphrey Milford, London. 1922. Pp. 51. Price, \$1.00 *net*.

JUDAS. A Study of Possibilities. By Michael Andrew Chapman. Our Sunday Visitor Press, Huntington, Ind. 1922. Pp. 30.

#### LITURGICAL.

LITURGISCHES HANDELEXIKON. Von Joseph Braun, S.J. Verlag Josef Kösel & Friedrich Pustet, Regensburg. 1922. Seiten viii—344. Preis, 35 *Mk*.

MISSALE ROMANUM ex Decreto Sacrosancti Concilii Tridentini restitutum S. Pii V Pontificis Maximi jussu editum Aliorum Pontificum cura recognitum et Ssmi D. N. Benedicti XV auctoritate vulgatum. Editio Secunda juxta Typicam Vaticanam iterum impressam. P. Marietta, Taurinorum Augustae. 1922. Pp. cviii—1112. Pretium, sine tegumento, cum Proprio pro Diocesum St. Foeder. Americae Sept., 25 *frs*.



# GORHAM

## CHURCH FURNISHINGS

Stained Glass, Altars, Mosaics, Frescoes,  
Altar Appointments, Sacred Vessels,  
Lighting Fixtures, Tile Flooring.

## MEMORIALS

Windows, Fonts, Tablets, Baptistries,  
Grottos, Mausoleums, Cemetery Crosses,  
Ledger Stones, Headstones.

*Illustrations, Designs and Estimates  
upon application*

## THE GORHAM COMPANY

FIFTH AVENUE AT 36th STREET

NEW YORK

BOSTON, MASS.  
480 Washington Street

CHICAGO, ILL.  
10 So. Wabash Avenue

PHILADELPHIA, PA.  
Widener Building

ATLANTA, GA.  
Metropolitan Building

THE GORHAM COMPANY announces that it has established an Ecclesiastical Department, for the convenience of their patrons, at the downtown branch, 15 Maiden Lane, New York.

# BENZIGER BROTHERS' PUBLICATIONS

## THE IDEAL OF REPARATION

"The most striking feature of Father Plus's book is the modern dress in which a fundamental doctrine is clothed. This makes the treatment very effective and convincing."—*London Tablet*. Net, \$1.50

## THE CATHOLIC EVIDENCE MOVEMENT: ITS ACHIEVEMENTS AND HOPES

*Raoul Plus, S.J.*

"A lay movement which applies to Home missions, the employment of lay catechists to do a work which a priest has not time to do, or often even the opportunity."—*Irish Monthly*. Net, \$2.00

## THE HOUSEHOLD OF GOD SERIES

Marie Therese Coudere, Foundress of the Congregation of Our Lady of the Cenacle; Marie Therese de Soubiran and Marie Elizabeth de Luppe.

## THE SPIRITUAL LIFE

A Collection of Short Treatises on the Inner Life. With an introductory letter from His Eminence, Cardinal Amette. Translated from the French by A. M. Buchanan, M. A. Net, \$2.00

## MANUAL FOR NOVICES

"A veritable Vade-Mecum, pithy, practical and solid, for all Novices and newly-professed Religious, no matter to what Order or Congregation they belong." Net, \$2.00

## SHORT SERMONS ON THE EPISTLES AND GOSPELS

The length of the Sermons varies from 3 to 4 pages, which makes them practical for short addresses at Low Masses, where a five- to ten-minute instruction is desired. Net, \$2.00

## THE SUMMA THEOLOGICA OF ST. THOMAS AQUINAS

Third Part (Supplement) qq. LXIX-LXXXVI. Literally translated by the Fathers of the English Dominican Province (Treatise on the Last Things). Net, \$3.00

## THE RULE OF ST. BENEDICT

"The object of the whole book is the exposition of all the spiritual principles; all the knowledge of humanity; the whole conception of the authority and organization on a supernatural basis, in a light no one can fail to understand."—*The Tablet*. Net, \$7.00

## AN EPITOME OF THE PRIESTLY LIFE

"This book, in the style of the 'Imitation,' is a series of instructions on all the phases of sacerdotal holiness, and breathes on every page a spirit of zeal and of love of God."—*America*. Net, \$2.50

**BENZIGER BROTHERS**

NEW YORK  
36-38 Barclay St.

CINCINNATI  
343 Main St.

CHICAGO  
205-207 W. Washington St.



## NEW KENEDY BOOKS



### Liturgical Prayer—Its History and Spirit

By Dom Fernand Cabrol, O.S.B.

A comprehensive history of the development of liturgical prayer, as a body and in individual forms.  
Studious and appreciative comment embodying a wealth of liturgical and historical lore.  
Careful and inspiring selection of quotations from Missal, Breviary and Ritual.  
Lucid arrangement in eight parts and an excellent index.

For study, devout reading and edification

8vo, cloth. 382 pages. \*\$4.50, postage 15c.

### Birth Control—Christian Doctrine vs. Neo-Malthusians

By H. G. Sutherland, M.D.

Sound economic, sociological and scientific aspects of the case, with a final chapter on the teachings of the Church. Based on medical facts and official statistics. Complete bibliography. Fully sanctioned by Ecclesiastical authority and backed in England by the Guild of Catholic Medical Men.

12mo, cloth. 160 pages. \*\$1.75, postage 10c.

Est.

1826

**P. J. Kenedy & Sons**

44 Barclay St.—  
New York

Est.

1826

# The Ecclesiastical Review

A Monthly Publication for the Clergy

Cum Approbatione Superiorum

## CONTENTS

ANDOVER HARVARD  
THEOLOGICAL LIBRARY

AUG 7 1922

HARVARD  
DIVINITY SCHOOL

THANKSGIVING DAY AS A LITURGICAL FEAST.....	111
The Rev. HENRY BORGMANN, C.S.S.R., Philadelphia, Pa.	
A WOMAN REFORMER OF THE CLERGY.....	117
FRA ARMINIO.	
THE SCAPULARS: Scapular of the Sacred Heart; Other Sacred Heart Scapulars; White Scapular of the Virgin Mother of Good Counsel; Scapular of St. John of God; Scapular of St. Joseph; Other Scapulars; When the Scapulars are Blessed and Imposed Cumulatively; Conditions for Gaining the Indulgences.....	136
The Very Rev. P. E. MAGENNIS, O.C.C., Prior General of the Carmelites, Rome, Italy.	
THE MONKISH STORY OF OUR MODERN ALPHABET.....	152
SEUMAS A BLACA, Cork, Ireland.	
A CLERIC'S USE OF HIS TIME.....	157
CLERICUS URBANUS.	
LEAVES FROM A MEDICAL CASE BOOK: The Man Who Laughed .....	163
"LUKE."	
RECENT PONTIFICAL APPOINTMENTS.....	172
MARYKNOLL MISSION LETTERS. XXXIV.....	173
The Rev. FRANCIS X. FORD, A.F.M., Yeungkong, China.	
The Rev. FREDERICK DIETZ, A.F.M., Tungchan, China.	
FATHER HICKEY'S "SUMMULA PHILOSOPHIAE SCHOLASTICAE".....	176
SUBSCRIBER AND REVIEWER.	
HOW TO PREVENT MISTAKES IN BAPTISMAL RECORDS.....	179
The Right Rev. Monsignor JOSEPH F. SHEAHAN, V.F., Poughkeepsie, N. Y.	
RINGING THE ANGELUS BELL.....	182
JACOPONE THE HYMNODIST.....	183
The Right Rev. Monsignor H. T. HENRY, Litt.D., Catholic University of America.	

CONTENTS CONTINUED INSIDE

## AMERICAN ECCLESIASTICAL REVIEW

1305 Arch Street

THE DOLPHIN PRESS

Philadelphia, Pa.

Copyright, 1922: American Ecclesiastical Review—The Dolphin Press

Subscription Price: United States and Canada, \$4.00

London, England: R. & T. Washbourne, 4 Paternoster Row      Melbourne, Australia: W. P. Linehan, 309 Little Collins St.  
Entered, 5 June, 1889, as Second Class Matter, Post Office at Philadelphia, Pa., under Act of 3 March, 1879

# BROTHERHOOD CORPORATION

E. R. EMERSON and L. L. FARRELL, Sole Owners

(Succeeding the Brotherhood Wine Co., Established 1839)

**Producers of the Finest Sacramental Wines in America**

**New York Office, 71 Barclay St.,  
Vineyards, Washingtonville, N. Y., and California**

Loyola (Moderately Sweet)	Veravena (Imported from Spain)
Loyola (Moderately Sweet, Res. Vint.)	Liguorian Riesling
Loyola (Dry)	St. Benedict (Sweet)
Loyola (Dry, Reserve Vintage)	Cardinal Red (Dry, Claret Type)

**Kindly ask for Price List**

**Revenue tax will be added and kegs at cost**

**RECOMMENDATIONS FROM PRELATES AND PRIESTS ON REQUEST**

*We extend a cordial invitation to the Rev. Clergy to visit our vineyards and cellars*

**Altar Wines sold direct to the Reverend Clergy only**

## ALTAR WINES BEYOND DOUBT

**SOLE EASTERN AGENTS  
OF THE FAMOUS**

**Novitiate of Los Gatos**

**Los Gatos, Cal.**

December 17, 1921.

**JESUIT ALTAR WINES**

BARNSTON TEA COMPANY  
6 Barclay Street  
NEW YORK CITY, N. Y.

Gentlemen: It gives us pleasure to inform you that another carload containing 8947½ gallons of Novitiate wines, is now on its way to you. It was prepared, as usual, with every possible care and the car was sealed in the presence of our representative at the depot of the Southern Pacific Company, Los Gatos, California. This brings the total number of gallons shipped to you during 1921 to **26437½**.

These wines are absolutely pure and were made by our own Brothers for the Holy Sacrifice of the Mass. They have been under our own care and supervision and the clergy has every assurance that they are *materia valida et licita* and are highly recommended by the Most Reverend Archbishop of San Francisco. We commit them to your hands in the fullest confidence that you will distribute them to the priests for the high purpose for which they are made, in the same absolute purity in which you received them from us. Yours very respectfully,

SACRED HEART NOVITIATE  
THOS. R. MARTIN, S.J., Rector.

**L'ADMIRABLE  
NOVITIATE  
VILLA JOSEPH  
MALVOISIE**

**Barnston Tea Company, 6 Barclay St., New York**

## PURE ALTAR WINES

### BEAULIEU VINEYARD

Made from grapes produced in Beaulieu Vineyard and St. Joseph's Agricultural Institute, at Rutherford, Napa County, California. These wines are made under the supervision of Rev. D. O. Crowley, appointed for that purpose by His Grace, Archbishop E. J. Hanna of San Francisco, as attested to by his unqualified endorsement.

Our Pure Rubrical Altar Wines are also recommended by a large number of Archbishops, Bishops, Monsignors and Priests throughout the United States. For the convenience of the Reverend Clergy and Religious in the East we maintain a distributing station at No. 47-49 Barclay Street, New York City, N. Y., where at all times a large stock of all grades of our Pure Altar Wines are carried on hand.

The vineyards from which our wines are made are situated in the best wine belt of California, which is celebrated for the finest Altar Wines produced in that State.

Price Lists, Government Application Blanks, and Samples of all grades of our Pure Rubrical Altar Wines will be cheerfully furnished on request by our California or New York Offices.

**ST. JOSEPH'S AGRICULTURAL INSTITUTE**

Rutherford, Napa Valley, Cal.—Per Rev. D. O. Crowley

**Beaulieu Vineyard**

**Beaulieu Vineyard Distributing Co.**

Office: 149 California St., San Francisco, Cal.  
Per G. de Latour

47-49 Barclay St., New York City, N. Y.  
Per T. F. Rodden, Mgr.

# THE ECCLESIASTICAL REVIEW

---

SEVENTH SERIES.—VOL. VII.—(LXVII).—AUGUST, 1922.—NO. 2.

---

## THANKSGIVING DAY AS A LITURGICAL FEAST.

THE primary aim of religious worship is to give glory to God and to secure peace to men. This twofold aim is expressed by acts of adoration, propitiation, petition, thanksgiving. Each of these four acts is embodied in the groundwork of the liturgical year, thus: *Christmas*: the Epiphany cycle is the season of adoration—twelve weeks; *Septuagesima-Lent*: Holy Week is the period of propitiation—nine weeks; *Easter*: Whitsuntide is the tide of petition—seven weeks; *Dedicatio*, in the harvest time is the time of thanksgiving—within the period of from twenty-four to twenty-eight weeks.

The three last mentioned feasts are the landmarks of Christian perfection and a continuation of the pre-Messianic festivals ordained by God, and recorded thus in Deuteronomy 16: 16: "Three times in a year shall all thy males appear before the Lord thy God in the place he shall choose: in the feast of unleavened bread (Pasch, Easter), in the feast of weeks (Pentecost, Whitsunday), and in the feast of tabernacles"—*Dedicatio Ecclesiae* or Churchmas.

The divine ordinance of the Feast of Tabernacles is thus recorded in Leviticus 23: 39-43: "So from the fifteenth day of the seventh month, when you shall have gathered in all the fruit of your land, you shall celebrate the feast of the Lord seven days: on the first and the eighth day shall be sabbath, that is a day of rest. And you shall take to you on the first day the fruits of the fairest tree, and branches of palm trees, and boughs of thick trees, and willows of the brook, and you shall rejoice before the Lord your God. And you shall keep

the solemnity thereof seven days in the year. It shall be an everlasting ordinance in your generations. In the seventh month shall you celebrate this feast. And you shall dwell in bowers seven days: Every one that is of the race of Israel, shall dwell in tabernacles. That your posterity may know, that I made the children of Israel to dwell in tabernacles, when I brought them out of the land of Egypt."

From these words the twofold aspect of the Feast of Tabernacles is evident; for it was to be a day of thanksgiving for temporal and spiritual favors. The temporal favor accented in the above words was the harvest; the spiritual favor was the liberation from bondage and the enjoyment of the promised land.

Thanksgiving for the harvest, when were "gathered in all the fruits", is still more clearly pointed out in these words: "Thou shalt celebrate the solemnity also of tabernacles seven days, when thou hast gathered in thy fruit of the barnfloor and of the wine press."<sup>1</sup> Again in *Exod. 23:16*, it is referred to as "the feast of the harvest of the first fruits of thy work, whatsoever thou hast sown in the field. Thou shalt carry the first fruits of the corn of thy ground to the house of the Lord thy God." From these as well as from other texts it is clear that the Feast of Tabernacles was essentially a Thanksgiving Day for the harvest.

There was, however, a more profound thanksgiving pointed out by God in the words: "That your posterity may know, that I made the children of Israel to dwell in tabernacles, when I brought them out of the land of Egypt." The feast was to be made an annual reminder of that great harvest, in which God gathered His children and placed them in the land flowing with milk and honey. Herein lay that greatest of all spiritual favors for which God demanded from his children unanimous and general thanksgiving, expressed with a religious observance of the very first magnitude.

Another item of consideration in this connexion is conveyed by the words of God, that the thanksgiving festival was to be held "in the place he shall choose". This place was Jerusalem. There was to be built the Temple, whither

<sup>1</sup> *Deut. 16:13.*

the children of Israel were to gather three times in the year. Therefore did King Solomon, when he had completed the building of the Temple, decide on the Feast of Tabernacles for the dedication of the Temple. "And all Israel assembled themselves to King Solomon on the festival day in the month of Ethanim, the same is the seventh", as may be read in III Book of Kings, chapter 8, where the dedication is recorded, together with the sublime prayer uttered by Solomon on the occasion. Thus was added a third feature to this feast. The thanksgiving for the material harvest and for the spiritual ingathering of the chosen people, a spiritual harvest, so to say, was crowned with the festival of the Dedication of the Temple, which was a foreshadowing of that Heavenly Jerusalem, whither would be gathered the elect of God in the great harvest at the end of time.

When our Lord referred to Moses and the prophets, He gave the Old Testament that divine approbation which stamped it as the storehouse of revelation for all ages in the Church. Not only did our Lord establish it as the sacred book of the Church by word but also by example. The Gospel repeatedly points out the observance of the Mosaic code by our Lord, as, for example, the observance of the Pasch, as well as the observance of the Feast of Tabernacles. An instance of the latter is thus recorded by St. John: "And it was the feast of the dedication at Jerusalem: and it was winter. And Jesus walked in the temple, in Solomon's porch."<sup>2</sup>

The Church instituted its feast of the *Dedicatio Ecclesiae* on the pre-Messianic model of the Dedication of the Temple, which was founded on the feast of Tabernacles, the ancient Thanksgiving Day. This fact is emphasized by Pope Felix in the constitution, read in the office of the Dedication, octave, II Noct., 3 Lesson, which reads: "The solemnities of the dedication of churches and priests are to be solemnized every year, since our Lord himself gives the example. For on the feast of the dedication of the temple, He came with all the people to celebrate the festival, thus giving the example, as it is written: 'And it was the feast of the dedication at Jerusalem: and it was winter. And Jesus walked in the temple,

<sup>2</sup> Jno. 10 : 22, 23.



in Solomon's porch.' That the dedication is to be celebrated with an octave, will be found in the Book of Kings, treating of the dedication of the temple."

The harvest festival, the commemoration of deliverance from bondage, the dedication of the temple, were the three features of this ancient feast. The last mentioned feature became the most accentuated, as it was in reality the sublimest motive, pointing out, as it did, the great harvest to be gathered into the heavenly Jerusalem. The Church, therefore, naturally singled out this feature as the dominant note of her continuation of the festival, and it became known as the *Dedicatio Ecclesiae*. In the vernacular of Europe this Latin term was translated and became known in Germany, for example, as *Kirchmess*; in Holland as *kermess*; Lithuanian, *kermoshius*; Bohemian, *karmesh*; Polish, *kiermasz*; Flemish, *kerkmis*; Danish, *kirkemesse*; all of which terms would be rendered in English as Churchmas. The suffix "mas", in such words as Christmas, Candlemas, Marymas, Michaelmas, stands for Mass or Massday, that is, days of obligation to attend Mass, in other words, holy days of obligation. The term is so used in the Laws of King Alfred, for example: 43. "Of the celebration of Massdays the whole week before St. Marymas", i. e. the Assumption. Churchmass, or Kirmes, therefore means Mass-day or feast of the Dedication of the Church. The word Churchmas or its Middle English equivalent is, however, not to be found in the language of Catholic England, rich as this country was in Catholic folklore and popular observances. The fact is that in England this one-time popular feast went by a name peculiar to England. It is nothing else than the continuation of the *Dedicatio Ecclesiae*, as observed in one-time Catholic England.

Before proceeding, it will be necessary to say a few words about the manner of observing the feast. Unlike Christmas, which is a fixed feast, or Easter and Whitsunday which are moveable, Churchmas (which word the Century Dictionary seems to justify) was, like our Forty Hours, a wandering feast, so to say; with this difference, however, that the Forty Hours may occur at any time during the year, whereas Churchmas was generally in the harvest time. Nor was it celebrated in all the churches, but only in the mother or parish church.



Consequently the people from the filial or daughter churches gathered at the mother church, which held somewhat the position of a county seat in ecclesiastical lines. The crops were in and money was in circulation. The winter was at the door. The time for buying and selling was come. The villages and towns were not sufficiently supplied with stores and the folks made use of the occasion not only for merriment but also for business, even as is now done in a county fair. In fact, our county fairs are in every respect the same as the medieval fair which was held at the celebration of Churchmas, omitting, of course, the religious element. The word fair was derived from the Latin "*feria*", weekday, the days of the octave, during which time Churchmas lasted, according to ancient tradition, as is found in the breviary. These fairs in England and Ireland and Scotland continued down to the last century. Horn Fair, began on St. Luke's day, 18 October, and was so called from the predominance of horn works, such as horn books, horn ornaments, etc., a play on the horns of the ox, the symbol of St. Luke. Then there was St. Bartholomew's Fair, famous in England for centuries, which began on St. Bartholomew's day, 24 August; St. Audrey's Fair, whence the tinsel necklaces sold at this fair gave rise to the word *tawdries*. The continuation of these fairs show what a powerful hold the old celebration of Churchmas had on the popular mind. It is another illustration of the fact that Mother Church provided her children with much joy, in order to alleviate the burdens of life and in the words of Holy Writ taught the people to make "merry in the festival time". The social reformer would find the solution of the social problem in medieval life. The Reformation mothered Puritanism, Socialism, Communism, Anarchy in State as well as Anarchy in Church.

*Dedicatio Ecclesiae*, or Churchmas, ranks among the very first Church festivals of the year. In the breviary it is enumerated with Christmas, Easter, Whitsunday, and the patronal feast, among the first in importance. Although annually marked in the ordo and followed by the mass and office, it is altogether unknown to the people. Its intrinsic merit is however of such a sublime quality that it may well be asked whether there is not hidden a great light under a bushel. Moreover,

not only do non-Catholics seem in need of a better understanding of the true nature of the Church, but many Catholics seem to lose hold of that enthusiastic love and admiration of the Church itself, without which it must necessarily follow that faith declines in the popular mind. There is so much of that lofty significance of the Church contained in the office of the *Dedicatio Ecclesiae*, which, were it studied and embodied in popular discourse, could not help but instill a deeper understanding of the Church among her own children, not to speak of the influence it would exert on those not of the fold, and who are roaming the fields without even a wolf to attend them; for Protestantism is entirely disintegrating. Nor would discourse alone suffice. There is need of an extraordinary occasion to gather the people, to rouse the people, to enthuse the people so that gathered, roused, enthused, the pulpits of the country may unanimously ring with the glories of the Church, and as of old, the voice of the multitudes resound with the praises of the heavenly Jerusalem. "*Coelestis urbs Jerusalem*," as says the hymn for the vespers of the feast, O Heavenly Jerusalem!

To inaugurate a new feast would seem to be absurd in the face of the fact that some of the feasts still of obligation find not enough response. The reason of this lies in the fact that some of these feasts are not recognized by the country at large. Yet what day is there in all the year compared to Christmas. The State has, so to say, joined hands with the Church in this feast. It was not so two generations ago. Now let the Church join hands with the State and elevate the national Thanksgiving Day by celebrating on that day the feast of Churchmas which originally was and still naturally is the ancient thanksgiving day of the Church. In other words, as King Solomon selected the Feast of Tabernacles for the feast of the Dedication of the Temple, as above explained, so let the Church in America select Thanksgiving Day, the national Feast of Tabernacles, as the feast of the Dedication of the Church. In a short time would Thanksgiving Day, as Churchmas, rank, both in the Church and in the nation at large, as second to none but Christmas and Easter and Whitsunday. In so doing we Catholics of America would not be introducing anything new but merely abetting the Holy Father in restoring all things in Christ.

Hereby a new field would be opened and that with the greatest ease. Thus far the Catholic Church has stood apart from the celebration of Thanksgiving Day. Now the Church could not only accompany the nation in thanksgiving, but, true to her calling, teach the nation what it means to give thanksgiving to God. Hear the ten thousand Catholic pulpits ring with exhortations of thanksgiving for this and that and above all for the goodness of God who has so greatly blessed the growth of the Church in this free land. Then in every town and hamlet the people, our own people, would not stand aloof, but in great throngs go to the house of their Father on a day set aside for Thanksgiving. The grand old hymns of Jerusalem, the Golden, taken from the works of our Catholic ancestors, would return to their own and from millions of throats would rise the anthems, silenced all too long. It would perhaps more than anything else inspire newer, deeper, livelier enthusiasm in the Church of Ages. It would strike a new root in the heart of the nation. It has been the policy of the Church in ages past to accommodate itself to national surroundings, especially in the matter of national holidays. What are many of our Christmas customs but harmless reliques of a pre-Christian feast among the Germanic races? It was greatly owing to these very customs that Christmas retained such a firm hold, so that all the Cromwells of the world could not root it out. Oh, for the day when all the churches in the country will ring with the music of Churchmas on Thanksgiving Day!

HENRY BORGMANN, C.S.S.R.

*Philadelphia, Pa.*

## A WOMAN REFORMER OF THE CLERGY.

### I.

**W**OMAN'S natural sphere of action is the home. A native and sensitive modesty, together with certain mother instincts, binds her to the hearth. Normally she has no inclination to enter public life, even if she possess those admirable powers of control which the Holy Ghost attributes to the wise and valiant woman. But her rôle of motherhood, of home-making, housekeeping and safeguarding, is capable of being

exercised in a wider sphere than the domestic circle. A woman may be called to foster and train children not nourished by her blood, not born "of the will of the flesh, nor of the will of man", but hers by adoption as though born of God. In that capacity she develops talents of direction which make her a capable leader despite physical weakness, by reason of her finer perceptions, her stronger sympathy, her instinctive promptness to action, and the resourcefulness which ordinarily belong to the giver and preserver of life as parent. With these gifts go generally the sense of order, and hence love of the beautiful; also the appreciation of purity, whence cleanliness and thrift; finally, a preference for peace and harmony, which begets friendships. Both in the physical and the moral order she possesses a power of endurance which outruns the strength of the male. Hence she adapts herself to conditions against which virile forces rebel; and she learns how to employ the weapons of prudence and discretion against arrogance and brutality.

In the cloistered congregations of the Catholic Church these virtues find employment and are frequently refined to conform to the highest ideals through a special vocation. Here the offices of motherhood and family life are made to combine for the exercise of service to the larger family of society, while the individual gifts of womanhood are being perfected through the agency of that service. By voluntary sacrifice, daily renewed, the nun gains in courage, and with courage come new powers and influence, commanding respect and giving control.

There are instances in ecclesiastical as in secular life when this influence and power of woman is called into special play. In the history of the Church as of States we meet periods of critical stagnation or seeming collapse. Then it happens that the currents of tradition in legitimate government are suddenly reversed by the appearance of some reformer, some man or woman, often of lowly rank and seeming insignificance from the worldly point of view, in whom the elemental truth of Christ's advent on earth is renewed. "A Child shall lead them." At such times a youth whom men style a "fool", like St. Francis of Assisi, or a peasant maid like Bernadette Soubirous, may start a movement which runs through the world with a mighty power of uplift; which ignores conventions and

prejudices, and sweeps the highways and byways clear of sin and abuse, chanting praises of God above the bruit of traffic or the roar of battle. The work of such reformers disappoints the shrewdest calculations; it attacks and overturns the highest strongholds with instruments that look like toys to the martial spirit. It is the sling of David against the sword of Goliath, who derides both the weapon and the shepherd.

Thus at times Divine Providence elevates a woman to confront the hosts of men, and to do what appears above all else to require men's ability and strength for its ultimate success. The majestic figures of woman rulers, matching their strength against that of male despots, are familiar to the reader of history. Semiramis and Cleopatra, Catherine of Russia and Mary Teresa are instances in the secular order. We have nobler empresses than these fighting for the Catholic faith, such as St. Pulcheria to whom, more than to the efforts of a great pope, was due the extinction of the Nestorian and Eutychian heresies. The letters of St. Hildegarde in the twelfth century to popes, bishops, heads of religious houses, and priests, attest the directing power of her influence in the public policies of the authorities of the Church, general and local. St. Joan of Arc, victim, like her Divine Master, of the chicanery of high priests, averts political disgrace from her country and sows the seed of a religious reform that has borne its fruits in a field wider than the territory of France. The next century shows us among the heroines of Italy, high above pontiffs and kings in the ecclesiastical and political world, St. Catherine of Siena, "*serva e schiava de'servi di Gesù Cristo*", whose humble home in the *contrada dell'Oca*, converted into a sanctuary, retains the insignia of nobility when the surrounding palaces of the Piccolomini, the Tolomei, the Salimbeni and Sansedoni of the once dominant Tuscan republic, have lost their princely glamor.

## II.

Among valiant women St. Catherine of Siena holds a peculiarly significant position. To recall her public activity at this particular time is to suggest remedies as well as ideals which occupy the modern legislator and the social and religious leader, irrespective of nationality or racial prejudice. To bishops and pastors she offers the direct means of solving the

problems which obscure the simple fulfillment of the Gospel precepts as we understand and interpret them to the people. For this reason it is of service to study the facts of her life, and above all the directions she gives under the inspiration of a supernatural call, recognized by the Church in her canonization, to popes, bishops, and priests, albeit she claimed no authority beyond the divinely inspired courage that knew how to point out wrong, to demand right in the name of Christ, and to subdue every selfish motive in the task.

The letters of St. Catherine are the key to the secret of her influence. They were indeed misinterpreted for a time, as were the motives that prompted her writing them, for they entirely ignore that servile conventionality which is calculated to hide truth. But, as in the case of the Maid of Orleans, God vindicates those who fight on His side.

A right understanding of the attitude of this young woman, sprung from a family of tradesmen, without claim to intellectual or literary culture, toward the clergy and the civil authorities of her time and country, demands some knowledge of the process by which she arrived at the conviction of her effective authority to act as corrector of the clergy. She grew up in a large Sienese family, being the twenty-third child of Giacomo and Lapa Benincasa. As a young girl she had opportunity to witness daily the religious activity in the church and monastery of the white-robed monks of St. Dominic at the corner of the street where her father had his dyer's shop. There the children would gather on weekdays to learn their prayers and Christian doctrine from the lips of some venerable priest. On Sundays and festivals the same priest might be seen in the pulpit of the large and stately church swaying the multitude with his appeals to the eternal truths. Siena was a gay and pleasure-loving city. Dante, the wonderful poet, who in popular tradition had visited the precincts of hell, and there had seen, covered with a hideous leprosy, the famous alchemist of the Tuscan city, has recorded the statement that the Sienese were the most frivolous people on earth, not excepting the French. The sons of St. Dominic had been sent to counteract this spirit, and the denunciations of the friar preacher and his cry to repentance doubtless found an echo in the child's heart, already inflamed and strangely haunted by supernatural visions of which she

herself did not understand the source or meaning. Thus her zeal even in her infant age led her to run out into the street, repeat to the children around her the warnings of the man of God, call them to prayer, and chide them or weep over their neglects. Then came to her the singular notion that she too might be such a priest, might don the white tunic and black cloak of the Friars Preacher, and proclaim the coming of God's judgments to the people. A keen sense of wrong made her realize that the grown folk of wealth and rank whose splendid equipages she saw passing by the church were bent only on worldly delights. She quickly learnt that those great palaces which she came to see in her native city were the dwelling places of revellers; that there were factions of the Bianci and the Neri, the Ghibellines and the Guelphs, and that hostility and party spirit held sway not only among the wealthy of civic rank but among the clergy and the prelates who frequented public games and banquets and altogether lived a life of ease and luxury. When she was told that she could never be a priest because she was a woman, her simplicity led her to think that it was because she was known to be the daughter of Giovanni Benincasa. She imagined that she might go far away and change her sex with a change of dress, and thus accomplish her desire to be a friar and preacher.

Meanwhile at the age of seven she made her vow of chastity and offered her services to the cause of charity amid the pestilence that visited the city. With the gradual vanishing of the delusion that she might ever be a priest, her purpose strengthened into becoming a worthy member of the Third Order of St. Dominic for women in the world. Like a St. Paul or a St. Ignatius, she sought solitude as a preparation for her life of service in saving souls; for she had early learnt to realize that self-knowledge and the power to conquer self were gained in silence, reflection, and retirement. Full three years she remained isolated from contact with the outer world until she had mastered the secret of the philosopher, "*Nosce teipsum*", and in absolute surrender of self to God had found Him a permanent home in the cell of her heart. Henceforth the "*cella del cuore*" is the arsenal, the watchtower whence she draws her strength and her vision. Though lacking experience, she comes to know the world of men, and to diagnose the sources of the

public evils of her day with an infallible discernment. Without the art of political training she develops a sagacity that outwits the diplomacy of the worldly-wise in State and Church. By persuasion alone she brings about political and ecclesiastical changes that make for the increase of religion and virtue among the civic leaders and the representatives of the clergy, bishops, cardinals, and popes. If at times the personal grace of her presence—that womanly charm which had given her as a young girl the name of Euphrosina—is brought into play as a means to move men in power to act at her bidding, there was no trace of guile or vanity in the action. She simply obeys the impulse to make herself understood. Women are, it is said, experts in diplomacy and often the secret negotiators among seemingly powerful statesmen. They attain their secular ends by hiding the true condition of things from those whom they would lead into their ways. Not so Catherine of Siena. She is as straight as an arrow at the launching; but she knows times and occasions, and adapts herself to them with the prudence of the serpent. Her judgment in temporals as in spirituals is just and sound in that it considers the need of individuals, and their capacity of understanding and of acting or directing. As she bids her delicate sister in religion sleep when tired, or to sit down at meditation, and to go to the pantry when hungry, while she herself spends whole nights at prayer in the church, fasting for days without aught but the Blessed Sacrament to sustain her, so she directs measures of moral improvement, not upon visionary and abstract principles of religious perfection, but upon the grounds that peace and concord are the products of respect for authority, fidelity to duty, reverence for God. She sees in the Holy Sacrifice of the Mass, in the Precious Blood of Christ, flowing through the world in sacramental veins, the source of all strength and grace. It is thither that she bids Christian leaders go, so that they might recreate and perfect mankind. The distribution and application of that sacred treasure, the Blood of Christ, as well as the power of attracting souls to its beneficent action, lie with the clergy, and above all with the chiefs among them, the bishops. Hence she follows the impulse of an absorbing zeal for the glory of God and the restoration of His Kingdom on earth by addressing herself to His representatives, the hierarchy. If the critics of her time



have charged her with extravagance, with violating the proprieties of her sex and the traditional reserve of a religious, it is but just to admit that they applied the recognized standard of public judgment regarding the limitations of woman's rights. On the other hand, it is to be remembered that she was fully aware of this judgment; that she respected it and by no means desired to change the position of woman in the society in which she lived; that throughout she spoke with a deep sense of reverence for the priesthood and the authorities of the Church, obedience to whom she urged, despite the shortcomings which she saw and censured with the mission of a prophet. Her personal humility is so evident, and her willingness to suffer rebuff and punishment so generous, that the reader of her letters cannot fail to become convinced of her acting by a higher authority than mere caprice or censoriousness. The effect of her admonitions upon those who under other circumstances would have had every reason to resent her interference proves that they understood her mission. Among the priests to whom she addresses herself in the first place is her own spiritual director, the saintly Raimondo delle Vigne, later Master General of the Dominicans.

### III.

Raymond of Capua had been spiritual director of a community of Dominican nuns at Montepulciano, not far from Siena. It is probable that Catherine, who was then (1363) only sixteen years of age, met him here and confided the secret aspirations of her soul to his ripened judgment. He must then have been about thirty-three years of age. His interest in the young religious may at first have had in it something of the human sentiment of which he was hardly conscious. In writing to her he accuses himself of remissness in the service of God. She answers him:

If you have been remiss in your duty as shepherd, take up the rule of justice, directed by prudence and mercy. Lay hold of the rod dipped in the Blood of Christ, use it with understanding and with an ardent desire for His glory, so that you may, as a true pastor, guide the flock entrusted to you. For the rest, seek solitude and retirement both of soul and body as far as your state of life permits.

Remove all attachment to creatures (and begin with me), putting on the habit of love solely for God, and of creatures only for His sake; that is to say: love creatures without much personal intercourse with them, unless it be for the salvation of their souls.

How entirely compatible this attitude of admonition is with her submission and affectionate reverence for him as her father in Christ, is apparent from her thanking God that he has been given to her as a guide to heaven at the hands of Our Blessed Lady, "*dato dalla dolce madre Maria*". She writes to him as to a "Most beloved and very dear Father in Cristo Gesù dolce", urging him to be a strong column in the Church of Christ, to espouse the cause of truth at all risk, to forget self in defence of the Bride of Christ, the Church, who is desolate and abandoned by her sons in quest of earthly preferments. She bids him to act with courage even unto stripes and death. "*Siate dunque tutto virile, che morte vi venga.*" She tells him of the visions she has amid her sufferings and how she received the commands of God while spending the night in the church in prayer, and announces to him her purpose of writing to the Pontiff and to the cardinals at Avignon, how they were to act in the present crisis of the Church's life.

Some years later (1367) Father Raymond was sent to Rome as prior of the convent of the Minerva. Afterward he returned to Siena, where he taught Sacred Scripture until he was elected General of his Order. His position naturally gave him access to the Sovereign Pontiff both at Avignon and in Rome. He lived nineteen years after his young penitent had gone to heaven, having received the assurance of her protecting presence with God. From his pen we have also a trustworthy biography of the saint. It was the basis of her canonization.

Her influence of reform was chiefly with the secular clergy. No doubt there were also abuses among the regulars, as there must needs be in all society leavened by the human spirit. But the regulars were also the chief sources of edification and Catholic endeavor. The age was one of continued examples of heroic holiness, and the great masters of the spiritual life after the Fathers belong largely to the religious orders. The secular clergy, not living under a common rule, had to meet the stream of corrupting elements and naturally encountered losses

in their ranks by a surrender to the spirit of the general worldliness which ruled society. A people by nature lighthearted and impressionable experienced the allurements of prosperity which the highways of commerce were opening to those who were fond of enterprise. Magnificence of display, created by the new art of the Greek and Roman renaissance, was fostered by the wealth acquired in the newly discovered treasures of the Indies and the African coast. Added to this all-pervading worldliness was the spirit of rivalry among the Italian cities, chiefly Siena and Florence. The distinction of "whites" and "blacks", aristocrats, tradesmen, and plebeians, representing political factions, much as the imperialists, royalists, republicans, and socialists do now in European States, had their representatives among the higher and lower clergy. The history of Dante and his description of the state of society give us the necessary light to understand how hopeless was the struggle of those who sought to bring order into the political chaos of the thirteenth and fourteenth centuries in Italy.

Benedict XI, elected Pope in 1240, had made a compromise with Philip the Fair of France, whose ambition sought to dominate the policies of the Roman Pontificate, and had thereby aroused the hatred of the Italian factions opposed to that alliance. After his death the cardinals met for the election of the new Pope at Perugia, owing to the excited condition in the City of Rome. Through the persistent interference of Philip, his partisans among the cardinals succeeded, after a conclave of eleven months, in electing the Archbishop of Bordeaux, a personal friend of the French monarch. The latter at once extracted from the new Pope an understanding that he would remain in France. Thus Bertrand de Got, under the title of Clement V, was crowned at Lyons in presence of the King, and took up his residence at Avignon. Thence dates the succession of nine Popes who presided over the destinies of the Church under the auspices of France. It was the dream which Napoleon at a later day sought unsuccessfully to revive, in the vain hope that it would give him greater political power in the concert of nations. If Pius VII refused to submit at Fontainebleau to the Corsican's ambition, it was probably because he had the example of several generations of his predecessors who in their subservience to the royal power had lost their own, albeit

St. Peter's prerogatives could not long be withheld. The Avignon Popes saw the high dignity of their sovereign pontificate for a time at least degraded, in becoming vassals at the court of the French king, with the title of Counts de Venaissin. No doubt the apparent hopelessness of regulating the affairs at Rome was a sufficient excuse for the pontiffs who felt it necessary to prolong this state of affairs, until a woman of sagacity and courage, actuated by supernatural motives, proved herself wiser than the diplomats, in urging the vacillating Gregory XI actually to make the experiment and return to the Eternal City. Nor were her arguments that the City of the Popes, in which the bones of St. Peter lay, was the proper abode of the spiritual head of Catholic Christendom, merely built upon the rights of the temporal power established under Constantine's and Pepin's title. She would have persuaded the Pope to sacrifice those rights at any time for the greater prerogative of preserving the prestige of the spiritual power under a league of nations over which the successors of the Apostles as Vicars of Christ would exercise a directing influence, with the guarantee of independence in temporal matters. The States were thus to recognize Christ's supremacy vested in his Vicegerent for the spiritual government. Hence we find her invariably speaking of the Pontiff as "Christus in terra".

Catherine saw that in this capacity, under the then political conditions in Italy, the Pope would be the preserver of peace. And the maintenance of true peace without compromising the things of God was the function of Christ's representative on earth. To this end all earthly considerations were to be second. The specious pleadings of the cardinals that it would be dangerous to return to Rome, had no weight with her in view of the Pontiff's chief duty. It is quite true that matters were as bad in Italy as they could be. The Pope's official legates in Perugia, Florence, and other Tuscan cities as well as in Rome had aroused the distrust of the people and probably that of the nobility as well. "Down with the rule of priests" was the cry in Florence. "Libertas" was the legend that could be seen displayed on banners in the marketplace and at the street corners; and it meant protest against the papal government which was being exercised by legates from Avignon. Death and imprisonment of the clergy, and in places torture and the vilest indignities were perpetrated against religion.

Through all these outrages Catherine exhorted the representatives of the people and cities to obedience to the Vicar of Christ. She writes to the gonfaleri, the heads of civic and military departments, pointing out that the injustice of the papal legates, and the abuses of the clergy as instigators of revolution, were no valid reason for the responsible and Christian heads of the civic corporations to refuse allegiance and reverent obedience to the Pope; that to ignore the validly elected Pontiff and to choose another was treason against the Lord Christ. Hence, despite the change of front in some of the cardinals who had elected Gregory XI but were ready to abandon him now, she insists on his being the true Vicar of Christ on earth. She went so far as to travel in person to Florence and obtained a commission from the heads of that city to negotiate with the Pontiff for a formal declaration of peace among the Italian municipalities, as a first step toward the return of the Pope to Rome.

Meanwhile with the consummate skill of a trained diplomat she conceived the plan of a general crusade of the Catholic powers against the Turks who were then threatening to take possession of Cyprus as the gate into western Europe. Her chief purpose in proposing this measure was to divert the contending elements of Italy and France toward a common enemy and thus to attain the union of Christian princes under their spiritual head, the Pope. Her letter to the chief of the English mercenary troops, who were profiting by the discord of the Italian factions, is a masterpiece of statesmanlike wisdom, by which she endeavored to remove Captain Hawkwood from the field of noxious action. Her Florentine mission to the Pontiff was for the moment frustrated by the indecision and lack of union among the political chieftains, but her perseverance eventually conquered. She wrote to Gregory apprising him of her purpose and to make sure that he would meet the overtures of peace on the part of the Italian cities with proper dignity and yet with favor.

Be a true man, without servile fear, according to the example of the beloved Jesus whose representative you are. Cast off all dread of the wolves that devastate the fold of Christ. You will lose all fear if you act valiantly in the trust of Divine Providence. Arise

then, Father of the faithful, and hesitate no longer. I am coming to place their interests at your feet. And if you love your life, do not come in the guise of a warrior with sword, but take in your hand the cross and come like a lamb. Thus will you fulfil the will of God. Remain in God's holy love, Gesù dolce, Gesù amore. O pardon me, Father; in deep humility, I ask your benediction.

The Pontiff answered that the cardinal advised against his return to Rome, and that Clement IV, one of his predecessors quoted by them, had never acted in such important matters without the counsel of his official advisers. Her letter is characteristic in its reply :

*Holy Father in Christ, Gesù dolce,*

Your poor unworthy daughter Catherine commends herself to you in His Precious Blood. Would that you were like a rock, strong in the resolve of what is good and holy. Then the machinations of the devil should have no effect to hinder your departure from Avignon. You write that the cardinals remind you that Clement IV took no important step without consulting his brethren, and that he followed their advice even when it was contrary to his own convictions. Holy Father, they remind you of Clement IV, but not of Urban V who, when he was sure that his course was according to God's holy will, followed it, no matter whether human policy was for or against it. Good counsellors are on the side of God's honor, the increase of the Catholic faith in the Church, and the salvation of souls. They do not weigh their safety, their honor, their dignities, and their comforts. I advise, in the name of Jesus the Crucified, that you take your departure as early as possible. Let your household remain under the impression that you are disposed to remain; but then, without warning them, take your departure. The sooner the better. It is God's will who will protect and guide you. Hasten to the Bride that awaits you in anguish at your delay. I will say no more, though I have much to say. Remain in God's holy love. Forgive my presumption who humbly asks your benediction.

The cardinals who wanted the Pontiff to remain at Avignon sought to deceive him by presenting to him a letter supposed to have come from Peter of Aragon, purporting to counteract and discredit the urgings of Catherine, whom the Pope believed to be actuated by divine inspiration. Catherine told him that he was not to heed such letters; that the pretended advice of Peter of Aragon is a forgery which she had read.

Convinced that the Pontiff would heed her advice to return to Rome, she directed his attention to the necessity of establishing order and peace by a thorough reform of the clergy, beginning with the heads, the bishops and cardinals.

*Most Holy and beloved Father in Christ, Gesù dolce,*

I, your unworthy daughter Catherine, servant and handmaid of Jesus Christ, write to tell you how I have longed to see fulfilled through you the work which will bring peace unto the entire world. I therefore pray you that you use your manly energy as God ordains, to promote concord for the salvation of souls and His greater glory.

When you tell me that the present disturbances in the world make it impossible to restore peace to the nations, I answer in the name of Jesus the Crucified that there are three things in your power that He would have you do:

First of all, weed out from the garden of holy Church the ill-smelling flowers among the pastors and guides who are full of pride and avarice. These poison and corrupt the other flowers.

See to it that you plant flowers which spread a sweet odor, shepherds and rulers who are true servants of Christ Jesus, who seek the glory of God first and the salvation of souls, and who are fathers of the poor. Oh, the scandal, to see those who are to be models and who are sent to dispense the income of the Church to the poor, living in such luxury and secular vanities that they are a thousand times worse than the worldly. The laity are less given to self-indulgence than clerics, which should make them blush for shame. Take courage, dearest Father in Christ. God wants His holy Church to be perfect, and desires that the lambs find therein pasture, and not that wolves who assume to themselves the honor belonging to God should steal and destroy.

Be strong. Carry aloft the banner of the cross. And lastly, make haste to go to Rome. Do not wait for an opportune time. Opportunity does not wait, nor time. But act valiantly without fear of whatever may befall, and take possession of the city of the glorious pastor, St. Peter, whose place you occupy. Thus the reform of the Church will be brought about by the virtue of its shepherds.

Pardon my ignorance, Father.

In another letter she referred to the obligation of the Sovereign Pontiff to preserve and safeguard the patrimony of St. Peter entrusted to his care; although she fully recognized the difficulty of his doing so at present if he returns to the Holy City.

You say, Holy Father, that you are in conscience bound to assert dominion over the goods of the Church, if you return, and that you are therefore obliged to wait until you can reconquer what has been taken away. I confess that justice demands this; but it seems to me that the peace of the Church is of greater value than the possessions of her property; for Christ did not die and shed His Precious Blood for secular dominion but for the salvation of the human race. Hence, though you may be obliged to assert your right of safeguarding what has been entrusted to you, and to demand the restoration of the cities belonging to the Papal States, you are much more obliged to regain lost souls who are also a treasure of the Church confided to your care. . . . It is better to let go the gold of temporal riches, than the wealth of spiritual treasures. Consider the two evils involved: secular greatness, dominion and power, such as you deplore are lost; and the evil of lost graces on the part of those who are withdrawn from your obedience by schism and strife. . . .

It is criminal, under pretext of the Church's needs, to appoint to positions of responsibility pastors who are devoid of virtue, who seek themselves and their own preferment through pride, or who are fickle like leaves that are blown about by the wind of desire for wealth and by earthly vanities. Again I repeat: Seek to establish the peace of the Church by appointing true, virtuous, and humble priests as pastors. You will find them if you choose to look for them. . . .

A number of letters at this period are of the same strain, urging Gregory not to heed the advice of counsellors who seek to withhold him from returning to Rome for fear of meeting opposition and danger, but to make up his mind after his return to act manfully as a reformer of the abuses prevalent in the Church, especially of simony and worldliness among priests who are allied with political factions. On the other hand, he is to act with generosity and to meet his opponents with benevolence. They are more likely to be gained by charity than by severity. The last letter which has been preserved of the correspondence between Catherine and Gregory XI refers to the meeting of the ambassadors of Siena who at her instance are to call on the Pontiff and offer terms of conciliation. She bids him condone their former opposition, and remember that they had been misled by those whom they trusted. But she has no such favor to ask for the bishops and priests who had fostered strife among the flock.



There will be ambassadors from Siena coming to your Holiness. If anyone in the world can be gained by love, it is they. Meet them with equal charity. Take as sincere the excuses which they make for their past opposition. They are truly sorry. If you see a way to let them keep friendship with their former allies of whom you disapprove, do so for the love of Christ and of peace. It will bring blessing on the Church.

But punish the evildoers among the clergy and administrators of the Church. Put in their places pastors who are just and virtuous in their conduct. The laity have their eyes open in such matters, and much harm has been done against you because they see that many faults of the clergy have remained unpunished.

Gregory XI finally overcame his fears and went back to Rome. He died that same year (1377) while the negotiations of peace among the Roman feudatories were still in progress. Although virtuous and learned in law and theology, he appears to have lacked the peculiar pastoral quality which, diagnosing the ills of the flock, knows how to cure them. He had not been a priest when elected Pope, and was ordained to the priesthood only the day before his consecration to the pontificate. Devout and humble, his training was that of a diplomatic and chancery official rather than of the pastor. His views of the defence of the Holy See, though in the direction of peace, covered much more the resources of the ecclesiastical statesman than the solicitude of the shepherd of souls. His French nationality added to the bias with which he selected his counsellors and left the impression of a determined nepotism; but his integrity and devotion to the cause of restoring harmony to the Church in Italy has never been questioned.

His successor, Urban VI, was an Italian (Neapolitan), who had shown notable aptitude as an administrator in the See of Bari and in the papal chancery. He was bent on reform, but lacked the forbearance that is an integral element to the success of the true reformer. His harshness in dealing with those who opposed him and his seemingly capricious measures of correcting abuses soon caused him to be disliked, and this dislike turned, under the unsettled political conditions, into suspicion and hatred. His election was declared invalid by the very cardinals who had nominated him, and the chief of these later became his opponent under the assumed title of Benedict

XIII. This strengthened the hostility and led to the succession of antipopes, lasting for forty years and known in history as the Western Schism.

It is from Catherine's letters to Pope Urban and to the cardinals and political chiefs of Italy, that we glean the distinction she made between the acknowledgment of the shortcomings of an ecclesiastical ruler and her acceptance of his authority as derived from a divine commission. Unlike the ordinary critic of ecclesiastical policy, who makes the errors of pastors a pretext for justifying disobedience and disrespect, she did not pretend that one must be blind to such faults of the clergy as are manifest, in order to coöperate with them in the work for the salvation of souls. She distinguished between the personal and natural shortcomings of disposition on the part of ecclesiastical superiors and that pharisaical blindness and pride which oppose truth and reform in the Church, because these clash with the temporal interests of a priestly clan. She regarded pastors as the loyal citizen regards the officers of the law, that is as representatives and independently of the qualities which would ordinarily command our respect for them personally. She was not ignorant of the want of discretion and self-restraint which were marked in Urban's government. But he was the Pope. The impulsiveness of Peter, and his weakness on the eve of Christ's Passion, did not prevent our Lord from making Peter Pope. And in that capacity the Apostles promptly obeyed him. So here. Urban VI had been lawfully elected, beyond doubt. He was now to be revered and obeyed in all that belonged to his office as Pontiff. Catherine, who was recognized as a factor in the affairs of her country both civil and religious, feels impelled by a secret urging which she believed to come from God, to advise the new Pontiff. Her letters show how well she understood not only the Pontiff but the Roman situation.

*Holy Father in Christ Jesus:*

Catherine, your unworthy, wretched daughter writes to you with the ardent desire to see in you wisdom and the benign light of truth which marks you as the successor of the saintly Gregory. May you govern the Church of Christ with such prudence as to secure the acceptance of your decrees without being forced to revoke or alter what you have once solemnly said. Be of such stability as to inspire

confidence by adhering unswervingly to the everlasting truth. . . . They tell me of the indignity, Holy Father, which the Prefect (Francesco di Vico) has inflicted in his rude reply upon the Roman ambassador. I pray you, take counsel with the presidents, and act in all kindness toward the Romans, who are thus more easily gained to sympathy than by strong measures of retaliation. . . . Remain firm, but let not their own unguarded language incense you to anger. Be to them a model in speech, manner, and action, as one who has at heart only God's glory and is not moved by the accidental expressions of men's humors. Despise not the counsel of a poor woman. . . . I also pray you to eliminate the scandals which Leone will report to you. The Sieneſe are angry because of the treatment given to their ambassadors, and there are other causes of discontent, as you well know. Regard the weakness of the men as a disease which a wise physician will seek to cure by the application of proper remedies.

Again and again she exhorts the Pontiff to curb his impetuosity. Reforms are good, but they must be made with prudent consideration for the temper and misconceptions of those who are in error. On the subject of appointing virtuous priests to responsible office she repeats what has been said in her correspondence with Gregory XI.

Among the higher clergy she singles out a number of the Italian cardinals to whom she writes. One of them is Pietro Cardinal di Luna, who proved himself a traitor to the rightful Pope. The letter is written before the defection of the future antipope, when there was still hope that he might be moved to use his influence in the interest of order at Rome. "Your strength," she writes, "lies in your acting with such sincerity and fidelity to your sacred calling, that you become an example to the clergy and laity under your care. Do not then delay, dear Father in Christ, to take measures to bring together the discordant elements, in virtue of the Precious Blood of our Redeemer. For I suffer inexpressible pain in the contemplation of the strife and schism that is rending the Church of Christ."

Similarly she addresses the Florentine Cardinal Corsini, the Milanese Borzano, and the Roman Orsini who had been on the side of Urban VI at first; but later cast their votes for Clement, the antipope who soon disappointed their expectations, and left them in a neutral attitude. Catherine does not hesitate to tell them that they are perverted by a fatal blindness. She

threatens divine vengeance upon them for their vacillating and worldly conduct. "You, who have been nurtured at the breast of the Bride of Christ, where is your gratitude? You know the truth, that Urban was duly elected as legitimate Pope, the supreme head of the Church. You yourselves made the solemn announcement of the fact. But now, cowards, and afraid of the shadow of disgrace, you lend your authority to support a lie. And the only cause of this is your self-love, which poisons the nation and makes of you, who ought to be strong columns of the Church, weaklings that bend like straw. Fools that you are! To us you announced the truth and then turned to attach yourselves to an impostor." While her language is accusing almost unto irreverence, she shows the depth of her charity in the closing appeal of a letter that fills seven pages. She conjures them by the Blood of Christ shed for souls, by the agony that afflicts the devout souls who offer their prayers and flagellations for the restoration of peace in the Church, by her own tears, vigils and fasts, that through their action the ancient beauty of the Bride of Christ might be once more restored. Thus she hopes to reverse their course after placing before them the hideous sight of their cowardly and worldly-minded conduct, as it is seen by herself and others.

To many a sober mind it may still be a mystery how God could have chosen to approve the frank censure of her ecclesiastical superiors in a woman whose supernatural call to do so would demand extraordinary if not miraculous proof. In the hierarchical order there are degrees, and the offices of corrector are strictly limited for the sake of order, among religious as in the civil and domestic spheres. History records the case of Savonarola, who, though unquestionably animated by a zeal that was sincere and holy in its motives, is justly censured for excess in placing before the public the faults of ecclesiastical superiors that he thought could not be eliminated in any other way than by denouncing those who were responsible. He paid the penalty in his martyrdom; but the prophets of old would seem to have been his justification. Yet there is a difference.

The preacher is at liberty to denounce evil, but not to point the finger of scorn at the sinner, unless the wrong be done

publicly. He may have a call, too, to denounce the sinner, as Nathan did in the case of David, or as is implied in the precept of fraternal correction. But to denounce the guilty person to those who can thereby be only stirred to discontent and resentment without removing the wrong, is a false zeal. A tyrant's public wrong may indeed be denounced in order that public opinion be aroused to energetic action so as effectually to remove the evil; but in that case the wrong is known to the public and is merely cited in order to move to the prompt application of a remedy.

In the case of Catherine the evil she reprehends is known publicly. But she addressed herself directly to the persons at fault. The fact that they were her superiors would under ordinary circumstances have kept her from assuming a monitorial position, if the fault had not been public, and if the admonition to speak out, where no one else was authorized to do so, had not come to her by one of those strange impulses which Divine Providence at times employs to stay a widespread evil, correction of which appears beyond the reach of normal means. Such an impulse moved St. Joan of Arc, though in a sphere of action which differed from that of St. Catherine. In both cases the valor of a woman surpassed that of the men of their time who were the ordained supports of order. It was as if the vine which ordinarily seeks support, rose above the height of the oak, clothing the decaying branches with fresh foliage until new shoots would come forth from the old tree's trunk with roots planted in an ever-vivifying soil. In canonizing such women the Catholic Church professes and emphasizes her estimate of woman's superiority in public action under exceptional circumstances, and, while admitting her special gifts, never confounds the privilege they claim with the rights of man as established in his creation and demonstrated by his function as protector and father of the family, or as exclusively called to the offices of a sacrificial priesthood.

FRA ARMINIO.

## THE SOAPULARS. III.

[CONCLUSION]

## SCAPULAR OF THE SACRED HEART.

THE Scapular of the Sacred Heart represents a devotion that is to-day one of the most popular and one of the most efficacious devotions in the spiritual daily life of the faithful. Nevertheless it is only by a kind of fiction that it can be called scapular. In its primitive form it did not in appearance represent a scapular, for it was made of a white woollen cloth of square shape upon which was sewed a Sacred Heart of red woollen material.<sup>54</sup> Sometimes there were words written upon the badge, but it was not always so, at least in the beginning. The words that afterward became associated with the badge were, "Cease, the Heart of Jesus is with us", or, as it appears in the French, "Arrête, le Cœur de Jésus est là". In the petition of the Cardinal Archbishop of Dublin the words are in Latin "Cessa; Cor Jesu nobiscum est".<sup>55</sup>

Seeking the origin of this popular Scapular, one must go back to the days of the Blessed Margaret Mary, to whom our Divine Lord, in one of the many apparitions with which He favored her, revealed that it was most pleasing to Him that His friends would carry on their persons this badge of His Sacred Heart, thereby having with them a constant reminder of His Love and Sufferings.<sup>56</sup> She, herself, began to make little badges after the fashion of the one indicated by our Divine Lord, and not only did she wear the badge, but she gave them to the novices of the convent, who began the pious custom of carrying on their person these memorials of the Sacred Heart. From the convent the custom spread amongst the people and became somewhat general. But the badge, or Scapular if we may call it so, at this period entered into a new life after the plagues that ravished many of the towns of France in the year 1720, and later in 1866. It was noticed that all who wore the badge were preserved from the terrible scourge, so much so that the badge began to bear the name of *sauvegard* indicative

<sup>54</sup> A medal with the image of the Sacred Heart was also used.

<sup>55</sup> "Ita ut ejusmodi inscriptio sive retineri sive omitti possit." *Rescr. Auth., App.*, p. 664.

<sup>56</sup> *Epistola diei 2 Martii 1685 ad Matrem de Saumaise.*

of the mind of the faithful who sought the protection of the Sacred Heart of Jesus in those times. Not only in France was this badge worn as a protection, but in numerous other countries. In Ireland the protection of the Sacred Heart was, in times of distress, very apparent. I can recall the visit of a fever-plague to my native village, just a few years before the Cardinal Archbishop of Dublin made his petition to the Holy Father, and, be the cause what it may, the fact was undeniable that those who wore the badge escaped the evil effects of the plague; and this fact was so noticeable that those who were not Catholics were clamoring for the badges.

Although so efficacious in the physical as well as the spiritual world, the badge had thus far no indulgence attached to it. When Cardinal Cullen made his visit to Rome in the year 1872, he related to the Holy Father the facts that had come to his notice, and the wonderful devotion of the people to the Sacred Heart stirred up by the wearing of the simple badge. He, therefore, asked the Holy Father to indulge the badge, which was henceforth to take the form of a scapular. The description of the Scapular, as indulgenced by the Pope, is as follows: a small image of the Sacred Heart made of red wool and placed upon a square piece of white wool; upon the Scapular were to be written the words "Cessa; Cor Jesu nobiscum est", but in the vernacular.<sup>87</sup> The badge was then attached around the neck after the fashion of a scapular. In this manner the badge became a quasi-scapular, and after some time it took on the appearance of the scapular just as it appears at present. The form of the heart need not be of woollen material as is evident from the words of the petition, although in the beginning this was generally the material of the Sacred Heart on the white wool. The prayers recited by the wearer of the Scapular are one Pater, one Ave, one Gloria. By following the instructions given and implied in the petition and response, all who wear the Scapular of the Sacred Heart can gain every day an indulgence of one hundred days.

In the following year the Holy Father renewed the indulgence and made it applicable to the souls in Purgatory.<sup>88</sup>

<sup>87</sup> "... et cum hisce verbis in lingua vernacula impressis", *Rescr. Auth.*, p. 663.

<sup>88</sup> In altero Brevi (20 July, 1873); in altero (28 March, 1873), "ut piis etiam supplicationibus, quas Venerabilis Frater Episcopus Ratisbonensis Nobis porrexit".

The *facultates* obtained from the Missionary Fathers of the Immaculate Conception very truly remarks that, at this period, the devotional object might be called "an image after the form of a scapular".<sup>59</sup> With any kind of accuracy we can speak of the Scapular of the Sacred Heart only from 1876. On 4 April, 1900, acceding to the petition of the Procurator General of the Missionary Fathers of the Oblates of Mary Immaculate, the Sacred Congregation of Rites approved of the Scapular presented for their judgment, and authorized the formula that is now used to bless and enroll in it. On 19 May of the same year, the Holy See gave the said Fathers the right of delegating their power to all priests, secular and religious. For some time the custom prevailed of adding to the Sacred Heart picture that of His holy Mother. Hence, in the decree of the Congregation, we find the picture of the Blessed Virgin under the title of Mother of Mercy referred to as a component part of the Scapular.<sup>60</sup> The picture of the Sacred Heart usually represented on the Scapular nowadays, is the picture of the apparition of our Divine Lord to the Blessed Margaret Mary. Needless to say, this particular one is not of obligation.

The indulgences are now fairly numerous. Leo XIII, 10 July, 1900, granted to the Scapular all the usual indulgences of a confraternity already mentioned and added the indulgence of the Roman Stations. The characteristic indulgence is the one of two hundred days granted to all who recite the Pater Noster, Ave Maria, and then repeat three times "Maria, Mater gratiae, Mater misericordiae, tu nos ab hoste protege et mortis hora suscipe".

The indulgences were examined and approved by the Sacred Congregation of Indulgences, 13 August, 1900.

An application directed to the Superior of the Missionary Priests of the Oblates of Mary Immaculate, No. 2 Via Vittorino da Feltre, Rome, will secure the *facultates*, which bear the title of "Facultates et Ritus benedicendi ac imponendi Scapulare Sacri Cordis Jesu", and an interesting although very brief history of the Scapular is contained in the booklet.<sup>61</sup>

<sup>59</sup> In the same way the *Rescripta Authentica* speaks of "hoc signum laneum albi coloris, imaginem S. Cordis Jesu in medio referens".

<sup>60</sup> "... et altera imaginem refert B. Mariae Virginis sub titulo *Matris Misericordiae*"; cf. Indulg. Leo XIII, 10 July, 1900.

<sup>61</sup> I was under the impression that the Lazarists could grant them, but I was not successful in obtaining them at the address already given.



## OTHER SACRED HEART SCAPULARS.

On 4 April, 1900, the Sacred Congregation of Rites approved of the Scapular of the Sacred Hearts of Jesus and Mary. The full title is "The Scapular of the Most Sacred Heart of Jesus in Agony and of the Most Loving and Sorrowful Heart of Mary". At the same time, the formula for the blessing and enrolling in it was given by the Congregation. In the following year the Holy Father by a special brief bestowed on it the usual indulgences for the day of reception and the hour of death. The days for gaining the plenary indulgences were also named—the Feast of Corpus Christi, the Friday after the same Feast, the last Sunday in August, and the Feast of the Immaculate Conception.

In making the Scapular the description given in the application for approbation must be adhered to, because it is embodied in the decree. The Scapular is composed, as usual, of two pieces of white cloth connected by cords; one of the pieces must bear the image of the two Sacred Hearts, that of Jesus must be accompanied with the customary signs of sorrow, that of the Blessed Virgin must appear as pierced by a sword; underneath the two Hearts are to be represented the implements of the Sacred Passion. On the other piece it is sufficient to have a red cross. The *facultates* for the blessing and enrolling can be obtained on application to the Holy See.

The Daughters of the Sacred Heart in Antwerp were the first advocates of this Scapular and their petition was advanced by the Bishop of Marseilles as well as by Cardinal Mazzella, who was the Protector of the Society. It had its origin in the devotion of a holy religious who believed she had certain spiritual lights in reference to its mission.

There have been at various times attempts to introduce Scapulars of the Sacred Heart. Usually this devotion was associated with some other, and a kind of combination of spiritual ideas (not to find favor with the Sacred Congregation) was the result. The Procurator General of the Missionaries of the Sacred Heart made application to the Holy See for participation in the right of imparting faculties for blessing and enrolling in the Scapular of the Sacred Heart as in possession of the Oblate Missionaries, alleging that their

Scapular and that of the Sacred Heart Missionaries were almost the same. Hence, as the petition expressed it, "not to multiply scapulars", the supplication was acceded to. I have already referred to the Scapular of Pellevoisin. Many well-intentioned attempts to form new scapulars in devotion to the Blessed Virgin have met with similar decisions of the Sacred Congregation.

#### WHITE SCAPULAR OF THE VIRGIN MOTHER OF GOOD COUNSEL.

His Holiness the late Pope Leo XIII, by a decree dated 21 December, 1893, authorized the introduction of a new scapular in honor of the Virgin Mother of Good Counsel.<sup>62</sup>

According to the written statement of the Papal Sacristan, Monsignor Pifferi, O.S.A., the Supreme Pontiff desired in instituting this Scapular that those who wear it should learn to invoke and to follow the guidance of the Universal Counsellor, Mary, Mother of Good Counsel.

The Scapular consists of two pieces of white flannel. On the linen face of one of these is printed the picture of the Mother of Good Counsel and her Divine Son. Underneath this is written the following inscription: "Mater Boni Consilii, ora pro nobis" (Mother of Good Counsel, pray for us).<sup>63</sup>

The linen face of the other piece of flannel bears the papal tiara, keys, etc., with the words that were written by the Pope himself, "Fili, acquiesce consiliis ejus" (Child, obey her counsels).

No prayers are of obligation for the gaining of the indulgences and all that is required of the person desiring to obtain the indulgences is that he receive the Scapular from one having the *facultates*, and that he continue to wear it night and day.

<sup>62</sup> The facts are taken from the excellent *Augustinian Manual* compiled by the Very Rev. Richard O'Gorman, O.S.A. London. 1915. The *facultates* can be obtained from the General of the Augustinians, Via di S. Uffizio, Monastero di Santa Monica. I understand that the Provincials cannot give the *facultates*. It is reserved to the General himself.

<sup>63</sup> The celebrated picture of Our Lady of Good Counsel is venerated in the Augustinian Church of Genezzano. The story of its translation from Escutari is well known and the picture itself can be seen in the church that has grown up around the once unfinished walls. It was through the efforts of the two Cardinals Vannutelli, both born in Genezzano, that the invocation "Mother of Good Counsel" was introduced into the Litany of Loreto. The sanctuary is still the scene of many pilgrimages, where extraordinary happenings may be witnessed.

The indulgences are of the usual kind and the special days for the plenary indulgences are the feasts of Our Lady and the feast of St. Augustine; all the indulgences are granted on the conditions so often indicated before.

#### SCAPULAR OF SAINT JOHN OF GOD.

Scarcely known in English-speaking countries, this Scapular has very many devotees in Spain and the countries that have come under its influence. The communities of this wonderfully charitable institute are, however, well known, and both the Brothers and Sisters wear the Scapular, and its history is an inspiration to them. The faithful who so much admire their charitable work seem to have forgotten how to affiliate themselves, and thus to become sharers in the spiritual benefits of this great institute of mercy. The Scapular is of the usual form, each of the pieces of cloth is of black material and the connecting cords may be of any color. On one of the pieces there is, as a rule, the image of Saint John of God, who holds in his hand a cross; he is supported on a cloud upheld by angels. In this, as in the case of some of the scapulars, the figure, whilst not of obligation, serves the purpose of identification; for not a few of the scapulars may be black. Application to bless and enroll in this Scapular can be made to the General of the Institute at the Ospedale nell'Isola Tiberina, Rome.

The Saint whose name is connected with the Scapular was born in Spain in the year 1495. His parents, although poor, were noted for their virtues.<sup>64</sup> He served for many years in the armies of several of the warrior chiefs of the time. Afterward, in his wanderings, he undertook to serve the sick in some of the hospitals of the places through which he passed, and this begot in him that love of the sick and infirm, especially those mentally afflicted, which determined his vocation in after years. Hearing a sermon preached by the celebrated John of Avila, he betook himself to a life of penance and prayer. Peculiarly enough, he pretended to be mentally afflicted, or rather the people on seeing him pass along the public ways crying aloud, "Mercy, mercy, Lord, upon one who has offended Thee", took

<sup>64</sup> After the death of his mother, which occurred during his absence, his father became a member of a religious brotherhood.

him for one insane, and he allowed them to remain under that impression even when they had placed him in an asylum for the mentally afflicted. Here, however, he met with the Blessed John of Avila, whose sermon had converted him to the better life. Under a spiritual guide of this kind, the piety and charity of John were turned into the right direction to effect practical work in the Vineyard of the Lord. St. John of God now began in earnest the hospital work which was to secure such ardent disciples from those who admired his life and desired to follow in his footsteps. The enthusiastic charity and zeal of St. John were irresistible, and very many from the wealthy families became interested in hospital work, so that a new spirit reigned in the hospitals of Granada, Cordoba, Madrid, and Lucena.

It was after the death of St. John that his example bore really mature fruit, for, owing to peculiar circumstances, an institute bearing his name and venerating him as Father and Founder was established and afterward approved by Rome. The Saint died in 1550, 8 March, and it was in 1587, 1 January, that St. Pius V by the Bull *Licet ex debito* laid the secure foundation for the institute. The rule adopted for the members of the Institute was that of Saint Augustine. The habit was according to the pattern of the one given to St. John by the bishop who had invested him when he was engaged in his hospital work—a plain black habit with a scapular placed over it. Hence, the origin of the habit as well as the scapular. It is not to be wondered that many who could not engage in hospital work desired to share in the spiritual works of an institute that can, and does, accomplish such great good for humanity.

The ritual for blessing and giving the Habit and Scapular was recognized in 1718, and in the year 1743 the faculty of imparting the use of the ritual to all priests, both secular and religious, was committed to the General of the Spanish portion of the Order. On 8 August, 1887, the Holy Father gave to the General, in Rome, the necessary permission not only to enroll all the faithful who desired to become participators in the spiritual wealth of the Institute but also to delegate his faculties. The wearer of the Scapular has all the ordinary indulgences of the Confraternities and gains all those that formerly were bestowed upon the Order of Hospitallers.

## SCAPULAR OF SAINT JOSEPH.

The Scapular of Saint Joseph owes its origin to the piety of a Franciscan Sister who was profoundly devoted to this great Saint; but its continued success may be attributed to the saintly Peter Baptist, of the Capuchin Order, who gave it its present form. The Sister, in order to express more fervently her devotion to the Foster Father of Jesus, began to wear a Scapular in honor of Saint Joseph. Her example gave to her sisters in religion courage to show thus effectively the devotion which they had to one so beloved of God. The effects of her example were not confined to her own community, for those outside began to manifest in a similar way their devotion. In 1893, the Sacred Congregation of Rites approved of the Scapular of Saint Joseph as worn in the Diocese of Verona, and set a formula for the blessing of and the enrolling in it. On 6 May, 1895, the Sacred Congregation of Indulgences granted several indulgences to this Scapular, which was no longer confined to the diocese just referred to. The Scapular was to be the same, and the formula was to remain, as already approved.

The background of the Scapular is of violet material. This is faced with linen of a yellow or orange color. On the piece that rests on the breast appears the image of Saint Joseph bearing on his right arm the Divine Infant, whilst in his left hand he carried the lily indicative of his purity. On this piece is written the prayer "S. Joseph, Protector Ecclesiae, ora pro nobis". The second piece displays the papal arms and the inscription "Spiritus Domini ductor ejus". From the beginning of this scapular devotion there appeared the invocation to Saint Joseph as Protector of the Universal Church. The other items are of a more recent date. The colors have the usual signification, namely: the white indicates the humility of the Saint, and the yellow his justice. The Scapular has all the indulgences of the Confraternity also; by reciting one Pater, Ave, and Gloria, the wearer gains one hundred days' indulgence, provided that he repeats at the same time the invocation "Saint Joseph, pray for us". The indulgence of the Roman Stations can also be gained by the wearer on the usual conditions. Application for the *facultates* may be made to the Capuchin Fathers, Via Boncompagni, Rome, or to the

Monastère des Sœurs franciscains à Lons-le-Saunier (Jura), France, or to the Convento delle Suore di S. Giuseppe, Via Giosuè Carducci, no. 35, Rome. The booklet is named "Scapulare S. Joseph Sponsi B. Mariae Virginis".

#### OTHER SCAPULARS.

I have already remarked that the Scapular of the Most Precious Blood has no indulgence attached to it, *qua* scapular. The *facultates* which one receives from the Moderator General of the Missionary Congregation of the Precious Blood constitute, as a matter of fact, the permission to admit to the Primary Sodality of that Congregation. Amongst the powers given are: to bless the scapular, the beads, the girdle, and the garments distinctive of the Sodality, and to inscribe the names on the register of the Sodality. One of the permissions given is rather peculiar, namely, to admit any of the faithful who are *in articulo mortis* to the Sodality, provided that the names are afterward registered on the roll of the Sodality, although no actual ceremony of the usual kind has taken place. The priest who has obtained the *facultates* can claim the right of the *Altare Privilegiatum* once a week. The scapular is made of red woollen material, upon which appears the image of the Crucifixion, or of the Most Sacred Heart of Jesus shedding the Sacred Blood into a chalice around which are adoring Angels.<sup>65</sup> The indulgences of the Confraternity are numerous and were approved in the year 1878. They can be seen in the *Rescripta Authentica* (pp. 549-554). The *facultates* can be obtained from the Procurator General at the Casa Generalitia of S. M. in Trivio, Via Poli, no. 1, Rome. The title of the booklet is "Facultas aggregandi Fideles Sodalitati Pretiosi Sanguinis D. N. J. C. cum indulgentiarum Summario, Benedictionum Ordini instructionibus opportunis et quibusdam piis precibus".

The Scapular of Our Lady Help of the Sick may not be so well known amongst English-speaking people, for, like the preceding scapular, it is rather a sign of a Confraternity. The Scapular takes origin from a picture painted by the celebrated

<sup>65</sup> "Cum imagine SS. Crucifixi, vel SS. Cordis D. N. J. C. Sanguinem manantis super Calicem, vel Sacratu Calicis ab Angelis adorati", p. 14. In the Crucifixion scene the angels hold chalices at the wounds.

Fra Domenico of the Friars Preachers. A Brother, whose name was Ferdinand Vicari, one of the members of the Congregation for administering to the sick and infirm founded by Saint Camillus de Lellis, observing the devotion of the faithful to the picture that adorned one of the altars of the Church of the Madalene, was inspired to begin a sodality to aid the sick and infirm. The picture had come to the church in what may be called an extraordinary manner; and whilst it was in the church wonderful things had taken place through the intercession of Our Lady Help of the Sick, devotion to whom was represented by the picture. It was said that Pius V had prayed before this very picture for the success of the Christian arms at the Battle of Lepanto. Twice the picture has been honored with the peculiar ceremony of Coronation, namely, in 1668 and in 1868. A brief and interesting history of the picture can be found in the "Manuale pro Moderatoribus Sodalitatum sub invocatione B. Mariae Virginis a Salute necnon SS. Joseph ejus Sponsi et Camilli de Lellis".

The scapular is of the usual form; the background is of black woollen cloth; on the piece that rests on the breast there is the fac-simile of the famous picture of Fra Domenico under which are the figures of Saint Joseph and Saint Camillus, the two protectors of the sick; on the other piece there is the cross of the Congregation, the small red cross formed of two pieces of red woollen material. This cross is not essential, but carries a special blessing for the sick. This blessing can be found in the *Manuale*.

The *facultates* is really a diploma whereby the priest may (1) aggregate the faithful to the Sodality for the help of the sick and infirm, (2) bless and impose the small scapular, (3) impart the plenary indulgence *in articulo mortis* to any of the Sodality members, (4) bless and indulge the beads for the spiritual succor of the souls in agony. The Confraternity was erected canonically in the year 1860 by a decree of the Cardinal Vicar. Further indulgences and privileges were given the Camilini Fathers by Pius IX and Leo XIII; the indulgences are to be seen in the *Rescripta Authentica* (pp. 621-625). Application for the *facultates* is made to the Generale dei Padri Camilini, Chiesa di Santa Maria Madelena, Piazza di Madelena, Rome.

The Scapular of Saint Michael the Archangel belongs to the Archconfraternity of that name. It was first established in the Church of Saint Eustace and afterward in the Church of Sant'Angelo in Pescheria. The Scapular was approved, and the formula for blessing given, by the Sacred Congregation of Rites, in 1882, 28 March. Before this time, another scapular had been presented to the Congregation, but had not met with approval. On 20 April of the same year, Leo XIII ratified the decision of the Congregation, adding that the picture of Saint Michael should follow the usual representation of the Saint as accepted by the Church. In 1903, the indulgences were granted to the Archsodality *in perpetuum*. Before this time they had been given only for seven years. They are numerous and have been approved, as can be seen in the *Rescripta Authentica*. The scapular is of the form of a shield and is parti-colored. One color is black and the other is blue. The picture of the saint killing the dragon is, as a rule, on the piece resting on the breast, and there is also an inscription "Quis ut Deus". The cords or strings of the Scapular are also parti-colored, one being black and the other blue.<sup>66</sup>

The Scapular of the Immaculate Heart of Mary was sanctioned in the year 1877, and was endowed with the usual indulgences, also with its appropriate indulgences for the special feasts, by Pius IX. The Congregation of Rites, in 1907, approved the formula for blessing and enrolling, and new indulgences were added. The scapular is shaped like the ordinary scapular and is made of white woollen cloth. On the piece resting on the breast there is a picture of the Heart of the Blessed Virgin afire. Out of the Heart grows a lily and the Heart is pierced by a sword. The Heart is also surrounded with a garland of roses.

Lastly, there is the Scapular of the Holy Face. The Scapular is made of two pieces of white woollen cloth. On the piece resting on the breast there is shown on white linen the Sacred Face of our Divine Lord as imprinted on the Towel of Saint Veronica.

<sup>66</sup> The Confraternity was canonically erected in 1880 and its aim is to invoke the assistance of the warrior Archangel in the struggle to overcome the world and Satan. The President of the Archconfraternity has the power to admit the faithful to the Pious Union of Saint Michael, and gives permission to establish the Confraternity. The priest in charge can bless and enroll in the scapular according to the form approved by the Congregation of Rites.



WHEN THE SCAPULARS ARE BLESSED AND IMPOSED  
CUMULATIVELY.

Permission to enroll in the individual scapulars does not by any means imply permission to enroll in the scapulars *cumulative*, or collectively. Neither can any of the Generals of the Orders to which the scapulars belong give this permission, for the Holy See reserves this power to itself, and so there is always special delegation for blessing and enrolling in two or more scapulars at one and the same ceremony. It is well to mention that, if the priest has the *facultates* for all the scapulars in which he enrolls *cumulative*, the enrolment is not invalid, but it is certainly illicit. Although the formula provides for the blessing and enrolling in five or four scapulars, nevertheless one possessing this faculty can use it for numbers less than five, keeping to the ritual intended for each scapular. On the other hand, permission from the Holy See for the blessing and enrolling *cumulative* presupposes the permission already obtained for each individual scapular, without which the permission of the Holy See is useless. This permission is granted by the Holy See alone, because it desires that as a general rule each scapular be blessed and imposed with the proper ceremony, since that alone expresses the purpose of the devotion in the full way desired and approved. The shorter forms are for special occasions and to meet special wants.<sup>67</sup>

In an answer given by the Congregation of Indulgences, in the year 1887, 26 March, it is insisted on, that when the scapulars are given *cumulative*, the form prescribed by the Congregation must be adhered to, and the mere sign of the Cross will not do. The obligation of inscription holds for every one of the scapulars that require it from their nature of Confraternity, and the permission of the Holy See to receive members *cumulative* does not affect the rights of each scapular.<sup>68</sup> It was, moreover, decreed that priests using the faculty of the Holy See should ascertain if the scapulars be really distinct and in the due form, so as to be worn in the proper way.<sup>69</sup>

<sup>67</sup> *Rescripta Auth.*, S. C. Indulg., 12 Sept., 1883, pp. 679-81.

<sup>68</sup> *Juxta formulam ad normam* Dec. 18 Aug. 1868; Respon. 26 Mar. 1887.

<sup>69</sup> S. Cong. Ind., 27 April, 1887. This condition is never dispensed with, but some missionaries have obtained from the Holy See special permission in reference to the formula.

The cord of the scapulars must be attached to each. As I have already said, the one cord necessary is the cord of the Passion Scapular which even with other scapulars must have its own red cords or strings. The scapulars are not to be sewed together unless at the upper edges, namely, the side attached to the common cord. Neither is it sufficient to have one rather large scapular with different colors depicted thereon, or even to have interwoven the various parts of the scapulars so as to make a parti-colored scapular representing all. Should the scapular, or scapulars, be so formed by mistake that two parts of the one scapular be upon the breast or on the back, the indulgence is not gained by wearing the scapular so placed.<sup>70</sup>

When arranged together, the White Scapular of the Trinity should be first, so that its parti-colored cross may be visible; and the Red Scapular of the Passion should be last, so that the two images of Jesus crucified and the Hearts of Jesus and Mary may not be covered by any of the other scapulars.<sup>71</sup>

The blessing of the scapulars and the imposing of them must not be performed apart, and the minister blessing must be the same as he who imposes the scapular or scapulars.<sup>72</sup> The plural form must be used when more than one person is being received into the confraternities.

The wearers of the scapulars are not at liberty to change either the form of the scapulars or the colors, but in every case they are obliged to follow the prescribed rules. They are always safe in adopting the ordinary scapular worn by the faithful, for it can always be presumed that they have come under the notice of the proper authorities. Even when the scapulars are almost identical in color and form, the one scapular is not sufficient for gaining the two sets of indulgences. These facts were determined by the Congregation of Indulgences in 1886, 10 June.

In reference to the scapular medal taking the place of the scapular itself, it is well to remember that the medal must be blessed for each scapular that it is intended to represent. Unless in the cases already referred to, due enrolment by the

<sup>70</sup> *Decr. Auth.*, nn. 408 and 423.

<sup>71</sup> Béringer, *Les Indulgences*, II<sup>e</sup> partie, III sect., p. 392.

<sup>72</sup> 16 June, 1872, n. 430, p. 387.

proper authorities must have preceded the use of the scapular medal, so that the indulgences of each scapular may be insured for the wearer of the medal.<sup>73</sup>

#### CONDITIONS FOR GAINING THE INDULGENCES.

Occasionally we find amongst the conditions for gaining the indulgences attached to the scapulars that the wearer must be *corde saltem contrito*. By this is intended that for the gaining of the indulgence, if one be in the state of mortal sin, one must make an act of contrition and have the intention of confessing. It does not mean that one already in the state of grace is compelled to make an act of contrition.<sup>74</sup>

When one of the conditions affixed to the gaining of the indulgence is the reception of the Sacraments of Confession and Holy Communion, difficulties may arise from various causes, and about the more common causes a few words will not be out of place.

The legislation regarding Confession and Holy Communion has changed considerably within recent years. On 19 May, 1759, it was decreed that Confession made on the vigil of the indulgenced feast was sufficient to gain the indulgence. The same legislation in regard to Communion was enacted on 12 June, 1822. This privilege for both Sacraments was extended in 1870 to every kind of indulgence that prescribed their reception. There were feasts that began on the day preceding, namely, at what is called the First Vespers of the feast. There were others the indulgence for which was confined to the natural day.<sup>75</sup> As might be expected, special legislation was made for those who were in the habit of confessing regularly. It was enacted that all who confessed, as a rule, every week could gain the indulgences of that week, even though for some reason they had been impeded for a week at times, as long as there was a truly established custom of confessing every week. In this latter case it was, needless to say, necessary to be free from the guilt of mortal sin when the indulgence was to be gained. To encourage daily communicants Pius X gave per-

<sup>73</sup> Authorities already given. Cf. also *Sacri Scapolari e Medaglia di Sostituzione*. Rome. 1913.

<sup>74</sup> S. Cong. Ind., 17 Dec. 1870. Vol. 6, *Acta Sanctae Sedis*, pp. 388-389.

<sup>75</sup> L. c., pp. 197-199.

mission to all who regularly received as daily communicants to enjoy the privilege of Clement XIII, with the further privilege that they could gain every indulgence, although they had not made actual confession inside the week, as long as they were in the state of grace.<sup>76</sup> This legislation made in 1906, was followed by a further decree of 11 March, 1908, in which it was stated that for those who did not go weekly to confession and did not come under the description of daily communicants, it was sufficient if confession were made within three days of the feasts that were indulgenced with a *toties quoties*; when, however, the indulgences were to be gained only once, then two days were allowed.<sup>77</sup>

Until the legislation of Pius X, even for those who were not conscious of any mortal sin, confession was of obligation when it was mentioned as one of the conditions of gaining the indulgence. It was also prescribed that those who had confessed within the week, and yet were not truly weekly frequenters of the Sacrament, could not avail of the permission given to weekly confession. No doubt when peculiar circumstances arose, the Holy See gave liberal opportunities for gaining the indulgences, for example, because of the scarcity of confessors for the great feasts; but no general leave was extended.<sup>78</sup>

The infirm and those who on account of age could not comply with the obligation of Holy Communion or the visits to the churches had special legislation to give them an opportunity of enjoying the spiritual benefits of the Church. The confessor is the person who has received the power to commute the conditions in regard to Holy Communion and the visits to the church into works of piety and charity that are possible to those impeded by age or infirmity. More than one decision about these commutations has been given.

Those who are residing in an institution for the purpose of instruction or some such reason, as well as for religious purposes, can gain the indulgences attached to the feasts of their scapulars by visiting the church or oratory of their institution,

<sup>76</sup> 1906, *Act. S. Sedis*, vol. 39, 14 Feb.

<sup>77</sup> See *Comments of Vermeersch*, vol. IV, pp. 138-139.

<sup>78</sup> *Dec. Auth.*, n. 214, p. 191, 19 May, 1759.

if the church or oratory be a recognized place for fulfilling the obligation of hearing holy Mass.<sup>79</sup>

By a decree of the Holy Office, 26 January, 1911, the time for gaining the indulgence of the feasts was changed to one of greater convenience, namely, the time begins now at noon of the day preceding the feast and ends at midnight of the feast itself. Up to that time the First Vespers and sundown were the limits of time in some cases, and the natural day in others. Now there is uniformity for all places and all indulgences.<sup>80</sup>

It remains now to remark that all the indulgences attached to the feasts of the scapulars can be gained by visits to the parish church when there is no opportunity to visit a church of the order to which the scapular belongs, or a church of the confraternities of same. This does not hold good in reference to the *toties quoties* indulgence, although it is so stated in some of the booklets treating of these indulgences. However, since the permission granted by the late Holy Father to the General of the Carmelites, it appears to hold good for the Feast of Our Lady of Mount Carmel.

To complete these general remarks it might be well to mention that the donation which accompanies an application for any of the *facultates* mentioned is generally one lira, namely, about nineteen cents in American money.<sup>81</sup> Some few *facultates* may require more, for instance the Blue Scapular of the Immaculate Conception and the diploma for the Scapular of Our Lady, Help of the Sick, because the printed matter that accompanies them is rather voluminous. In some cases only half a lira is expected and in others it is left to the generosity of the applicant. I am not aware of any donation of more than two lire being expected. When the amount of printed matter and of clerical work in connexion with the *facultates* is considered, the donation is really only nominal. Besides, no application, even without donation, is ever refused.

P. E. MAGENNIS, O.C.C.

*Collegio San Alberto, Rome.*

<sup>79</sup> Cong. S. Officii, 26 Jan., 1911. Cf. Vermeersch, vol. IV, p. 320, 14 Jan., 1909.

<sup>80</sup> Cf. Vermeersch, *Annotationes*, vol. VI, p. 8.

<sup>81</sup> Since the change in the value of the money in the various countries, this valuation does not hold good. Here the donation is spoken of in terms of pre-war conditions.

## THE MONKISH STORY OF OUR MODERN ALPHABET.

MUCH as the study of ecclesiastical history has improved in recent years, popular and scholastic manuals still take but little account of some modern sciences, whose results are of the highest importance for the supplementing and co-ordinating of historical evidence. Paleography, a science which might be roughly described as a critical history of the alphabet, provides an admirable example. It is a study which of late years has made enormous strides, especially in France and Germany, and the facts that it has established are of a kind which emphasize and illustrate the part of the Church and her institutions in the formation and preservation of the culture we inherit and enjoy. A constant attention to these facts would drive home the teaching of many a page of Church history. Even a brief sketch of some of them may perhaps be fortunate enough to awaken an interest in an aspect of history prone to be neglected, revealing the story even of the "Dark Ages" as something more than a chronicle of parish brawls.

Civilization has ever gone hand in hand with the alphabet as the means of spreading and preserving it. In Latin civilization few arts, if any, show such constancy in their development as that of writing, and few reflect so well the various phases of culture and the historical evolution and connexion of its various forms. Registered in what we might call the genealogical tree of the Latin alphabet we see the varying fortunes of our civilization from the Rome of the Emperors to the times of the printing press and newspaper.

The oldest form of the Latin alphabet is identical with the archaic Greek letters brought to Italy by the Greek colonists of the South.<sup>1</sup> A famous example is the inscription<sup>2</sup> under the "Lapis Niger" in the Roman Forum, supposed to mark the grave of Romulus. From these archaic Greek letters come the root-form of the Latin alphabet, long after christened "capital". The capitals, written hastily and adapted to everyday use, give the "current capital", familiar to students of ecclesiastical history from the *graffiti* scribbled by fourth-century pilgrims on the walls of the Catacombs. The "current

<sup>1</sup> Steffens, *Lateinische Paläographie*. Trier. 1909. P. I.

<sup>2</sup> Steffens, *ibid.*, 1.

capital", which varies considerably in form, will become of prime importance with the collapse of the social fabric of ancient Rome.

So far our story reveals a civilization uninfluenced in its essentials by Christianity. Almost immediately, however, the new factor begins to be felt and soon will leave its mark on everything.

The first sign of Christian influence on the alphabet is in the "uncial" lettering which we find appearing from the fourth century onward and in Christian manuscripts alone. Text-books<sup>3</sup> generally put it down in an off-hand way as the outcome of a rounding of certain letters in the capital script. Against such an explanation, however, it might be pointed out<sup>4</sup> that many of the capitals (such as O, C, D) are already rounded, and that of those remaining only four (a, e, h, m) are more rounded in the uncial than in the capital script. The origin of the uncial must rather be explained by the outstanding fact of social history at the time, the public triumph of Christianity.

Ludwig Traube noted the fundamental fact that the uncial is a distinctly Christian script. We do not see it rise like other scripts after a gradual development, but appear, suddenly as it were, and in its perfection, in the third and fourth centuries. Contemporaneously we have the first signs of Latin uncial, and the first versions of the Bible into Latin. Moreover, it is in Africa that the uncial first makes its appearance, and there likewise that we first find Latin versions of the Scriptures. Complete these data by a comparison of any two pages of Greek and Latin uncial, and the conclusion will present itself that the Latin uncial is simply an imitation of the Greek, arising from the desire of the Christian scribe to leave on his work the artistic stamp of the Greek page he was translating.

Partly from the uncial and partly from the rough "current script" of the time was formed the "half-uncial"—its first

<sup>3</sup> Cf. Steffens, *op. cit.*, p. IV; Thompson-Fumagalli, *Paleografia Greca e Latina*. Milano. 1911. P. 68.

<sup>4</sup> As was done by the Rev. Professor Melampo in his course of lectures on paleography in the Vatican archives. In his view on the uncial script he is followed by the present Vatican professor, the Rev. Bruno Katterbach, O.F.M.

use being for marginal glosses, for which the "current script" would be too large and untidy and miniature capitals or uncials too tedious. Its importance lies in its exclusive adoption in the busy monastic *scriptoria* of Ireland, when Christianity had brought Latin letters to that country. From this fact the semi-uncial became the basis of the *scriptura Scottica*, which, through the foundations of Irish missionaries, acquired in the early Middle Ages a sort of artistic primacy, similar to that of Parisian Gothic in the succeeding period.

In ancient Rome the book trade was a flourishing branch of commerce, the abundance of slave labor making printing unnecessary and possibly accounting for the absence of any discovery of the kind. The "library" hands, capital and uncial, would take the place of print at the present day. With the political break-up of the Empire and the plundering of Rome itself this flourishing book trade came to an end, and with it the genuine capital script of Roman times, later capitals being but revival and mimicry.

Roman civilization, however, after the crash of the social organization on which it depended, found a refuge in the monasteries, then increasing in numbers and importance in Western Europe. The Church, which Roman statecraft had worked so long to destroy, stepped into the breach as the guardian of that civilization which Imperial Rome had been incompetent to preserve. It is in the story of the alphabet more than in any other monument that we find this fact, as it were, reflected and registered. The fundamental work of preserving literature by the multiplication of books fell almost entirely upon the monks.

Naturally, not all the monks, nor even the majority, would be experts in the art of writing. Such as were would be employed in producing liturgical books, in the uncial script already consecrated as the appropriate hand of the Christian calligrapher. The few specialists, however, would be altogether insufficient to furnish the supply of books which the monastic rules suppose.<sup>5</sup> All the monks, then, who could write at all had to set to work transcribing books, and that in the

<sup>5</sup> That of St. Benedict, for instance (Chapter XLVIII), prescribes daily reading and supposes each monk to have a volume for himself. At the beginning of Lent a book from the library is to be given to each.



only script they knew, the ordinary handwriting of the time, the later Roman cursive which developed from the "current capital" of earlier times. Ireland, however, which, as we have seen, had adopted the neater "half-uncial", formed an exception to this rule.

This somewhat unsightly "later cursive" forms the basis of the "national scripts" of the Continent, which fill the space between the fall of the Western Empire and the Reform of Charlemagne, and in Spain and Southern Italy continue still further into the Middle Ages. As the monastic *scriptoria* acquired experience and developed traditions, the lettering assumed more shapely and stereotyped forms, known to later times as "national scripts". Most characteristic of these were the Beneventan in Southern Italy and Dalmatia, and the Visigothic in Spain; less so what is called the "Merovingian" in the Frankish dominions, and the Germanic in Germany. The two latter sometimes fall, more or less, under the influence of the Irish half-uncial.

The Caroline script, taking its name from the reform of the alphabet under Charlemagne, may be considered the masterpiece of the monks on the Continent, the culminating point in their perfecting of the rough later cursive with which they started. The Caroline reform, however, was not a gradual evolution, such as brought about, say, the Beneventan script, so much as a reform consciously carried out on principles of legibility and simplicity. In the Frankish dominions, as we have noted, the so-called Merovingian was the ordinary script. In France itself, however, the old continental half-uncial, in company with other marks of Roman culture, had lingered on to a greater extent than elsewhere. Indeed, a type of the Merovingian arose there, distinguished by its borrowing of half-uncial forms, and now known as "pre-Caroline". Moreover, Irish missionaries, bringing with them their own half-uncial, had left their mark on many parts of France. Thus there arose in France a tendency to reform on the basis of the half-uncial, resulting in the Caroline script (practically identical with our modern print), for which the patronage of Charlemagne secured acceptance throughout the greater part of Europe.

The monasteries had now completed the work of handing on to the new Europe of the Middle Ages the cultural heritage of Rome. With the foundation of the University of Paris and the consequent rise of similar institutions, mainly through the help and encouragement of ecclesiastical authority, in the chief cities of Europe, culture came no longer to be centralized in the monasteries. The change is once more to be seen in the history of the alphabet, in the rise and spread of the Gothic script. The "Gothic" or angular script would seem to have first developed from the Caroline in the North of France, but its subsequent spread was due to its adoption in Paris. Its angular form and wealth of abbreviations were well suited to the work of the bookshops which arose to supply with all possible haste the demand for books among University students. Such students, carrying home their standard text books, spread the Gothic script far and wide. Even the Beneventan and Visigothic scripts, which had held their own against the Caroline, finally gave place to the Gothic. Ireland alone, and, for a time at least, part of Scotland, still held to the old monastic hand, which continues in use for the writing of Irish even to the present day. Thus the Gothic became practically universal in Western Europe, giving it once again, as in ancient Roman times, a more or less uniform script.

But the story of our monkish alphabet is not yet closed. The Gothic, as we have seen, is a modification of the Caroline script of the monasteries. Moreover, especially in its system of abbreviations, it shows the influence of the later Irish script, likewise the product of the monks. Still it is, as we have seen, in its essentials, a product of the later medieval bookshops, and marks definitely the time when the monasteries have ceased to be the sole, or even the principal centers of general culture. Thus, had the alphabet remained Gothic, the mark of the monks upon it would have been but indirect. What follows is a curious example of the irony of history.

The humanists of the Renaissance had no special reverence for monks or clerics. Indeed, generally speaking, they displayed a zeal for brushing aside the marks of monastic culture and returning to the pure founts of paganism. Historical criticism, however, was not their strong point, and their lack of it led to some curious results. Finding before them the

angular script of the Universities and having their artistic taste offended by its lack of grace and simplicity, they proclaimed it barbarous and uncouth, and in their horror christened it "Gothic". The responsibility of the monks for anything barbaric could not, of course, be questioned, and so much was written against the evils of the "monkish" letters. In their search for something better the humanists came across some Italian manuscripts in the Caroline script. Seeing the writing to be stately and simple, they concluded in their wisdom that it could belong but to ancient Rome, and forthwith revived it as the Renaissance script, the alphabet of modern print. Thus, in their anxiety to escape from monkish influence, did they revive and perpetuate the genuine "monkish hand".

SEUMAS A BLÁCA.

#### A OLERIO'S USE OF HIS TIME.

WE often say hyperbolically, "I have no time to spare". We are busy or we think we are, albeit a strict examination and an honest one would reveal to us that we have the time to do more than is demanded of us, if we wish to do it. It is not this kind of person that my suggestions are meant to assist; what they need is a moral reformation on a minor point.

There are many of us priests, however, who are called upon to do all sorts of tasks—service in hospitals, convents, the confessional—with our Breviary, etc., to fill up the gaps. The object of my writing is to show that we can do all these things and find time to spare, and plenty of it, if we properly systematize the work to be done.

The answer usually given to the problem of how to find time for the multitudinous duties of a busy pastoral life is the "Horarium". For "Horarium" I would substitute "Hebdomadarium", although it is a word hardly found in our popular dictionaries.

The priest in a poor mission has every conceivable job placed on his busy shoulders. The writer of a very interesting article in the ECCLESIASTICAL REVIEW recently encouraged him to become a carpenter. One has sometimes acted as a plumber in distress—the job was one in which you could not afford to call in the professional, for plumbing is an expensive

item. The amateur plumber was more or less in distress when the job was completed. As for fusing of the electric light, that is an experience common to us all. Many of us have to do a bit of painting and whitewashing; or the old armchair needs mending. You cannot afford a new one. The springs have worked loose and the stuffing is coming out, forcing you to turn upholsterer. These are just a few samples of the domestic tasks some of us have to turn our hand to. Your writing-machine gets knocked about during the spring cleaning, and thus a job of the mechanical engineer has to be done at home by the "pastor animarum".

Among your people you are supposed to be something of a physician. The dear folk of the slums—God's own people they are in their beautiful trust in Him and their Faith and Love—often ask medical advice and sometimes trust their priest more than the doctor, especially if the latter, as with us in England, is the parish doctor; for, however excellent he may be, the poor are mistrustful of all parish officials. A priest may not like meddling in things appertaining to the doctor's province. Apart from the appreciation of our own ignorance in medical matters, there is professional etiquette which forbids us to interfere with another's business. Sometimes, however, there is no way out, and you are forced by circumstances to give iatric advice or attention.

Sometimes we are compelled to act as lawyers. One has to go warily in this matter. The law is more risky to touch than medicine. Schoolmasters we are frequently. We have to act as arbitrators in disputes, write letters to absent relatives, sign papers, and the rest. In a word, the priest has to be a sort of general information bureau, in a poor parish. Besides, there remain duties in the social line—dinners and such like.

We now come to our strictly priestly duties. The Divine Office occupies about an hour each day, and that is of strict obligation. Holy Mass with its preparation and thanksgiving takes an hour, at least, especially if we have not grown slack about meditation. Who has not done so outside the seminary or similar institutions? There are our sermons to be prepared. To neglect any such duty on account of pressure on one's time is the falsest economy. A sermon prepared some days before its delivery is like a seed that matures before it is taken out

of the mind and made to flower in the pulpit. More on that matter anon.

Theology requires rubbing up, and that cannot be done cursorily. A priestly friend who was about to move into a new mission requested the curate already on the premises kindly to arrange the books before his arrival. All the theological works were placed at the very top of a high bookshelf, the curate remarking that they would not often be wanted. That curate, but recently ordained, had acquired an unusual amount of experience in a short time. "Consummatus in brevi, explevit tempora multa", though not exactly as the Book of Wisdom desires. Moral Theology cannot be put out of the way so easily; it is of such continual application, even if we use only a synopsis. "Fomes pigritiae—compendium hoc", as Cardinal Vives calls it.

One gets quite dizzy as he proceed with the enumeration of studies which ought to be attended to. Church History, Canon Law (which, though it has been codified, is still "multum in parvo"), Apologetics, Holy Scripture, and many other kindred studies need to be revised or disinterred from the dust of college days.

Then there are in our pastoral work certain phases that demand preparation and thought. Confraternities and committee meetings require attention, though one may be tempted to let these things go. "Cui bono" was a frame of mind that Canon Sheehan in *My New Curate* dilated upon impressively many years ago. "Martha, Martha, sollicita es et turbaris erga plurima. Porro unum est necessarium." These words come to us as an excuse for staying our hand in labor, till we remember that St. Paul, preacher and writer, was also busy with tent-making.

Truly, "one man in his time plays many parts". This is the brief conspectus of our many obligations. Now for a respectful suggestion. Let us take a survey of our duties combined with our recreations, for the latter are no less necessary than the former.

Our hour for Holy Mass is one that is fixed for us, by parish arrangement, or by ourselves to suit the convenience of our people. Closely allied to the Mass is our daily meditation. This is a matter that generally stirs us to fits of repentance

during retreat time, and is the object of many resolutions. Unhappily, on this head the words of a saintly religious are too often true: "After a retreat it is no longer 'Glory be to the Father', etc., but 'As it was in the beginning, is now, and ever shall be'."

Without wishing to lower the spiritual standard of the priestly life, I would propose as practical, regarding daily meditation, that one spend a quarter of an hour's preparation for Mass in meditation, and again after Mass fifteen minutes by way of meditation, to be followed by the Little Hours of the Office. The subject of the meditation would be suggested by the feast of the day, that is to say, the Mass and the Office, thus preventing the latter from becoming the proverbial "*Domine, ad festinandum me, adjuva*" of the busy celebrant.

Allied to the Mass is the Office, and, as there is a fixed time for Mass, one should have a definite time for the Office, for liturgically at least it is part of the Mass. We have accounted for Little Hours. Vespers and Complin are best said directly before the midday meal. The advantage of finishing the day's office before the afternoon lies chiefly in the fact that we can feel what our old friend Livy calls "*animus religione liber*". With the closing of Complin the "*onus diei*" ceases. We will find it an excellent tonic for the temper, which itself is an aid to digestion. Matins and Lauds should be said before the evening meal, on similar grounds. Our evening meal is fixed for a definite hour. Surely there should be no great difficulty in anticipating the Office half an hour before.

A conscientious pastor will of course spend some time each day, if possible, in the school. Catechism, given in the morning, will occupy his mind and heart, while he thus gains also the affection of the children who are to be the strength of the Catholic parish life in days to come. If he have no school, God help him, for he is missing one of the chief joys of a priest's life. Catechize every day. It not only brings you into proper touch with the parents through their little ones, but it also fashions the preacher and lightens besides the burden of your Sunday sermon. If it does not develop an orator, it will put heart into what you say from the pulpit or altar; and that is better than the "high-brow stuff" one sometimes hears in our churches.

After visiting the school there remains in the average pastor's weekday some time for his personal obligations—answering letters and settling accounts. It is wisdom to be prompt in correspondence, especially of an official nature. And then take up a book that has some value for your priestly life. Half an hour's systematic review of your moral theology is a wonderful aid to pastoral efficiency. Probably it is better to use for this purpose a compendium, such as Pruemmer's or Arregui's manuals. You will find that these will answer the more practical questions affecting your work and will stimulate to consultation of other pertinent sources without the unnecessary labor involved in wading through pages of speculative moral treatises. As for the study of Dogmatic Theology, we often find it dry, especially if our work is in quarters among the poor whom speculative thought does not console. The most interesting way to study Dogma is to use Apologetic Theology. It brings us into contact with Dogma, Philosophy, Church History, and a hundred and one practical and attractive topics that furnish suggestive instruction for our people. Canon Sheehan, besides his splendidly helpful stories, in most of which he combines apologetics with romance and pastoral amenities, has done useful work in editing a small handbook which is calculated to create not only an interest in but a fascination for the study of Apologetics.

The afternoon is comparatively free for the majority of priests out of our large cities. There is comfort in the thought that we have done some study, visited the school, and completed the day's Office. There remains leisure for the exercise of spontaneous service, which may be made a recreation as well as a benefit to others. Go out and see your people. Get right into their homes and hearts. Some priests visit their parish in the manner of water-rate collectors or canvassers for a street directory. The people resent this method very much, though they do not show it. The poorer the people, the longer you should stay; and the slacker the sinner, the more cheerful their priest should show himself. It is an old saying and a true one, that more flies are caught on a lump of sugar than in a barrel of vinegar.

After the evening meal one naturally inclines to recreation. A visit to the men's club, if you have one, does good both to

yourself and the members. Drop in for a smoke with men friends at their homes. It is very useful to cultivate the non-Catholic husbands of Catholic wives in this way. You do not come to talk religion, but the varied knowledge that a well-read priest displays to a person outside the Church is a certain proof of the reasonableness of the Faith. To stay at home is as a rule to indulge in light literature or any hobby one fancies which may be also profitable.

One more word. Before ending the day it is wise to think over the morrow's meditation, the thoughts of the Gospel, after night prayers.

The foregoing is an outline of a profitable way of spending the day fully, and yet finding time to spare for other tasks that periodically occur. I stated in the beginning that the horarium was of little use, as a time-saving device. The above general scheme is meant to act as a guide and is not to be slavishly adhered to. We are to be masters of our time, not the reverse.

Into the above scheme enters the duty of sermon preparation. Some of us are too dull to take advantage of the schemes provided in them. A good system of sermon preparation would seem to be the following. On Monday morning, instead of studying Morals and Dogma, read up matter for the next Sunday's sermon and take a few notes. During the week, the subject is well digested, and parts of it, as far as applicable, are brought into the catechetical instructions given in the school. On Friday evening make a synopsis, without any reference to notes, and then go over it before retiring to rest at night. It is well to repeat the sermon to oneself before delivering it.

A little anecdote helps to point the sermon. It is the system of parable, most suitable to the Western mind. The children are fond of a little "jam" to help digest their bread, and so are their elders pleased with a little "jam" to help down the dry bread of our sermons.

It is an education in many ways for a priest to visit the sick in hospitals, spontaneously and apart from the sick calls that bring him there as a matter of duty. It not only affords better opportunity for arranging the proper administration of the Sacraments, but stamps the priestly character with the beati-



tude of mercy which makes converts. Whether the institution is in charge of sisters or of lay authorities, it is always wise for the priest to pay his respects and consult with the nun or nurse at the head of the department. In the case of non-Catholic nurses the recognition of their authority is likely to benefit the patient spiritually, and that is what we mean to accomplish in all cases. Women are more apt to be sensitive in matters of their authority than men; and to go out of our way to show deference to them in their charge often facilitates a deathbed repentance or a conversion.

To perfect your efficiency, take a day off in midweek to visit your priest friends. The interchange of thought is mutually helpful and often more beneficial than conventional spiritual exercises which we hold of obligation. On the day you intend to spend away from the parish, get all your Office said before you start out. Do it if possible before the tabernacle in the church. It is better said there than in the railway train amid distractions; and it may carry graces to the parishioners, sick or needing you during your absence.

To sum up. *Sunday*: duties already fixed for us; *Monday*: sketch your sermon in the morning; *Tuesday*: school, reading, correspondence, parish visits; *Wednesday*: school, reading, etc., as indicated in the foregoing pages; *Thursday*: *a dies non*; *Friday*: revise sermon, etc.; *Saturday*: reading, confessional.

CLERICUS URBANUS.

## LEAVES FROM A MEDICAL CASE BOOK.

### The Man who Laughed.

HOWARD JEFFERSON was a man who remained in the rank and file of his profession less from lack of ability than of initiative. Ambition did not seem to stir him to push his way to the front, where I believe he could have found a place without difficulty, and on one occasion I hinted as much to him. His reply was characteristic.

"Oh, I don't know," he said. "If you specialize, you must take the ultimate responsibility of things. I hate problems; I like a straightforward plain-sailing job that hits you in the eye. If I get Chinese puzzles in my practice, I shall turn them over to the rival across the road."

"Why not specialize in housemaid's knee?" I said. "You won't get any problems there!"

"You never know," he said. "I shouldn't wonder if some funny fool will come along and put it down to pituitary insufficiency!"

And so Jefferson passed out of hospital life without any regrets, while I cast many a longing glance at those fortunate ones whose positions I knew very well in my heart my own abilities would never entitle me to attain. He and I were the only two Catholics of our year; and we had formed a friendship partly on the basis of a common faith and partly as a result of an attraction that sometimes draws together men of opposite temperaments and widely differing outlook. When, some years after, he wrote to me and asked if I would care to go into partnership with him I accepted the more readily as I recognized that our characters, being in many ways complementary, would probably work together without friction. And so it proved; for we both had the grace to see each other's point of view and our own limitations, and it fell out more than once that Jefferson's "Chinese puzzles", as he called them, were saved from finding their way to the rival's door. He habitually underrated his own abilities, and would bring problems to me which he was quite capable of solving himself. His excuse was that he "couldn't be bothered with them", and he frankly admitted that he did not mind bothering me. And in some instances I was only too grateful to be bothered, notably in the case now to be narrated.

It was one Sunday afternoon that Jefferson walked in and found me dozing before a comfortable fire.

"Very unprofessional this, Manners," he said, "very unprofessional. Now I have been visiting the sick like a good Christian. Worst case of pneumonia I have ever seen, matter of fact."

I yawned. "And therefore you have merited a cigar *de condigno*. But you haven't come to tell me that. What is it?"

"A case, Manners—a real good case after your own heart. One of those 'Messrs. Body and Soul, Limited,' you know. To come to the point, it's a Johnny who is always laughing whether he likes it or not.

"It's old Welby, the solicitor. You know, there have been queer things said about him lately; but he is quite gone off the rails now, I think. He walked in last week looking the picture of misery; you would have spotted him at once as bad neurasthenia; a glance would have told it. I sized him up of course as far as that, but his tale—well, it's just this, that he laughs uncontrollably whenever the clock strikes three in the afternoon."

"Only then?"

"No, not only then; at various odd times as well, but always then. He knows when it is coming on; he has a regular *aura* just above the eyes which he calls 'feeling funny in the head,' and the moment after he starts to laugh, wherever he is or whatever he is doing. You can imagine it is a bit awkward at times; he was talking to a client the other day, listening to his tale of woe, you know, when out came this laugh, and of course out went the client like a shot. Can't blame him either. And there is another thing—mixed up with the laughter is another habit: every now and then without any apparent cause or reason he suddenly spits out, 'Damn you, go away,' jerks his head and twitches his body like a doll on strings—nearly always does this at three o'clock, but at all sorts of times day and night—wakes up from dreaming saying it—woke up one night laughing as well."

"Tic convulsif," I said.

"Did you ever see 'tic convulsif' with an *aura*, or associated with a special time?"

"I have never seen it at all, Jefferson. I have only seen the minor habit spasms you get in neurotic children. But I do not see why it might not have. And as to the special time, there is something behind that, evidently. Did you get a history?"

"No, I got a yarn instead. But wait a moment—this is the interesting part. It was a quarter to three when he called. He apologized for coming out of surgery hours, but said he was pressed for time. Really, his idea was to let me hear the laugh. When three o'clock came he was talking away telling me his case, and right bang in the middle of a sentence—he laughed. And I tell you what, Manners, it was simply diabolical! He gripped his chair, sat bolt upright, his eyes

opened and the pupils dilated, and then he laughed right at me, so to speak, as if he hated me like the devil. And then he suddenly stopped, his eyes closed, his mouth shut with a snap, and he fell back in his chair like a limp rage, with great beads of sweat on him. Well, I gave the poor beggar a tot of brandy, he seemed so collapsed, and told him to pull himself together and tell me how it all started. I felt sure, as you say, that there was something behind this three-o'clock business."

"One moment," I said. "Was there a clock in the room he could see, or one in the house anywhere he could hear?"

"Neither. There was one in the room, but it was behind him, and it pointed to one minute past the hour when he started laughing. But then he told me that he always felt it was three o'clock, just about the time, and that the memory always recurred to him then. And, according to his tale, he was out one afternoon and stopped to look at a picture shop. One of the pictures caught his eye, 'screamingly funny,' he called it, and he laughed right out at the thing and at the same instant heard a public clock strike three. Then the next day, when the time came round, the memory came up and he laughed, and so on and so on; in other words, he wanted me to believe the whole thing was nothing but auto-suggestion which had simply got hold of him somehow and was driving him to desperation. And it wasn't good enough."

"Of course it wasn't. Besides, what about the swearing?"

"That, according to him, was just anger at the annoyance of the thing; he spoke to the memory as if it were a person, and then that became a habit also. And there he sat, talking to me, avoiding my eye, nervous and restless, you know—just like a man with a bad conscience—and all the time I knew he was lying in every word he said, and the upshot of it all was that when he had done I told him so, straight out."

"And what happened?"

"Quite a dramatic little scene, Manners. I looked at him for a moment in silence. Then I said, 'Look here, Mr. Welby, it is not a bit of good coming to a doctor with a yarn like that. *What really happened that day at three o'clock?*'

"'I—I have told you, doctor.'

" 'What really happened?' I leaned forward and touched him on the knee. You should have seen his face! He jerked his head round, glared at me, jumped up from his chair and grabbed at his hat.

" 'You—you think I am lying to you?' "

" 'I know you are,' I said.

" He stood quite still a moment, and his face twitched into a kind of devilish grin. 'D-d-d-damn you, go away!' Then he turned round, rushed from the room, stumbled against a chair in the hall, slammed the front door, and bolted down the road like a fox with the hounds at his tail. I watched him from the window. He might have been thirty years younger, the way he ran."

"And you haven't seen him since?" I asked after a pause.

"I have seen him this afternoon. He is dying of pneumonia."

"What? And is that the case, then?"

"That is the case, Manners. I *have* come to tell you that, you see, after all. And I guess I have merited a cup of tea, too, if you wouldn't mind ringing the bell."

"I'm sorry, old man. I had forgotten all about tea. But tell me, how came he to send for you after you had touched the spot like that?"

"He didn't send for me. His housekeeper sent a note saying he was very ill, had refused medical attendance, and that she could not take the responsibility any longer. So up I went, and there he was, as bad as you could wish. He was run down to start with, and the pneumonia has hit him hard. But the point is the poor beggar is delirious; and I want you to come along, Manners, and listen to him. The things he is saying would puzzle Solomon. And yet I feel there is a clue there, if we could only read the riddle."

"The real thing, of course," I said, "is to get him better. It looks like the hand of God, either to bring him to repentance or to the grave. I cannot help thinking it is the former, and that he will pull through and the truth will come out.

"Then you really think it is the result of some sin on his part?"

"Certainly I do. And for the matter of that, so do you. You had really solved the problem, Jefferson, before you brought it to me, is it not so?"

" . . . deed of gift — delivered — why not — Matthews — where is the deed — I tell you it was executed — what — ah! — take it away — damn you — damn the statue — move on — what you stop for — it moves — ah! damn you, go away . . . "

I sat on the side of the bed and watched him. He was propped up with pillows, and his breathing was quick and gasping. Between every sentence he fought for breath, and the words were accompanied by jerking of the head, twitching of the face, and a nervous writing of the hands which lay before him on the quilt. And as I looked at him I felt that in the room was already the shadow of death. I turned to Jefferson.

" What else does he say? "

" Oh, a lot of legal jargon, you know. All about deeds and so on. But the point is he always comes round to this statue and curses it and everything and everybody. Wants someone to take the statue away or move it on; and then I guess he sees it moved on after a bit and the idea passes and he goes back to his deeds and things."

" Has he laughed at all? "

As I spoke there sounded out from the church nearby the first stroke of the Angelus. It as a poor little bell, and its sound was harsh and penetrating. It seemed almost as if the man heard it, for he began again instantly and with greater violence than before — "damn the statue — why stop it — go on — go on — damn you, go away — go away — go a —", and then his eyes opened wide and his lips contracted back showing the teeth, while from the mouth came an indescribable spasm of sound, made all the more ghastly by his physical weakness. And it ended with a snap, as Jefferson had told me. I am used to horrors; but there was something in this that almost unnerved me. I sat down on the bed again from which I had risen a moment ago hardly knowing what I did, with a cold fear in my soul and the blood leaving my face. I made the sign of the cross, I believe automatically, and the nurse, on whom the scene appeared to make no impression, looked at me with a kind of pitying interest. Jefferson beckoned me out of the room and shut the door behind us.

" See the Protestant soul," he whispered, catching hold of my arm. " She notices nothing. To her it is just delirium; to me it is the devil.

"It is his work," I said. "Somehow or other—his eyes—"

"I know. And it was worse than that—last week. But what do you make of it all, Manners? What do you advise?"

"Strong measures," I replied. "Pack his head with ice, and get him onto oxygen at once, whatever you think of his lung condition. He will die of exhaustion, if he goes on much longer like this. And then, if he gets better, we can tackle the other matter. You have the clue; it is the statue."

"You think that?"

"I think there is no doubt of it. It is the statue which is the storm centre and is causing torment of the imagination, and therefore probably the remorse of conscience is connected with it also. God knows what he's done, but it is something pretty dreadful by the look of things. And I should not be at all surprised if it has something to do with Our Blessed Lady—try and be with him to-morrow when the Angelus rings again and watch."

He shook hands in silence and turned back to the room.

It was not till more than a week afterward that I had any definitely good news. Jefferson came in late one evening, obviously in a state of suppressed excitement.

"How is he?" I asked.

For answer he cast a meaning look at the sideboard.

"Sorry," I said. "I might have known. How much?"

"A double one. Thanks. Now listen—he's just alive. No, I don't mean that; he's convalescing all right and may pull through with care, but he's hanging on to life by a thread. But that's not the point—it's the other thing. Let me tell you from the beginning. It was three days ago that he first recognized me. Then to-day when I came into the room he looked very sheepish. I talked to him a little and then he asked me if I thought he was going to get better. 'You might,' I said, 'but you have been knocking at death's door for the last week, and you are not by any means out of the wood yet.' He was quiet at that for a moment or two. Then he said, 'I wasn't thinking of that, doctor, but—but—' 'Welby,' I said, 'that depends on yourself. You see you haven't told me anything yet, and I can do nothing for you unless I know the truth.' Then he jerked his head at me.

'Damn you, go away,' and he flushed scarlet. 'No, I didn't mean you, doctor. Indeed, I didn't.' 'No, I know you didn't,' I said, 'you meant the statue.' Somehow or other I said that automatically, something pushed it out. He began to twitch and I thought he was going to laugh. I caught hold of him by the shoulders and went for him. It was the only way. 'Stop it,' I said, 'you will kill yourself if you go on like that. You have been delirious, you know, and you have been talking. I don't know everything, and of course you are not bound to tell me if you don't want to, but I believe I can help you if you do. Only there must be no more spinning yarns about funny pictures.' Well, he gave in then, after a little hesitation, and it all came out. This was his tale. It was a couple of months ago, no more than that, he was in town one afternoon and came across one of the outdoor processions of the Guild of Ransom. There was an image of Our Lady carried in it, and for some reason or other the procession came to a momentary halt and the image stopped just in front of him. God knows what possessed him, but, whatever it was, what must the man do but laugh, laugh right in Our Blessed Lady's face, so to speak, and at that identical moment a public clock struck three. He heard it, saw what a fool he had been, and fled—but the thing was done. That evening he had a fit of laughing; I asked him what time, and he said just as the Angelus started. You were right there, Manners, the bell touched his soul somehow or other; and partly that fact and partly the way in which he described it all made me smell a rat. I put a point-blank question: he hedged a little and then he told me. What do you think, Manners, the man is a lapsed Catholic!"

"What?" I said. "Old Welby? Why, he's a notary public, and a Mason, and a churchwarden, and a—"

"I know. He's tied to the devil by a dozen strings. But he will have to cut them now, and some of them will be a bit tough. But it is that, really, that made him come to me. He knew I was a Catholic, and he came to me, I suppose, instinctively. He was driven, perhaps; but he had no explicit intention of telling me the truth, though he was willing, he said, for me to find it out if I was clever enough. What he really hoped was that I should suggest hypnotism; and then,



when I went for him and told him he was lying, the devil got the better of him and he scooted. And then Almighty God knocked him down with pneumonia and the truth came out. But for that he would have died in an asylum, I should imagine; he was well on the way there. All his neurasthenia was secondary, I fancy. According to his account, he was well enough before this happened."

"Tell me," I said. "What about the swearing?"

"I think," said Jefferson, "that there is something more there than meets the eye. He says, as he said at first, that it was just an effort to drive away the sting of conscience, like what you call the overflow of the soul in mental stress. But it has been well known for years that Old Welby has a vile temper, and I should not wonder if the root of it lies there. But wherever it lies, it is all buried now. The man has made his peace with God. I had a hard struggle to get him round, and had to tell him one or two little things about hell fire, but he gave in at last."

But the strings (as Jefferson called them) were destined to be cut in another way. A few days after his reconciliation the stray sheep who had wandered so long sank and died fortified by the last rites of Holy Church. Jefferson announced the news to me *more suo*.

"Old Welby's taken the train," he said, "God rest his soul! Manners—do you really think that laugh was—the devil?"

"Wiser heads than mine must answer that," I said. "Medically, you can call it *tic convulsif*, but it is only a name. After all, what are these cases? You know my view—when you get a case of bad neurosis, never judge, always suspect. And where Our Blessed Lady is concerned—well, we know how the devil hates her."

There came a tenderness into Jefferson's manner, which to one who did not know him, might seem unexpected.

"Yes," he said slowly, "perhaps—perhaps almost as much as he hates God."

"LUKE."

## Studies and Conferences.

---

Questions, the discussion of which is for the information of the general reader of the Department of Studies and Conferences, are answered in the order in which they reach us. The Editor cannot engage to reply to inquiries by private letter.

---

### RECENT PONTIFICAL APPOINTMENTS.

*3 December, 1921:* Monsignor James George Doherty, LL.D., of the Diocese of Detroit, named Domestic Prelate of His Holiness.

*11 March, 1922:* Monsignor Edward Mears, LL.D., of the Diocese of Cleveland, named Domestic Prelate of His Holiness.

*13 March:* Monsignor James McShane, of the Diocese of Hexham and Newcastle, named Privy Chamberlain supernumerary of His Holiness.

*26 April:* Mr. Edward T. Agius, of the Archdiocese of Westminster, named Privy Chamberlain of Sword and Cape supernumerary of His Holiness.

*3 May:* Monsignors Robert J. Patten and Alfred M. Sperling, of the Archdiocese of Birmingham, named Privy Chamberlains supernumerary of His Holiness.

Monsignor Maurice Ignatius Morrissy, of the Diocese of Plymouth, made Privy Chamberlain supernumerary of His Holiness.

*4 May:* Mr. William Andrew MacKenzie, of the Archdiocese of Westminster, appointed Knight of the Order of St. Gregory the Great, civil class.

*17 May:* Mr. Cyril Rocke, of the Archdiocese of Westminster, named Privy Chamberlain of Sword and Cape supernumerary of His Holiness.

*22 May:* Monsignor Joseph Esdra Laberge, of the Archdiocese of Quebec, named Domestic Prelate of His Holiness.

*26 May:* The Right Rev. Bernard J. Mahoney, Spiritual Director of the American College at Rome, appointed Bishop of Sioux Falls.

*2 June:* The Right Rev. Joseph Médard Emard, Bishop of Valleyfield, appointed Archbishop of Ottawa.

## MARYKNOLL MISSION LETTERS. XXXIV.

## I.

There is a chapter missing in our books on theology.

Our moral and pastoral theologies, now especially that America no longer has the status of a missionary country under Propaganda, are written with a view solely to the work at home, and this tends to concentrate the mind and heart of the seminarian exclusively on home needs. Yet America is fast outgrowing that state and in every seminary will soon be found some men who intend their lifework to extend beyond their home diocese. To such as these, and they are more numerous each year, our standard works on theology lack fullness of treatment. Apart from these few, our students of theology as a whole are missing an important aid to pastoral zeal, and lack a necessary help for forming themselves toward an ideal "alter Christus", if their lectures ignore the Saviour of the whole world. The directors of each department of the seminary—whether spiritual, academic or athletic—will find their work quickened by the Holy Spirit, if they invoke mission ideals in their several departments, and the manly Christ-like spirit that has characterized the American priesthood will be continued and increased in the latest generation of God's anointed.

Happily, many of our seminaries have introduced mission topics in the morning meditation, in their Rosary intentions, and spiritual conferences, in their lectures on philosophy, and in sodalities. Indeed the Mission appeal seems to be the common ground on which all the departments of the seminary can unite; and more, it is the bond of union among all the seminaries of the world and among the ranks of their alumni in the clergy and an evidence of their close union with the Universal Head of Christendom. In a word, in proportion as they identify themselves with the world-wide mission of the Church, they are Catholic, and the Church is Christ's and Christ is God.

## II.

I happen to be reading Newman's Historical Sketches and the thought has struck me that mission life has its *Apologia*, if that were needed, in the history of the Fathers.

Apart from the fact, brought home to us daily in our work, that we are dealing with catechumens and cathetical schools as

were Athanasius and Augustine, and that the atmosphere is pregnant with paganism—the house on our left is a pagan temple, the house on our right is crowded daily for a séance with the devil—our life in a small way is not unlike that led by Basil and Anthony and the early Cenobites.

Please don't misunderstand me. I am not referring to hair-shirts or hiding for five years in a cistern or fasting every other day. Let us take, rather, some uncanonized hermit for comparison.

It may seem at first sight that nothing could be farther from the life of a solitary of the desert than the life of an American in modern China; yet, thank God, there are many points in common. The activities we harp on so much over here really give but a partial view of mission life. Our life might be said to be more truly contemplative than active, even during the days on the road going from village to village. Then, the solitaries in the desert were not so much alone as their name implies. We read in Newman that they were accustomed to frequent the villages nearby to preach the truths realized in their meditations, and by this very preaching won countless heretics to the Faith and retarded by many years the spread of paganism in the Near East.

I doubt if a monk in his cell has better opportunities for meditation and prayer than the average missionary. The long walks that use up much of our time are necessarily in silence, for the narrow paths between rice paddies that make up much of South China permit but little conversation. Walking Indian file or *à la chinoise* gives us splendid hours at a stretch for thought or prayer, and the sameness of the scenery distracts the eye but little. I guarantee that no one can walk behind a pagan coolie for four hours without thinking of the coolie's soul. Even conversation with the Christians at a village is limited and in no way dissipating, for their awe of the priest, combined with the awkward bashfulness of rustics, makes for silence even in a crowd.

The Westerners among you who go alone to New York City for the first time can appreciate better our life at the main mission station. A big city to a stranger is as deserted as a wilderness, and in Yeungkong, where not one in a thousand is a Christian, we may walk the streets with less interruption than a cloister offers.

This experience agrees with the advice of old missionaries visiting Maryknoll, that each man should have a hobby, for even a man gifted with ease at prayer and a love of solitude must, I suppose, accuse himself of wasting time occasionally, and the poor missionary without a love for quiet and without a hobby would be as comfortable as a polar bear in summer at the Zoo.

The inevitable quiet of mission life, however irksome at times, may be the secret of spiritual strength and a real blessing to a missionary in enforcing periods for meditation that a too active life in a pagan atmosphere might not make allowances for. Just the same, it draws on the patience of an ordinary mortal. Even the very activities of mission work are often against the grain and we can sympathize with Theodoret, of whom Newman writes: "There was no special attraction to his natural tastes or his educated habits in peasants, rough soldiers, or wild heretics, in elementary catechizings and cross-country visitations."

Newman says elsewhere: "The Solitaries were *de facto* missionaries. They were instrumental in converting from paganism the whole Syrian race, and many of the Persians and Saracens."

Theodoret writes of himself: "I brought over to the truth eight villages of Marcionites, and others in their neighborhood, and with their free consent. . . . And by God's grace not even one blade of heretical cockle is left among us."

And St. Augustine in his *Confessions* uses the mission work of his time as an argument for the immortality of the soul: "It is no vain and empty thing, that the excellent dignity of the Christian faith has overspread the whole world. Never would such and so great things be wrought for us by God, if with the body the soul also came to an end." St. Augustine penned this perhaps with the thought in mind of the widespread work of St. Martin of Tours, whose death had occurred within the year. St. Martin, too, was a solitary and during ten years of retired life converted many pagans in Western Gaul. But St. Martin will bring us to his relative St. Patrick and the strange progress of monastic life among the newly converted Irish. Perhaps prayer and conversions are more intimately related than appears on the surface.

There is a wide field for any of us who wants to make his hobby a study of the missionary history of the Church, in the

works of the Fathers. 'Tis a pity we do not know more of the gap between the Acts of the Apostles and modern missions. It would be found, after all, not a gap, but a steady constant fight uninterrupted by heresy or Hun. And a study of the Church of the early Fathers would bring to light many links between their time and ours. Each age renews in missionary lands the times of the early Fathers and presents us the interesting sight of Christians grappling with the elementary truths of the Faith—the milk of St. Paul's teaching—while other Christians in more favored lands are strong in faith and tasting the luxuries of private devotions and the cloistered life. Which bears out what Newman says in treating of the monastic orders: "What the Catholic Church once has had, she has never lost. Instead of passing from one stage of life to another, she has carried her youth and middle age along with her, on to her latest time." She will always have the Missioner, even while embracing the Doctor and Ascetic.

But I must not afflict you with theorizing. I'll add just this: you may bring the most serious and "heaviest" books along with you to the missions, for you'll have time galore, and inclination, to read them, and they make all the difference, on slow trips, between a dreary day and one that's occupied. The East is slow and, to a new arrival, provocative of swearing; but, as in the case of St. Augustine, who broke himself of the habit of profanity by quiet and isolation, the compulsory rest cure of mission life is an antidote.

FRANCIS X. FORD.

*American Catholic Mission, Yeungkong, China.*

---

#### FATHER HICKEY'S "SUMMULA PHILOSOPHIAE SCHOLASTICAE".

To the Editor, THE ECCLESIASTICAL REVIEW.

There will always of course be different opinions among critics regarding the merits or faults of this or that individual publication. But for the reviewer to say in the last number of the REVIEW, without qualification, that "Father Hickey's *Summula Philosophiae Scholasticae* has probably come to stay as the leading text book in ecclesiastical seminaries among English-speaking peoples," seems too categorical and unwarranted a statement.

It would seem that a text book that has come to stay as the leader on any subject or among any class of students must have indeed very extraordinary intrinsic merits. And this, I claim, Father Hickey's *Summula* has not.

The *Summula* in question certainly has not got a monopoly of smooth Latinity among our standard text books, and copious quotations of English authors do not, to my mind, constitute intrinsic merit. I am rather of the opinion that an ideal text book of philosophy, a standard work worthy to retain a permanent leadership, should be more original and independent in conception, with a plan of execution that reveals the writer's process of thought, and the development of his own reasoning powers, thus naturally training the student to think and reason for himself and not be a mere copyist and memory server. The lack of such qualities I have always considered the greatest flaw in Father Hickey's *Summula*. There are too many quotations, isolated, and not sufficiently digested and moulded into the general construction of the work. And this weakness should destroy its right to be considered the permanent leader in a field where we have such classic competitors as Mercier, and the Stonyhurst Series, not to mention the old reliable Zigliara and Pesch, and the particular treatises of Coffey and Cronin. Perhaps this is the reason why the *Summula* is so rarely mentioned in modern text books of philosophical science. It would certainly be a regrettable mistake, and a loss for students in philosophy, to have such skeleton productions become the sole permanent institutions in the realms of the science of wisdom.

A SUBSCRIBER.

*Resp.* Father Hickey is the first and the only author of a Latin manual of Scholastic Philosophy who has written to meet the special needs of ecclesiastical seminaries among English people (Jennings's *Logic* or *Philosophia Rationalis* is only in a small part an exception to this broad assertion). Italian authors have written for Italian students, French for French, Germans for Germans, and so on with the rest. A Cistercian monk in his cell on Mount Melleray, Ireland, has had the vision to discern that something similar should be done for seminarians whose mother tongue is English. An American reviewer has commended his work. An American priest takes exception to the commendation.

The fact that Father Hickey's *Summula* has reached, within a relatively short time, its fifth edition may be taken as an indication that the work is supplying a demand; while the growing favor with which it is received by professors and students seems to justify the reviewer's "probable" opinion respecting its permanent prominence—relative permanence, of course, which need not be *per omnia saecula saeculorum*.

Concerning the qualities enumerated by "Subscriber," the lack of which he considers "the greatest flaw in Father Hickey's *Summula*", there may be room for difference of opinion. Many judges fairly competent in such matters discern in the *Summula* precisely those qualities which "Subscriber" unqualifiedly pronounces wanting. Very well, *unusquisque abundet in suo sensu*.

As to the quotations which "Subscriber" thinks "are too many, isolated and not sufficiently digested and moulded into the general construction of the work", professors who are using the *Summula* regard this as one of its most valuable features. The numerous and copious explanations, illustrations, and developments of the text, drawn as they are from a wide and varied range of philosophical and cognate literature, exert a broadening and cultural influence on the student. They familiarize him with sources and authorities; they offer him in convenient, ready-to-hand form collateral and supplementary reading—all in his native mother tongue. Moreover, they furnish him with illustrations, in many cases models, of expression; thus training him to convert his philosophy into language understood by the average run of intelligent people. Latin is and should be, it is true, the instrument of instruction and of training in Scholastic Philosophy. At the same time students should be taught to interpret their philosophy in the vernacular. Father Hickey's abundant quotations from authors, for the most part standard or at least weighty, offer suggestions and helps toward this ideal. "Subscriber" thinks that the quotations are not "sufficiently digested and moulded"; not realizing that they are meant to serve as collateral, supplementary, illustrative material, the assimilation whereof into the textual body would have had to be done in Latin and would in consequence have extended the *Summula* far beyond the just proportions of a class manual. Moreover, none of the



standard authors mentioned by "Subscriber" has undertaken to digest or mould the collateral accretions of their texts. Least of all did Father Pesch, though blessed with digestive powers of truly Teutonic fibre, essay such a task, as everyone knows who has made his way through *indigesta moles*, exhumed from uncounted mines—Latin, Greek, German, French (seldom English), and heaped up along the margins of some five thousand pages of the *Cursus Lacensis*: a veritable commissary store of philosophical provisions upon which students may indeed draw indefinitely. The digesting (or the indigesting) has been prudently, perhaps kindly, left to themselves. Father Pesch assumed no such task or responsibility.

Instancing Father Hickey's "classic competitors," "Subscriber" is comparing incomparables. Mercier's *Manual* (translated from the French), the Stonyhurst Series, Coffey and Cronin's special treatises are obviously not Latin manuals, though they do furnish splendid supplementary reading. Zigliara and Pesch are truly "old reliables". Hickey is coming to be a new reliable, or rather *sicut paterfamilias proferens de thesauro suo nova et vetera*.

REVIEWER.

#### HOW TO PREVENT MISTAKES IN BAPTISMAL RECORDS.

To the Editor, THE ECCLESIASTICAL REVIEW.

I had a baptism a short time ago. I asked: "What is the child's name?" "Sara", the father answered; so I baptized the child Sara. I filled out a baptismal certificate and gave it to the father. When he looked at it, he said: "The boy's name is Cyril. I did not say 'Sara'." I corrected the record, but he thought I ought to baptize the child over again. It gave him a shock to have his boy baptized with a girl's name.

Yesterday I wrote out a certificate for a young lady about to be married. In our register her names was Francis, with the *i* very emphatically dotted. Probably the sponsors thought that their godchild was a boy and called her Francis.

James Smith, a few years ago, when he entered the seminary, wrote for his baptismal certificate. In the register there was a Jane Smith, but no James.

Applicants for pensions and passports when they come to us to get their birth certificates are sometimes disappointed to

find that the spelling of their names in our registers does not correspond with that which they use.

What means have we of preventing mistakes in our records, or of reducing them to a minimum?

We have the same means that large department stores have been using for several years. When a sale is made, the salesman writes out the amount and the name of the purchaser, but he has a carbon paper underneath the paper on which he is writing, so that the one writing makes two copies, one of which he keeps and the other he gives to the purchaser.

Catholic booksellers have inexpensive and artistic books of duplicate baptismal certificates. I have used them for nearly a year, and they have been the means of preventing and correcting mistakes. When the priest writes out the names, dates, etc., he makes two copies; one of which he gives to the father or sponsor, and the other he keeps for transfer to his baptismal register.

I write out my own name and the date of baptism, and ask the father or sponsor to fill in the other blanks, whilst I am getting surplice and stole, opening the font and lighting the candle. It saves time, and the names are more likely to be correctly spelled by those who bring the child.

If certificates are given at baptism, most of them are likely to be kept, and we will be saved time and trouble later on, when certificates are needed at First Communion, Confirmation, Marriage, at the entrance to religious orders or the seminary, and for other purposes.

J. F. SHEAHAN.

---

#### THE MINISTERS AT FUNERAL OBSEQUIES.

*Qu.* There is positive legislation against anyone but the celebrant of the Mass giving the Absolution at Funerals, unless it be the Ordinary. Does the veto extend to deacon and subdeacon? In other words, could one who had not been deacon or subdeacon at the Mass, replace one of these officials at the exequiae?

*Resp.* There is no reason to assume that the prohibition to divide the function of Mass and obsequies, calling for one celebrant, extends to the ministers who are merely accessory. Only the Ordinary may be regarded as representing one moral person with his officiating subject at the liturgical services, so

as to continue the act begun in the Mass. But the deacon, sub-deacon or any of the minor ministers are merely subsidiary to the celebrant, and their service does not affect the continuity of the liturgical act.

---

### THE BINDING FORCE OF LITURGICAL LAW.

*Qu.* A city pastor arranged for a funeral Mass on Thursday, 15 June, 1922. Late on the evening of the 14th he suddenly remembers the prohibition of celebrating a Mass next day, "*etiam praesente corpore*", because it is the feast of Corpus Christi. He looks through Sabetti and Wapelhorst for information on the binding force of the liturgical law in the matter of Exequialia. He finds that he is facing a prohibition binding *sub gravi ex genere suo*. Next he consults the evening paper and finds several funeral Masses announced for the day in the neighboring churches. Can you help him to decide whether or not he would be guilty of a *peccatum grave* if he celebrated a high Mass *de requie* next morning? He really did not. But he would like to know the law. LOVANIENSIS.

*Resp.* Assuming that the liturgical law in the given case binds *sub gravi*, its violation would constitute a *peccatum grave* only if it proceeded from malice (at least objective), grave neglect, or indifference. The festal ritual, like matrimonial prohibitions, has not been uniform in missionary countries, a fact which makes it difficult at times—unless one have the Ordo at hand—to determine whether votive and requiem Masses are permissible on certain days. This circumstance would ordinarily excuse an error like the above. To change the arrangements of a funeral ceremony on the eve of the appointed day is in most instances apt to cause considerable inconvenience, such as would excuse from serious sin in any case, unless there were equally grave reasons for fearing that the violation of the liturgical law would give public scandal. This is not likely in the United States. Hence there would have been no *peccatum grave*.

---

### PRAYER AFTER THE "SALVE REGINA".

*Qu.* Which prayer is said at the end of the Rosary after the "Salve Regina"? Is it or is it not "O God, whose only begotten Son", etc.? A friendly priest holds that it should be the prayer, "Pour forth, we beseech Thee, O Lord, Thy grace into our hearts",

etc. That I maintain is the prayer to be said after the Litany of Loreto and the Angelus, but not after the Rosary.

*Resp.* The indulgences granted for the recitation of the Rosary and of the Salve Regina are independent of each other. Neither the Rosary nor the Salve requires any concluding prayer, though custom and the desire to gain additional indulgences have introduced the recitation of one or the other of the prayers mentioned above. The prayer, "Pour forth, we beseech Thee, O Lord, Thy grace," properly belongs to the recitation of the Angelus, though even this is not requisite for the gaining of the indulgence which only calls for the three Ave Marias. The Litany of Loreto has no prayer added to it in the official *Raccolta*. There is, however, a prayer especially indulgenced in connexion with the recitation of the Rosary, and originally designed as part of the October devotions. It may suitably be added at any time when the Rosary is said. It is the prayer, "Queen of the Most Holy Rosary," indulgenced by Leo XIII (3 July, 1886) and found in later editions of the Roman Collection of Indulgences.

---

#### RINGING OF THE ANGELUS BELL.

*Qu.* Is there any ordinance of the Church directing that the Angelus bell is to be rung differently from the ordinary triple strokes, when the Regina Coeli is recited during Paschal time? Our sexton is puzzled by the contradictory directions he gets from pastor and curates.

*Resp.* The sounding of the bell for the Angelus and for the Regina Coeli in Paschal time is merely an admonition to recite the respective prayers commemorative of the Incarnation. Three Aves will in each case satisfy for the gaining of the indulgences. More expressive are the Angelus and Regina forms according to the different seasons of the ecclesiastical year. They indicate the progressive steps of the mystery that calls forth our gratitude—"annunciavit—fiat—factum est." During Paschal time the same triple thought is expressed by "Laetare—meruisti—resurrexit". Three strokes serve as a reminder; but one continuous peal answers the same purpose. The conditions for gaining the indulgences require that one say the prayer *at the sound of the bell*—provided there is no hindrance.

# Ecclesiastical Library Table.

## JACOPONE THE HYMNODIST.

"His songs", writes the latest "spiritual" biographer<sup>1</sup> of Jacopo dei Benedetti, "which had a deliberately didactic intention, were probably sung by him in the course of his preachings." But his hymnody was quickly adopted by others:

Francis [of Assisi], himself a musician, had strongly encouraged such minstrelsy among his friars. In Jacopone, this side of the Franciscan propaganda joins hands with the popular movement represented by those companies of *laudesi* who were, at the time of his conversion, a prominent feature in Umbrian religious life. These confraternities, which came into being late in the twelfth century, were at first informal gatherings of singers. They went in procession through the towns, or met in the evenings in the piazza or before some favorite shrine, to sing hymns of penitence or adoration. By the second half of the thirteenth century they had become organized, and possessed chapels or other fixed meeting-places and written constitutions. Many of their manuscript collections of hymns, or *laudarii*, are still in existence: but those now extant mostly date from the fourteenth and fifteenth centuries, and therefore only give indirect information as to the state of the *lauda* in Jacopone's day.

These singing guilds played an important part in the beginning of Italian poetry; for they created a demand for religious lyrics written in the vernacular . . . the *laude* come from, and were written for, the people; and represent the vision and the need of the ordinary God-fearing man. We may hear them still, rough, vigorous rhymes set to easy melodies, on popular festivals in many Italian towns. In Siena on St. Catherine's day, in Santa Croce at Rome on Good Friday, we touch again the public for which Jacopone and his followers wrote many of their poems, and re-enter the circle of feeling within which these creations were produced. . . . Jacopone's two hymns to St. Francis [Lauda LXI, *O Francesco povero*, and Lauda LXII, *O Francesco, da Dio amato*] are *laude* of the traditional type, comparable with many of the hymns to the saints found in the great manuscript collections. His Christmas carols, and some of his *tenzoni*, are also characteristic *laude*, though far above the average level of these works.

<sup>1</sup> *Jacopone da Todi, Poet and Mystic, 1228-1306. A Spiritual Biography.* By Evelyn Underhill. With a Selection from the Spiritual Songs, the Italian Text Translated into English Verse, by Mrs. Theodore Beck. London: J. M. Dent & Sons. 1919.

Probably the *laudesi*, especially those guilds attached to the Third Order of St. Francis, were the first singers of Jacopone's songs. We know that within a few years of his death he had become their favorite poet; and that imitations of his manner quickly appeared in Umbria, and thence spread to other parts of Italy. His constant employment of the *ripresa* or refrain—the rhymed couplet or triplet with which each *lauda* begins—shows that many of his most personal and philosophic poems were regarded by him as hymns; and the uncritical enthusiasm which impels a modern congregation to shout its way through such personal confessions as “Abide with Me!” or “Lead, kindly Light!” suggests that the choral rendering even of “Amor de caritate” or “Fuggo la croce” was not beyond the range of possibility.<sup>2</sup>

The author thinks that the *ripresa*, expressing the mood of the whole poem, and sung between the stanzas, greatly enhanced the dramatic effect of the *laude*. The refrain is quite common to-day in many of our hymnals, although obviously not in favor with some hymnal editors.

---

A large section of the present volume (pages 250-501) is given to the Italian text and excellent versified rendering into English of thirty-four of the *laude*, whilst selections from other of the *laude* are quoted, together with English verse-renderings, within the first section of the book. Altogether one gathers a charming impression of the genius of Jacopone, his deep, tender, fiery love, his mystical raptures, his cultivated mind and elegant powers of lyric and dramatic versification. A few quotations will illustrate various sides of his nature. There is, for instance, the tender recollection of his mother's anxious love for him during his very delicate babyhood. “Often, fearing that he must be ill, she would get up in the night to soothe his persistent cries: only to find that nothing was the matter after all” (p. 36):

She, deeming that I suffered from some ill,  
All trembling still,  
And fearing I must die,  
Would light her little lamp, with tender thrill,  
Turn down the coverlet, and gaze her fill,

<sup>2</sup> Loc. cit., pages 216-218.

Seeing me sleeping lie.  
 And for my cry  
 No evil cause she sees;  
 She heaves a sigh,  
 Her heart may be at ease.

Lovers of James Clarence Mangan will recall the terrible description he gives of the fear impressed on his boyhood by his father. Jacopone seems to have had similar quakings (p. 37). Looking back at the careless years preceding his conversion, he describes his point of view at that time (p. 46) :

These things were ever my delight—  
 To eat and drink unfailingly,  
 Enjoy or rest from morn till night,  
 And sleep in bed full slothfully:  
 And deeming all I did was right,  
 I thought there was no fault in me.  
 Now blind and dead myself I see,  
 For I have hurt and grieved my Lord.

His conversion to a life of grace was dramatic; and his first cries of spiritual delight are striking and affecting as well: "It was probably about this time that he began to exhibit the characteristic phenomena of the beginner in the supersensual life. That frenzy of spiritual joy breaking out into incoherent songs and cries, which the old mystical writers called the *jubilus* and regarded as a sign of ardent but undisciplined devotion seized upon him, and probably increased his reputation for insanity. He babbled of love with 'tears and laughter, sorrow and delight', and with gestures that seemed foolishness to other men. In the early stanzas of 'La Bontade se lamenta' he gives a vivid picture of the emotional fervors of the soul touched by grace, which is profoundly inspired by his own experience, and throws considerable light upon this phase of his development" (p. 76) :

For when Desire that food doth taste,—  
 The sweets of grace, and given for nought!—  
 New life in all her being wakes,  
 In mind, and memory, and thought.  
 The will to wondrous change is wrought;  
 Her former sins she doth lament,

With yearning grief most vehement ;  
 She finds no comfort and no cheer.

Now a new language doth she speak ;  
 "Love, Love", is all her tongue can say,  
 She weeps, and laughs ; rejoices, mourns,  
 In spite of fears, is safe and gay ;  
 And though her wits seem all astray—  
 So wild, so strange, her outward mien—  
 Her soul within her is serene ;  
 And heeds not how her acts appear.

The "wise fool of Todi" extols the *ebrieta d'amore* in Lauda  
 LXXXIV (p. 282 ; English verse, p. 283) :

Wisdom 'tis and Courtesy  
 Crazed for Jesus Christ to be.

No such learning can be found  
 In Paris, nor the world around ;  
 In this folly to abound  
 Is the best philosophy.

Who by Christ is all possessed,  
 Seems afflicted and distressed,  
 Yet is Master of the best,  
 In science and theology.

Who for Christ is all distraught,  
 Gives his wits, men say, for nought ;  
 Those whom Love hath never taught,  
 Deem he erreth utterly.

He who enters in this school,  
 Learns a new and wondrous rule :—  
 "Who hath never been a fool,  
 Wisdom's scholar cannot be."

He who enters on this dance,  
 Enters Love's unwall'd expanse ;  
 Those who mock and look askance,  
 Should do penance certainly.

He that worldly praise achieves,  
 Jesus Christ his Saviour grieves,  
 Who Himself, between two thieves,  
 On the Cross hung patiently.



He that seeks for shame and pain,  
Shall his heart's desire attain:  
All Bologna's lore were vain,  
To increase his mastery.

Jacopone had taken St. Paul's words to heart—"We are fools for Christ's sake". The first two lines of the poem, repeated as a refrain after each stanza, heighten the effect of the whole argument of the poem, commenting like a Greek chorus on the sentiment and action of each verse.

The love of God must, however, be an ordered love. This is inculcated by Christ, the Divine Lover, to His Spouse, the Soul, in Jacopone's masterpiece, *Amor de caritate* (Lauda XC). The long poem (it has 360 lines, in addition to the *ripresa* of four lines) is beautifully analyzed (pages 130-135):

This is, in fact, the love-song of a great poet and lover, addressed to the ultimate source and object of love. Though it seems in its ardor and swiftness to owe little to art, as a matter of fact it is built on a considered plan, and is a masterpiece of dramatic construction. It consists of three movements. In the first, the passion of the lover ascends in a crescendo of ardor, past all lesser loves. . . . Thence it issues in that ecstatic sense of complete self-loss in the beloved which is the consummation of all mysticism of this emotional type. . . . Here, where the passion of the poet seems to have reached its height, the voice of Christ suddenly breaks in. . . . In the third and last movement of the poem the lover turns on the Beloved, and, with superb artistic effect, accuses Christ of Himself displaying and Himself inspiring the unmeasured love which He now rejects. . . . Yet we are left in no doubt of the poet's final view. . . . In the place of immoderate transports, tears, rapture, despair, Jacopone now desired a deeper, sterner love; not less ardent, but more ordered. . . . From this time the vision of "fair order" seems to have ruled Jacopone's thought, and was the key with which he tried to solve the problems of inward devotion and of external behavior.

Partial quotation of this masterpiece would of course do it injustice, unless the quotation should serve to attract readers to the full poem (Italian text and translation, pages 362-383). With this end in view, the first and last stanzas will be quoted here:

Glowing and flaming, refuge finding none,  
 My heart is fettered fast, it cannot flee;  
 It is consumed, like wax set in the sun;  
 Living, yet dying, swooning passionately,  
 It prays for strength a little way to run,  
 Yet in this furnace must it bide and be:  
     Where am I led, ah me!  
     To depths so high?  
     Living I die,  
     So fierce the fire of Love.

Love, Love, my Jesu, O my heart's Desire!  
 Love, Love, within Thine arms to die were sweet:  
 Jesu, my Love, I climb the Bridal Pyre,  
 Love, Love, amongst the flames my Spouse to meet.  
 O Jesu, Lover, Husband, Tempest, Fire!  
 Take me, transform me in Thine utmost heat:  
     Visions around me fleet:  
     I swoon, I grope:  
     Jesu, my Heart, my Hope,  
     O shatter me in Love!

Another quotation from the lyrical poems will illustrate  
 Jacopone's love for Our Lady. The quotation must be partial  
 (Lauda I, page 251):

OF THE BLESSED VIRGIN MARY, AND OF THE SINNER.

O Queen of all courtesy,  
 To thee I come and I kneel,  
 My wounded heart to heal,  
 To thee for succor I pray—  
 To thee I come and I kneel,  
 For lo! I am in despair;  
 None other help can heal,  
 Thou only wilt hear my prayer:  
 And if I should lose Thy care,  
 My spirit must waste away.  
 My heart is wounded more,  
 Madonna, than tongue can tell;  
 Pierced to the very core;  
 Rottenness there doth dwell.  
 Hasten to make me well!  
 How canst thou say me nay?

Madonna, so fierce the strain  
 Of this my perilous hour,  
 Nature is turned to pain,  
 So strong is evil's power;  
 Be gracious, O Ivory Tower!  
 My anguish touch and allay.

All that I had is spent:  
 In nothingness am I drest;  
 Make me Thine instrument,  
 Thy servant ransomed and blest:  
 He Who drank from Thy breast,  
 Madonna, the price will pay.

Hereupon the Madonna addresses the Sinner (in five similar stanzas) and points out the remedies for sin—spare diet, avoidance of sinful occasions, meditation on “the solemn terror of Hell”, and confession to “my priest”.

---

Jacopone's genius was dramatic as well as lyric. The *laudesi* of Umbria developed a type of dramatic dialogue; and, says our author (page 219):

This first dramatic phase of Italian literature—the germ from which the elaborate miracle plays and moralities of the fifteenth century afterwards developed—is well represented in Jacopone's works. . . . His masterpiece in this manner, the terrible “Quando t'alegri”, quickly became a favorite with the *laudesi*, and is found in nearly every Italian *laudario* of the fourteenth and fifteenth centuries . . . whilst “Donna del Paradiso”, the most elaborate example of his popular style, completes the transition from *tenzone* to passion-play. Here, the whole movement of the tragedy is suggested by the introduction of additional voices; a device probably modelled on the liturgic singing of the Passion, in which three voices and chorus always are employed. This poem . . . is a deliberate and skilful appeal to crude emotion, which falls far below the level of thought and feeling achieved in Jacopone's best work, but still impresses us by its tragic intensity . . . and as we read, we can still conceive the crescendo of emotion which would accompany the recitation and inevitably add gesture to words.

A few stanzas are given in Italian text and English verse (pp. 220-222). They may be compared with the translation by E. M. Clerke given in Shipley's *Carmina Mariana* (First Series, pp. 176-180).

Jacopone's songs include sermon and satire as well as rhapsody and drama. But the *Stabat Mater Dolorosa* and its companion piece, the *Stabat Mater Speciosa*, are only doubtfully ascribed to him. The matter is discussed by the author (pages 202-203) :

A manuscript legend, now in the Communal Library at Todi, ascribes to this period [the last three years of his life] the writing of the *Stabat Mater*, a poem which has persistently been attributed to him at least from the fifteenth century. "Giving himself to holy contemplation", says this document, "he also composed many sacred songs; and one day, considering how the Blessed Virgin Mary stood at the feet of her Son Jesus Christ hanging on the Cross, he composed the hymn which begins, 'Stabat Mater dolorosa'." This noble hymn has been given to many writers, from Gregory the Great downwards; but only two of these ascriptions—those to Pope Innocent III. and Jacopone—are worth serious consideration. There is little positive evidence in favour of either candidate. Though we have no reason to suppose Jacopone incapable of Latin verse, no other poem by him in that language is known; whereas Latin poetry of a high order was certainly within the powers of Innocent III., the probable author of *Veni Sancte Spiritus*. On the other hand the *Stabat*, which was a favourite processional hymn of the fourteenth-century Flagellants, has certain marked Franciscan characters. Two verses especially, which have been held to refer indirectly to the Stigmata, are inspired by a view of the Passion which, though not peculiar to Jacopone, was specially dear to him, and could be matched by several passages in his works:

Fac ut portem Christi mortem  
passionis eius sortem  
et plagas recolere.  
Fac me plagis vulnerari,  
cruce fac inebriari,  
in amore filii.

(Make me in mysterious fashion  
Share my Saviour's death and passion,  
Bear the wounds He bore for me:  
In those wounds be my salvation,  
In His Cross my exaltation,  
In His love mine ecstasy.)

This argument, however, is not convincing. The "Franciscan" devotion to the Passion and sacred wounds cannot be proved to originate with St. Francis, though the preaching of the friars and the miracle of the Stigmata had greatly popularised them. So, too, the likeness discovered by some critics between the "Donna del Paradiso" [Jacopone's *Lauda XCIII*] and the *Stabat Mater* ap-

pears to me to be overdrawn. The one is deliberately popular and crudely dramatic, expressing the vivid and unrestrained emotion of the people in the people's tongue. The grief of Mary is the noisy grief of any peasant mother watching the torture of her child. In the other the same anguish of love is sublimated, and made part of the mystery of redemption, the history of the universal soul. Instead of sharp action, profound meditation. Instead of cries of anguish, insistence upon physical pain, a prayer for participation in the saving sorrow of the Cross. In art and feeling, a wide space seems to separate the two works.

True, it might be argued that this is also the distance which separates the passionately emotional Jacopone of the middle period, Franciscan missionary and Spiritual poet, from the profound contemplative who returned to the world from Palestrina. Jacopone's connection with the popular side of Franciscanism was now over. He lived, as did so many old friars of the contemplative type, in great retirement; immersed in loving communion with that "Infinite Light" which now irradiated his soul. If, then, he wrote in old age a poem upon the Passion, we might expect it to be such a poem as this. The real difficulty in attributing it to him comes rather from the fact that he seems at this time to have moved away from the type of religious emotion which it represents, and that his meditations—as expressed in the authentic poems of his last period—had become more metaphysical and less Christo-centric. If his claim to its authorship is to be upheld, it would be easier to think of the *Stabat* as a late work of his middle period, when thoughts of the Passion certainly engrossed him and his technical powers at their height.

In illustration of Jacopone's immersion "in loving communion with that 'Infinite Light' which now irradiated his soul", the author refers to *Lauda XCI (Come l'anima per santa nihilità e carità perviene a stato incognito ed indicibile)*, which is one of those appearing in Part II of the biography, admirably translated by Mrs. Beck:

Ineffable Love Divine!  
Sweetness unformed, yet bright,  
Measureless, endless Light,  
Flame in this heart of mine!

Well did I know Thee, meseemed,  
Through intellect and through awe;  
Thy visible semblance saw,  
Tasted Thy savour sweet:

And perfectly, so I deemed,  
 I held Thee without a flaw,  
 Close to Thy Heart could I draw,—  
 Love, timeless, measureless, great!—  
 Yet now, all seemeth a cheat:  
 I hold Thee less and less;  
 I grasped, yet not possess  
 Thee, Uttermost Verity.

O Inconceivable Light!  
 Who can Thy secrets tell?  
 Thou Who wast fain to dwell  
 In darkness deep and obscure!  
 No more is Thy lantern bright  
 To guide the soul who would spell,  
 Measure, and mark Thee well,  
 And seize on Thine Essence pure.  
 Virtue nor strength is sure;  
 The night is turned to the day,  
 No words, no language have they  
 Thy splendour and light that see.

The poem has thirty-eight more stanzas of twelve lines each.

To return to the question of authorship of the *Stabat Mater Dolorosa*, attention should be directed here to the latest work in which large space is given to the subject.<sup>3</sup> In this monograph of 430 pages, upward of 30 pages are assigned (pp. 50-82) to the question of ascription of the two Stabats. The writer, Cesare Carbone, attributes the authorship of the *Stabat Mater Dolorosa* to Jacopone, and follows on with a section (pp. 82-89) devoted to Jacopone. An extensive bibliography follows the article on the Stabat in the *Catholic Encyclopedia*, and those who are interested in the matter will find abundant discussion of it indicated there. Our hymnals give various ascriptions. Dom Ould (in his *Book of Hymns with Tunes*),<sup>4</sup> Tozer (in his *Catholic Church Hymnal*),<sup>5</sup> Hurlbut (in his *Treasury of Catholic Song*),<sup>6</sup> the *De La Salle Hymnal*<sup>7</sup> (ed.

<sup>3</sup> *L'Inno del Dolore Mariano. Stabat Mater*. Studi critico-dogmatico-letterari. Roma: Federico Pustet. 1911.

<sup>4</sup> London and Edinburgh, 1910. The compiler was very careful in his ascriptions, which represent much research and mature judgment.

<sup>5</sup> London and New York, 1905.

<sup>6</sup> Hagerstown, Md., 1915.

<sup>7</sup> New York, 1913.

by the Brothers of the Christian Schools), Grattan Flood<sup>8</sup> (in the *Armagh Hymnal*), ascribe the Stabat to Jacopone; Terry<sup>9</sup> (in the *Westminster Hymnal*) gives it "probably" to Jacopone, Goodrich<sup>10</sup> (in his *Oregon Hymnal*) notes merely that it is "ascribed" thus; while the *Arundel Hymns*<sup>11</sup> and *The American Catholic Hymnal*<sup>12</sup> (ed. by the Marist Brothers) give no ascription to anyone. On the other hand, Gross<sup>13</sup> (in his *Holy Name Hymnal*) uncompromisingly attributes it to Pope Innocent III.

Consulting very recently edited collections of Latin hymns intended for class use in colleges or academies as texts for study, I find that the Rev. M. Germing, S.J., in his *Latin Hymns*<sup>14</sup> edited in 1911, rests content with saying: "Its authorship is still uncertain: most hymnologists attribute it to Jacopone da Todi, a Franciscan lay-brother of the thirteenth century." In the larger edition of the same work, issued in 1920,<sup>15</sup> Fr. Germing swings toward Jacopone: "The hymn was most probably written by Jacopone." In a small book<sup>16</sup> of Latin religious texts collected by Dr. Johnston, "late professor of Latin, Indiana University", and edited by E. H. Scott, the *Stabat* goes unassigned: "Author uncertain; about the thirteenth century".

The weight of hymnological opinion is undoubtedly on the side of Jacopone.<sup>17</sup> If the attribution could be placed beyond reasonable doubt, this might be an appropriate place for discussing the variations in the traditional melody given in our English hymnals and for estimating the newer tunes to which our present-day hymnbooks are trying to accustom our ears.

H. T. HENRY.

*Catholic University of America.*

<sup>8</sup> Dublin, 1915.

<sup>10</sup> Portland, Ore., 1913.

<sup>12</sup> New York, 1913.

<sup>14</sup> Florissant, Mo., p. 26.

<sup>16</sup> *A Collection of Latin Hymns and Psalms with Selections from the Liturgies of the Church.* Chicago: Scott, Foresman & Co., p. 52.

<sup>17</sup> Cf. art. on Jacopone in the *Catholic Encyclopedia*, s. v., and the annexed Bibliography [number (3)] for references to various translations of his poems and discussions of the authorship of the two Stabats. Underhill has an excellent bibliography on Jacopone, but gives slight references to the Stabat literature. No reference, for instance, is made to the *L'Inno del dolore Mariano*, published in 1911, and referred to in footnote 3 to the present paper. Julian, *Dict. of Hymnology*, 2nd ed., 1907, should be consulted, and, finally, the bibliography attached to the art. in the *Cath. Encyc.* on the *Stabat*.

<sup>9</sup> London, 1912.

<sup>11</sup> London, 1901.

<sup>13</sup> Reading, Pa., 1914.

<sup>15</sup> Chicago, Ill., p. 61.

## Criticisms and Notes.

**LIFE AND LETTERS OF ARCHPRIEST JOHN JOSEPH THERRY,**  
Founder of the Catholic Church in Australia. By the Rev. Eris M.  
O'Brien, Professor of Australian History in St. Patrick's Ecclesiastical  
College, Manly. With a Letter of Commendation from His Grace the  
Most Rev. Michael Kelly, D.D., Archbishop of Sydney. Angus &  
Robertson, Sydney. 1922. Pp. 389.

Cardinal Moran, who died at Sydney in 1911, has left us in his history of the Catholic Church in Australia a graphic survey of the marvelous growth, during less than a century, of the religion of Christ in that commonwealth. For more than thirty years he had traversed the country as a missionary bishop, and witnessed the results of the activity and zeal of those who had preceded him there in the organization of missions, vicariates, and dioceses. If few have ever built as he himself has done, it is because the foundations had been laid deep, broad and solid. Success was not, as it appeared during the same period in the United States, the immediate outcome of unequalled resources, and the charter of liberty and religious toleration.

Little more than a hundred years ago, in 1788, there landed in Australia a colony of alleged convicts, Irishmen who had been branded as rebels because they longed to do what Americans were at the time accomplishing for themselves, and what the establishment of a hierarchy in the United States was asserting for the fifty thousand Catholics who believed in and claimed freedom of conscience and worship for all on the basis of equality and right. The Australian records counted 696 convicts and 348 free men as a population of Sydney and Norfolk Island, of which one-third at least were professed Catholics and not criminals, though condemned exiles. The number of transported martyrs, stamped as rebels, grew, and a few years subsequently (in 1803) we find among them some priests—Fathers Dixon and Harold, and Father O'Neill later on. They were forced to attend the Protestant service for the convicts; they were denied the right to say Mass, until after several years of durance vile. The privilege lasted but for a brief time, when tyrannous bigotry was renewed. Then an Irish Soggarth Aroon, who had been on the mission in Charleston, North Carolina, under the American Bishop John England, but who had been obliged to return to Ireland owing to ill health, felt his native missionary zeal awakened anew in him, and he resolved to follow the impulse which made him desire to bring the bread of life to his exiled brethren in Australia.



Having obtained faculties from the Propaganda, he got himself deported, though there was no charge against him. When he reached Australia he gave freely of his priestly ministry to whomsoever he could. But the minions of an unjust law seized him, and returned him to his native land. He proclaimed there what he had seen, and among the men to whom he appealed was his former Ordinary, the American Bishop of North Carolina. Bishop John England was a courageous man, a son of Cork. He exerted his energetic influence and had the condition of the Irish convicts and the indignity of their brutal privation of all religious consolation brought before the English House of Commons.

That was the beginning of a new era for Australia, and in truth of the founding of the Catholic Church there. The British government allowed two Catholic chaplains to be appointed for the Colonies. As the Holy See had already made the territory an Apostolic Vicariate, represented by the Benedictine Abbot Dom Edward Bede Slater, the latter at once went out to Ireland in search of competent missionaries to fill the two chaplaincies. There he met Father O'Flynn and through him Father Philip Conolly of Kildare and Father John Joseph Therry, at the time secretary to Bishop Murphy of Cork. He was the man who henceforth became the chief pioneer of Catholicity, and for more than forty years he directed by his influence and missionary labors the destinies of the Church of Australia, so that in truth he may be called the Founder of the Catholic Church there.

Historians have hitherto done but scant honor to this self-sacrificing pioneer priest, even in the annals of the Australian Church. In the rapid aftergrowth the early seedling was almost forgotten. Eight Archbishops, twenty-one Bishops, and two Vicars Apostolic, with a Pontifical Delegate at their head, where there were three priests a century ago, bear testimony to the wondrous expansion, especially when we remember that most of this period covers years of strife and stress against ruthless and aggressive opposition, and that Australian Catholics even to-day are fighting against overwhelming odds to maintain their sixteen hundred Catholic schools, numerous hospitals, orphanages, and churches and other charitable institutions, in order to preserve the faith among Australia's million Catholic citizens.

Father O'Brien tells the story of Archpriest Therry with the genuine enthusiasm of a brother militant in a noble cause. He has examined all the available sources to make his records trustworthy and complete. Of the hero, little is revealed before he enters on the battleground in Sydney; that is to say, at the time when as yet New South Wales had no Constitution or legislative body to appeal to

for rights of conscience and citizenship. Father Therry came from a well-known family in Cork, had studied at Carlow, and was ordained priest in 1815, at the age of twenty-five, by Bishop Troy of Dublin. For a short time he served in Dublin, and then as episcopal secretary in Cork. His real work started in the midsummer of 1820 in the Australian Colonies. Perhaps the best characterization of his subsequent activity is found summed up in a letter by Archbishop Ullathorne, who had labored with him during the earlier years among the convicts, and who wrote on occasion of his old friend's death, as follows:

. . . A life of him would embrace the entire religious and most of the civilized period of the existence of New South Wales. And when we look back to that long and harassing time when he stood alone, and without even the support and consolation of the Sacrament of Penance, and in those protracted years had never even once the opportunity of exchanging a word or sign with a brother priest, it is marvelous how he kept up his piety even to tenderness, and never omitted his Mass daily, and his Rosary daily, under whatever circumstances or in whatever out-of-the-way place he might find himself at the moment. . . .

Now is the time to recall how he really kept alive the faith, set the example of piety in his own person, forced on the authorities the religious freedom of the people, and even by his excess of zeal paved the way for that civil and religious status in which we now find the Catholic Church in the Australian Colonies. . . .

The aged Archbishop alludes to the time, in 1833, when he himself, a younger man, was appointed to exercise authority over the ecclesiastical affairs of the Vicariate, and the humility with which Father Therry accepted a situation that saw him dethroned from command over the affairs he had so laboriously brought together and constructed into an organism that was bearing ripe fruit. It is true he had met with differences of view on the part of brother priests as to the proper policy to be pursued with regard to the English government and other factors that were then in the ascendancy. It was in fact this very danger of the development of factionalism which the Holy See sought to prevent by the appointment of the gifted young Benedictine as Vicar of the Colonies. But that fact could not lessen the sense of superior experience and the memory of the nobly unselfish service which Father Therry had given to the Church in Australia. This, he must have felt, was to his credit in the minds of his former subjects as well as in his own sober judgment. Father O'Brien is perhaps a trifle severe on Ullathorne, later Bishop of Birmingham, when he compares the attitude of the two men toward each other. What to the general observer must have appeared as a conscious arrogance and self-importance in the younger man may have been after all nothing more than the realization of a gift and

of an authority which he was bound to assert and vindicate. It does not imply that he lacked true humility and a correct estimate of the worth of those over whom he exercised a restraining influence. A man may have the talent and air of a commander, and yet be thoroughly humble at heart; while an humble man is rarely good as a commander if he lacks the external gifts that commonly serve to assert authority. This is no place, however, to discuss the motives of anyone but the hero of the story, and to him Father Eris O'Brien does full justice.

For the cleric the biography has its special value since it sets forth the priestly character, the pastoral zeal, the prudent self-restraint, and above all the spirit of sacrifice and unselfish devotion which animated this servant of God, and kept him active for forty years. His memory is sure to be blessed for generations to come by those whom he sought for God's greater glory to benefit. Archpriest Thierry set aside lucrative posts, health, popularity, honors; but the equivalent of all these things came to him a thousandfold in the love of his people, in the peace of his own heart, and in the esteem of his priestly brethren. Of all this the present work is a monumental proof. The details of that life, its bright lights and the shadows that relieve them and give them the mark of a true picture, we must leave the reader to seek in the volume before us, which is sure to prove as attractive in matter as it is in manner of presentation.

**A HANDBOOK OF SCRIPTURE STUDY.** By the Rev. H. Schumacher, D.D., Professor of New Testament Exegesis in the Catholic University of America. Vol. III: The New Testament. B. Herder Book Co., St. Louis, Mo. and London. 1922. Pp. 317.

Some time ago we reviewed an Introduction to the Bible by Dr. Charles Grannan, intended for English-reading students. That work (four volumes) was an improvement on previously published text books of its kind. But it was a General Introduction, and dealt with the Bible in its sources and extent as a whole. Dr. Schumacher's work is of a quite different character. It takes up the parts of the Bible separately, gives a summary of the contents of each book, traces their particular authorship, aim, and purpose, the occasion, date and place of its composition, together with the historical and critical arguments that serve as proofs for the position taken by the Catholic scholar. Furthermore, it gives one an insight into the special problems that arise from doubtful texts or from translations. In this way the author treats of the Gospels in general, of the Synoptic Gospels and the problems involved in harmonizing their accounts, and of the Gospel of St. John, and the Acts.

The Pauline Epistles are reviewed each in its particular setting, and grouped as Epistles of the Captivity and the Pastoral Epistles. These are distinct from the Letters to the Thessalonians, Galatians, Corinthians, and Hebrews. The Catholic Epistles and the Apocalypse follow in order. The Pauline Chronology and the Unity of the "Corpus Johannaum" are separately treated. An exceptionally valuable chapter is that which discusses the various aspects of the Life of Christ. Since this is the chief object of the Gospel narrative, the student is led to examine the conclusions at which scholars of different predispositions arrive in their estimate of the acts and teachings of Christ. In the presentation of sources, facts, beliefs, and prejudices the apologist of the Christian faith thus finds what may be accepted and what must be rejected according to evidence and historical criticism.

The volume before us treats only the New Testament. It leaves the impression of thorough and conscientiously applied erudition. Method and analysis are the characteristic element in the form. Teachers of the New Testament who have a mind to go into their subject fully will here find all available help. The references are informing, and there is every evidence of sound and all-sided scholarship throughout the volume. If German works are cited more frequently than others it is no doubt because they represent a predominant share in actual scientific research work, apart from purely archeological and experimental studies. Anyone who uses Dr. Schumacher's *Handbook* will be enabled not only to obtain a clear view of the actual conditions of Scriptural study and criticism, but also to build up an excellent library for practical reference on the subject of Biblical Introduction.

**CONSIDERATIONS FOR CHRISTIAN TEACHERS.** By Brother Philip, Superior General of the Brothers of Christian Schools. Authorized English edition. John Murphy Co., Baltimore. 1922. Pp. 405.

Most of us, particularly priests and religious teachers, know the meaning of education, its objects, its ideals, methods, means, instruments, and so on. Such knowledge is serviceable as are all universal principles and general truths, as norms whereby one may measure the true and the false education; as points of view from which we estimate systems; as landmarks that orient us in the broad field of education. To make this general consciousness of the subject practical and really effective it has to be analyzed and applied to actual educative work. *Latet dolus* has more than one meaning. Being itself a generality, it may by that very fact prove deceptive. Not

the least deceitful trick of the general is its leading us to think that we know things when we simply see their outlines. A stand on the mountain top is helpful to give us the lay of the land, a bird'-eye view of the region below us. But we never know that region until we have traversed it afoot, come into physical closeness with its valleys and streams, its highways and byways, its villages and towns and its people.

It is this fact—for the rest well known, though sometimes forgotten—and the necessity of conjoining the special with the general, the concrete with the abstract, that points to the importance of the present book of *Considerations*. The author is a Christian Brother, who possesses as we all do the truly Catholic mind as regards education. But besides this he has had long experience in practical educational work; personal experience and also directive in his ministry as superior of the widespread Christian Brotherhood. The rich fund of his theoretical knowledge and ripe experience is enmassed in the volume at hand. It is not a book of pedagogy in the ordinary sense of the term. It is that in the extraordinary signification. It is quite outside and beyond the average manual of pedagogy and of pedagogics. It teaches the teacher to teach himself—teach himself not merely superficial rules of pedagogical art, such as the ways of securing the child's attention, the forms of mental association, the connecting of apperceptional links, and the other devices of psychology in the class room; but how to educate his own soul, his mind and his heart, his inner and his outer self. It is substantially a spiritual reading book for the Catholic teacher. It might be advantageously used as a meditation manual. There are in all seventy-three short chapters, averaging some six pages apiece. Each is made up of "considerations" and "applications", the disposition of the matter thus lending itself to meditation. The material is drawn in large part from the Bible and from the writings of St. John Baptist de la Salle, the whole having passed through the experienced mind of the author. One can hardly imagine any aspect of the Christian teacher's personal character and life, formation and practical activity, that is not considered and applied. It is safe to say that, given the teacher's normal personality, the theory and rules of guidance laid down in these pages should perfect it to splendid efficiency along Catholic educational lines. A priest who has the charge of a parish school would do well to place the book in the hands of each of his teachers; or if he himself give them conferences on their work, he can to his and their advantage drawn upon these "Considerations" for ample suggestions. It need hardly be noted that the author, having in mind the French teacher and the French child, the thoughts and application may here and there require modifica-

tion to meet our conditions, and temperaments. However, such modifications lie on the surface and are easily applied by the sensible teacher.

**LITURGICAL PRAYER. Its History and Spirit.** By the Right Rev. Fernand Cabrol, O.S.B., Abbot of Farnborough. Translated by a Benedictine of Stanbrook. P. J. Kenedy and Sons: New York. 1922. Pp. 382.

To read the daily office of the Breviary and Mass may be nothing more than the perfunctory fulfilment of a task imposed on the clergy. In that case it leaves no impress on the life and character of the pastoral minister. To effect such influence the plan and text of the liturgical books must be understood, and this comes only through thoughtful study. Newman, who on the death of his friend Hurrell Froude came into possession of a Roman Breviary as an heirloom, found that the beauty of its contents dissipated his prejudices against the Catholic Church which placed in the hands of its clergy a book of such excellence and charm. Some men, equipped by education and exceptional gifts of spirituality, readily perceive and appreciate this quality of the Catholic liturgical books; but the average cleric requires special acquaintance with the history and spirit of the different forms in which the Spouse of Christ appeals for mercy and grace in her Eucharistic worship.

Dom Cabrol introduces the reader to this knowledge by the exposition and illustration of the principles which underlie the evolution of liturgical ceremonial and prayer. In a sense his work is supplementary to the well-known *Liturgical Year* by Dom Guéranger, which furnishes the grand outlines of the harmonious structure that serves as the "scala sancta" of Catholic worship. Dom Cabrol traces the origins, points out the analogies, and unfolds hidden beauties which reveal the new virtue of grace implanted by Christ on the Jewish and patriarchal liturgy. Thus we are led to the examination of the elements of liturgical prayer in the ancient Church. The gradual adoption of formularies in the assemblies of Christians for the celebration of Mass, with daily and festal prayer, shows how the liturgical books—missal, breviary, pontifical, ritual, and the martyrologies—came into use. The Christian day, week, year take on a distinctive character whence a perfect liturgical cycle is created, with its devotional landmarks in honor of Christ, His Virgin Mother, the Angelic choirs, martyrs, confessors, virgins.

Emerging from the catacombs this devotion seeks further expression in the dedication of shrines, churches, and cemeteries. These call for special blessing and consecration, whence are formed new ritual invocations, exorcisms, and blessings.

Lastly, the sanctification and consecration of life itself fashion the forms of the sacramental ritual with its flood-light of Catholic euchology whereby the Christian is made to realize that he is himself the sanctuary wherein God, the Eucharistic Christ, is to be continually worshiped. Such is the scope and purpose of the volume, given to us in English dress by those master interpreters of the spiritual life in the Benedictine Order, the religious of Stanbrook.

To the student of theology, the preacher, and that growing class of cultured Catholics in America which is being formed by our religious communities in high schools and convents, the volume will prove of genuine service by reason of the lucid and interesting comments of the author upon the Catholic ritual, in which he lays particular stress on the significance of the Sacraments—Baptism, Marriage, Ordination, etc.—showing the constant and minute guardianship exercised by the Church over her children, both in life and in death.

**GEORGETOWN FOREIGN SERVICE SERIES: THE HISTORY AND NATURE OF INTERNATIONAL RELATIONS.** Edited by Edmund A. Walsh, S.J., Ph.D., Regent, School of Foreign Service, Georgetown University. The Macmillan Co., New York. 1922. Pp. 306.

When the Catholic student of Ethics reaches the closing portion of his scholastic manual, he is confronted with a chapter entitled *De Jure Internationali*. From that chapter he learns the distinction between natural and positive international law; between public and private international law; and between the laws that control international relations in times of peace and of war—laws that define what nations may ethically do and what they may not do in both these conditions. These distinctions and the principles they presuppose or entail—in other words, the body of general truths with their more or less immediate conclusions—orient the student, but they do not supply him with those historical and experiential facts which he desires and needs in order to understand the bearings and applications of his Ethics. Indeed, one example of the *jus gentium* given in his text book is liable to puzzle him a bit if he have no other source of information; namely, the exemption which legates are declared to enjoy from the law of the State to which they are sent—in other words, the immunity sometimes called extraterritoriality. The laws of war in theory and in practice are of course very much more puzzling and embarrassing, especially those that forbid various side-steppings of veracity. In a word, the very general theory of international relations laid down in his manual of Moral Philosophy, while full of light, is apt to be to him, to use Aristotle's example,

as the sun to the owl. The doctrine is all *nota quoad se*, but not *quoad illum*! And so he is apt to cast about for an English text book of international law that happily may fill up the required details. The war has antiquated the older standard texts, and revisions move slowly in the making. Meanwhile some new ones are coming to the front. Among the latter is the series inaugurated by the volume in title above.

The work is not what might be called a technical manual of international law. The title accurately designates its scope and character. It embraces a compendium of the history of international relations in the ancient, medieval, and modern times, together with a treatment of certain general topics, such as the economic factors of international relations, the specific agencies for the conduct of such relations, the evolution of private international law. There are also chapters on Latin America, the Far East and the United States in the respective positions occupied by these countries in international relations.

The several chapters were delivered as lectures in the Georgetown University School of Foreign Service, and likewise before the general public at the National Museum, Washington. Each is a thoroughly digested and clearly expressed contribution by a specialist in his respective field. The editorial supervision by Father Edmund A. Walsh assures the philosophical soundness of the doctrine and theories proposed. The collection is therefore one which seminarians and the clergy who desire to have reliable and well-up-to-date information on subjects that are just now agitating the whole reading and thinking world, will welcome.

**THE STATE AND THE CHURCH.** Written and edited for the Department of Social Action of the National Catholic Welfare Council, by John A. Ryan, D.D., LL.D., and Moorhouse F. X. Millar, S.J. The Macmillan Company, New York. 1922. Pp. 339.

We have here the third number of a well and favorably known series of monographs the object of which is to set forth the Catholic doctrine on the outstanding problems, social and industrial, of the day. The two volumes preceding the present, dealt respectively, as the REVIEW has previously had occasion to point out, with the *Church and Labor* and with the *Social Mission of Charity*—the latter a more original, the former a more documentary contribution. The work at hand opens with the memorable Encyclical of Leo XIII on the Constitution of the States. Dr. Ryan subjoins to this a detailed analysis and interpretation. And indeed the substance of the book may be



said to consist of an exposition or development and specific application of the general principles laid down in that immortal document.

The third and fourth chapters deal with the moral origin of civil authority, and particularly with the phase of human liberty and consent therein. In the three succeeding chapters this doctrine is more fully developed and its bearing upon modern democratic theory made clear. The editors are quite justified in their estimate that these three chapters constitute "a distinct contribution to the history of American political principles". From a very close study of the historical circumstances and theories that led to the formulation of the Declaration of Independence and the Constitution of the United States, Fr. Millar demonstrates that the palladium of our liberties sprang from no rationalistic philosophy, such as had given rise to the French Declaration of the Rights of Man (as the distinguished English writers, Sir Henry Maine, David Ritchie, and Viscount Bryce maintain), but from the ever-living principles inherent in traditional Christianity. The fact is, as Fr. Millar shows from the original sources, that there is scarcely a point, certainly no important point, in the Declaration of Independence as penned by Jefferson, "that had not been previously laid down in almost identical language by James Wilson in his *Considerations on the Nature and Extent of the Legislative Authority of the British Parliament* (1774) and in his *Speech in the Convention for the Province of Pennsylvania* (1775); and if there was a man in the colonies at the time who knew his own mind and was free from anything like French rationalistic and romantic tendencies, it was assuredly Wilson. Moreover, while the French Declaration directly intended to wipe away the past in the wild hope that human nature needed only to be fed on metaphysical pseudo-scientific jargon in order to bring about a mathematically ordered society, there was not one among those who signed our Declaration or took part in the Federal Convention but would have subscribed to the words in which Joseph De Maistre declared, 'One of the great errors of a century that professed all of them, was the belief that a political constitution could be written and created *a priori*, whereas reason and experience unite in establishing the fact that a constitution is a work of Providence and that what is most fundamental and most essentially constitutional in the laws of any nation cannot be written down in words'."

The second half of the volume deals with a number of practical questions, such as the purpose and functions of the State, the moral obligation of civil laws, the duties and rights of citizens, national and international relations. The foregoing outline may suffice to show the general character of this contribution to a subject about

which there prevails outside the Catholic Church the grossest sort of prejudices and misconceptions. One has only to mention the words Church and State, to stir up a hornet's nest of stinging assaults; or a host of "beware's", bristling like quills on the fretful porcupine. Amongst Catholics, likewise, true conceptions of the relation between Church and State are by no means universal. And even churchmen of distinction have sometimes, under the spell of fervid oratory, been heard to extol the complete separation of the two organizations as the *ideal* condition of things! The present volume, by drawing the line clearly between the *ideal* and the *real*, the abstractly desirable and the concretely possible, helps to clarify this greatly muddled subject. It makes the Catholic position reasonable and plain to our brethren both united and separated.

**PROPERTY: ITS DUTIES AND RIGHTS.** Historically, Philosophically and Religiously Regarded. Essays by Various Writers, with an Introduction by the Bishop of Oxford. New Edition with an added Essay. The Macmillan Company, New York. 1922. Pp. 267.

It makes a vast difference, as Professor Bartlett in his preface to the present collection of Essays remarks, "whether a man has at the back of his mind in all his judgments the principle 'One has a right to do as one likes with one's own', in the crude sense of what is in one's power, and may so remain, without breach of the law of the land; or, on the other hand, the idea of property as a social trust or stewardship" (p. vi). There can be no question that the idea of the irresponsibility of property—of wealth in the familiar, not the technically economic sense of the term—to organized society is quite common. Very many people indeed who own anything think they can and may do with it according to their own sweet will. Obligations based on commutative justice have to be fulfilled. The law may enforce them. Obligations of general justice, or not strictly legal, that is, non-judicic duties, are too often considered works of supererogation. Fulfill them if you will; don't, if you won't. Above all, don't worry.

The social trust or stewardship of wealth is a wholesome proposition. It helps to stave off Socialism and Communism. Anyhow, it is a good thing—"for the other fellow". Nevertheless it must be recognized that the idea of social responsibility has been gaining ground of recent years. The menace of Socialism has no doubt had much to do with making the wealthy altruistically conscious. Then, too, the war has burned into men's souls a sense of the imperativeness and even the nobility of sacrifice, a sense which the heart-rending condi-

tion of the people who have to reap the war's aftermath of want and pain is, if not pressing deeper, at least preventing effacement.

In accord with and indeed prompted by this growing and deepened consciousness of the social obligations entailed by property comes the volume above. As its title indicates, the duties and rights of property are discussed from a historical, a philosophical, and a religious point of view. The evolution of property, the Biblical, the early Christian idea of property, the theory of property in medieval Theology, the influence of the Reformation on ideas concerning wealth and property—these are the specifically historical lines of treatment. The philosophical theory of property, and the principle of private property bring out certain fundamental aspects of the subject; while the relation of property to personality touches the religious note. These qualifications, however, are not specific differences. All the essays are based on history. Each touches upon and keeps close to first principles. The moral or religious element is absent from none of them. The aggregate of essays includes therefore an all-around study of the subject, a study which, if not uniformly profound, is satisfying in its general theory and interpretation, valuable for its wealth of historical incidents and interesting in the form and manner of its presentation. The several aspects of the subject having been worked out by different writers, there is inevitably some overlapping; though this feature is not without its serviceableness: repetitions being, as good pedagogy teaches, helpful.

While the essays as a collection are deserving of warm commendation, this does not of course extend to every opinion or statement comprised in them. One notices an occasional inaccuracy or an exaggeration. For instance this, that "personality in its fundamental being is a *social* thing [author's italics]—a relation of one individual to another" (p. xxiii). Personality is logically and ontologically prior to sociality. It is the individual asset. Sociality at most is a property (*proprium*), not a constitutive note of personality. At page 72 we read that "private property like other rights is a creation of society". This is untrue history and bad philosophy. Private property historically preceded (civil) society. Moreover, it exists primarily for the welfare of the individual. The latter, however, is obligated by the natural and divine law to use his property reasonably, rationally; therefore to give to society (collectedly and individually) out of his superfluity. This obligation does not imply, as Bishop Gore asserts, that "the needy can claim our alms as a matter of justice: to retain more property than we strictly need is a violation of justice" (p. xl). This is a gross exaggeration. At most the obligation of justice extends to the needy laboring under *extreme* necessity (a case of life or death), not of *grave* or *ordinary* neces-

sity. In the latter cases the obligation is that of charity, mercy, not of justice.

The social obligation resulting from the possession of wealth was, as every one knows, proclaimed alike by the Old and the New Testament and by the unbroken teaching and legislation of the early and the medieval Church. To the Reformation is traceable, and especially to Puritanism in England, that individualism regarding the use of property that insists on doing as you like with your own, independently of social claims or civil enactments, against which modern Socialism, with all its varieties, is the extreme reaction. This substantially is recognized by Professor Wood in his essay on the Reformation and quite explicitly by Bishop Gore in the introduction. "Protestantism in general", says the latter writer, "and not least our English Protestantism, embodied an excessive individualism, as in other respects so also in regard to property. It abandoned much of the content which the Bible and earlier Christianity had given to the commandment, 'Thou shalt not steal'. It ushers in the epoch in which the doctrine of the right of property is largely stripped of its old limitations." But, seemingly lest it should appear that the New Evangel loosened overmuch the obligations of property, Dr. Gore takes care to add in a footnote that "we do well to recall that Bishop Butler, in defending the right of the lay holder of what had formerly been Church property to retain his property with a good conscience, does so on grounds which involve the principle that there is no absolute or perpetual right of property. Property in general is, and must be, regulated by the laws of the community. . . . Every donation to the Christian Church is a human donation and no more; and therefore cannot give a divine right, but such a right only as must be subject in common with all other property to human laws. . . . The persons who gave these lands to the church had themselves no right to perpetuity in them, consequently could convey no such right to the church. But all scruples concerning the lawfulness of laymen possessing these lands go upon the supposition that the church has such a right in perpetuity in them; and therefore all those scruples must be groundless as going upon a false supposition."

It is highly interesting, not to say amusing, to read this specious bit of casuistry (sophistry) from the pen that wrote the immortal Analogy. Had the good Bishop indited it from his rich living at Stanhope or his comfortable incumbency of Bristol or of Durham, the *fabula mutata de ipso narrata* might have helped salve even the episcopal conscience had it been perchance haunted with scruples touching the confiscated benefices, which he himself was enjoying.

In conclusion, it should be noted that these essays were first published prior to the war; and that to the present edition an additional paper has been added on some legal aspects of property in England.

**L'EVANGILE DE NOTRE SEIGNEUR JESUS OHRIST, le Fils de Dieu.**

Par Dom Paul Delatte, Abbé de Solesmes. Deux tomes. Tours:  
Maison Alfred Mame et Fils. Pp. 506 et 390.

The author of the *Life of Dom Guéranger* and of the *Commentary on the Rule of St. Benedict* follows the beautiful story of Christ and His teaching, as told in the four Gospels, with that chaste simplicity which, while it interprets the words of the Evangelists, preserves the charm of the original. This result is brought about in a twofold way. First, the purpose of Dom Delatte's exposition in writing the Gospel story was to instruct the novices of the Order; for the matter was addressed to them in order to present to their minds and hearts the pattern of perfection which as religious they were to imitate and reproduce in themselves. Secondly, to attain this end more securely it was necessary to read into the original text the explanation of situations, expressions, idioms, and forms of thought or imagery with which the Western and modern mind is not familiar, since European modes of life differ greatly from those of Palestine and the East. It is here that the Abbot of Solesmes shows his mastery of the subject. While he is thoroughly familiar with the problems of Biblical criticism and the development which the sacred text has undergone in translation, he knows how to transfer the images of the Greek Gospels without distorting or weakening their purpose of instructing the intellect and the heart. He creates an atmosphere in which the Palestinian events live, although they have been transplanted. There is no exaggeration or minimizing of impressions as they were intended in the original; but there is adaptation on grounds of sound exegetical and historical principles. Thus the author avoids the danger of creating romance, as Renan sought to do, while on the other hand he escapes the risk of turning the Gospel narrative into a mere homiletic appeal in which the lines of the original would be lost under the form of devotional treatment.

The eight grand divisions embrace the Infant period; then the first, second and third years of the public ministry down to the end of the Galilean section; next the activity in Judea and Perea, to the Passion and Resurrection. All these are developed in unadorned exposition and with an accuracy of detail that satisfies the desire to learn the secrets of Christian perfection from the imitation of Christ. This is the object of the book, which will no doubt accomplish its mission with thousands who read it in the original or in translation.

**DE RELIGIOSIS—DE LAICIS.** Pars II ac III Libri I De Personis. Commentarium in Codicem Juris Canonici pro Scholis concinnatum a Guido Cocchi, Congr. Miss., Prof. Theol. Moralis et Juris Can. in Collegio Brignole-Sale. Taurinorum Augustae: Petri Marietti sumptibus et typis. 1922. Pp. 333.

This volume *De Religiosis—De Laicis* completes the three parts of the section *De Personis* of the author's commentary on the new Code of Canon Law. The two previous volumes dealt with the duties and rights of clerics in general and in particular. The next ten titles, comprising Canons 487 to 725 of the Code, take up in regular order the laws governing the erection as well as the suppression of religious institutes with their provinces and separate houses. Next follows the method of government and direction by superiors, chapters, confessors, chaplains, and administrators of temporalities. The third part defines the conditions of admission to postulancy, novitiate, and regular profession of vows. The "Ratio Studiorum" and the obligations and privileges involved in the admission to approved religious communities conclude with an exposition of the canons regulating the passing from one institute to another, and the secularization of individuals or communities by voluntary or forced separation. The judicial process obligatory in cases of those who have made their vows forms an important part of the exposition in this chapter. Finally the subject of communities living under a common administration, although not bound by vows, their organization, government and ecclesiastical recognition, are treated in detail. Distinct from these religious communities are the associations of laymen or women who under the approbation of the Church or its local representatives combine for some definite purpose of charitable activity or personal sanctification in the world, such as sodalities and the various confraternities, among which are classed the tertiaries of religious Orders generally. As we have already pointed out the excellent method, especially useful for academic and class purposes, of Father Cocchi's manuals, the present reference to the series will suffice to indicate the worth of this instalment of the work.

**CHRISTIAN SCIENCE AND THE CATHOLIC FAITH.** Including a Brief Account of New Thought and Other Modern Healing Movements. By A. M. Bellwald, S.M., S.T.D., Marist College, Washington, D. C. The Macmillan Co., New York. 1922. Pp. 269.

Priests in their pastoral ministrations to the sick are not infrequently witnesses of the effects of the prayer of faith that procures healing. Moreover, in order to demonstrate the permanent gift of

miracles as bequeathed to the Catholic Church, they appeal to present-day miracles such as are recorded at Lourdes and other Catholic shrines. They are in consequence confronted at times with arguments of rationalists, especially among physicians who discredit Divine intervention. A shrug of the shoulders or a cynical smile, with a cursory reference to the undoubted achievements of "Christian Science", auto-suggestion, and the like methods of mind-healing, are supposed to be sufficient proof that there is no such thing as miraculous cures. A clear understanding of the difference is therefore of practical value not only in explaining the principles of the Catholic faith, but also in preventing scoffers in the social circle from bringing ridicule on the priestly ministry, or in keeping weak-minded Christians from seeking the aid of questionable remedies to relieve sickness of body and mind. Father Bellwald's volume enters into a thorough analysis of the subject by inquiry into the origin of mind-healing. He examines its underlying principles, the methods adopted under divers conditions, and compares these with the Catholic doctrine and practice regarding miracles.

Whilst the topic has often enough been dealt with from both the scientific and the distinctly Catholic point of view, so far we have not had any work which gives the same full survey and insight into the facts and their causes, presuppositions and implications, that would enable us to form a sound judgment of the moral and scientific value of the different theories and systems involved in traditional and modern mind-cure movements. After briefly recalling the fact that mind-healing was practised long ago in Assyria, Babylonia, Persia, Egypt, Greece, and Rome, the author examines the magical practices of Christian antiquity and the Middle Ages, and answers at the same time the question why people resorted to magic and superstition. It is shown that Christian Science is no new discovery, and that animal magnetism or what is called Mesmerism, with its numerous developments in Europe and America, under the popularizing leadership of such faddists as Quinby, Evans, and Mrs. Eddy, had other sources than modern altruism. Indeed it is quite evident that the prevailing motives that have helped to revive the practice and popularize it lie in the fact that it is profitable financially, while it plays on the credulity of ignorance, and incidentally abets certain Protestant efforts of evangelical propaganda.

The story of Mrs. Eddy and her associations makes a particularly interesting and informing chapter of the book. The author shows how impossible it is to refute Christian Science by following a logical process, since the terminology, obscurities and inconsistencies of Mrs. Eddy's so-called philosophy or psychology evade every attempt to pin down an erroneous statement. Hence controversy with

the defenders of the system is futile. The only way to refute Christian Science is to state the phenomena and facts, the methods of accomplishment, in the light of true science and philosophy, and to apply the critical test to every phase of the subject. Thus one labels the sophistries in the Christian Science system, such for example as the confusion between sin and evil tendencies or habits, the misinterpretation of God's goodness which lowers the moral standard of living, and the stunting of conscience by banishing all worry from the mind. Not the least important point in this connexion is the discussion of the new movement against the gift of miracles in the Catholic Church. A further valuable element in the work is the authenticated testimonies which the author cites to demonstrate the injury done through Christian Science to the individual, the family, and society. "The ignorance and narrow-mindedness of a certain proportion of the medical profession," as Dr. Cabot points out in a paper on *Christian Science from a Physician's Point of View*, "is largely responsible for the success of the irrational methods adopted by the Christian-Scientists." Practitioners who foster exaggerated notions of danger in disease, who encourage excessive search after comfort, and who endorse the abuse of certain drugs to secure relief from pain, help to drive people to the charlatanism of Christian Science. Altogether, the doctrine and wise suggestions contained in the volume make it an important addition to our library of pastoral theology.

**JACQUES BENIGNE BOSSUET.** By E. K. Sanders. Published by the S. P. O. K. London. 1922. The Macmillan Co., New York.

Every French boy knows Bossuet as a master of style; not a few Frenchmen regard him as the greatest of all French churchmen. He is nevertheless a somewhat difficult character to deal with and Miss Sanders may be congratulated upon having described him with admirable *finesse*.

In her life of St. Vincent de Paul, published some years ago, the same writer gave us a good account of the works of the Saint, but left us almost wholly in the dark with regard to his personal character. The present volume errs if anything on the other side: we have in nearly every chapter a keen analysis of the psychology of the great Bishop at the various stages of his career; his motives and sentiments are laid bare in almost every circumstance, and the "intelligent reader" is not asked to do more than gently assimilate the author's repeated diagnosis. All the same the thing is done with understanding and sympathy, not to say with reverence, and Catholics must be grateful to Miss Sanders for what is, on the whole, a



very just account of a great Catholic preacher and writer. For that is what Bossuet will be chiefly remembered for in ages to come—charity casting a veil over his weakness in the Gallican crisis of 1682 and discounting a great deal of the fuss made over the fierce controversy with Fénelon. In dealing with this controversy Miss Sanders, too, is inclined to magnify the importance of the matter, which owes much of its prominence to the fact that the *blasé* Court was immensely delighted at the spectacle of two Bishops at loggerheads, and entered enthusiastically into the struggle. Hence Chapter XXI contains expressions that rather jar upon one's critical sense: "for the student of human nature there is no episode more interesting, nor would it be easy to find one more painful", "war was declared", "the opening of hostilities", "the first shot fired", "hatred blinded him"—all this with reference to what even a contemporary could describe as a "quarrel among bishops with nothing in it but intrigue", is excessive. To-day people hardly know what the trouble was all about, and it is not fair to Bossuet's memory to over-emphasize the unfortunate period that came toward the end of a long and distinguished career.

On the other hand, Miss Sanders scarcely grasps the significance of his attitude in the Gallican crisis, which assuredly more than the controversy with Fénelon has deeply affected the character and reputation of Bossuet. A careful reading of his correspondence at the time reveals an absence of honesty and a failure to stand firmly against a movement to which he was at heart opposed. "He was of infinite service to Rome", writes his secretary (Ledieu) in retrospective comment, "for it was intended to carry these affairs to dangerous extremes" (p. 198). Not at all: the body of courtier bishops that composed the Assembly of 1681-1682 was far too craven to break with Rome even whilst they were overawed by the insistence of a despotic king. Moreover, outside the Assembly there was a large body of clergy including the regulars, to whom the Gallican pretensions were odious. The careful investigations of C. Gérin have made this perfectly clear, though apologists of Bossuet have been slow to acknowledge his conclusions.

There is a vast literature connected with this period, which Miss Sanders has assimilated to good purpose; only here and there does a Catholic detect a slight lack of understanding.

F. A. B.

**OLAVIS ECCLESIAE: De Ordine Absolutionis Sacramentalis ad Reconciliationem cum Ecclesia.** Dissertatio inauguralis quam scripsit Fr. Bartholomaeus F. M. Xiberta, Ord. Carm. O., S. Theologiae Doctor, ad consequendum Diploma Studiorum Superiorum Universitatis Gregoriana. Romae: apud Collegium S. Alberti. 1922. Pp. 97.

The chief purpose of Dr. Xiberta's dissertation on the Sacrament of Penance is to demonstrate its essential significance for the penitent as an act of reconciliation with the Church. It is not as if the sinner was wholly excluded from the body of the Church, even while rebelling against its law; neither, as the author shows, is the effect of the sacramental act confined to an internal reconciliation with God, as some theologians maintain. These latter separate from the internal forum of sacramental authority the external regime of pastoral and disciplinary government in the Church which Christ founded, and which constitutes the hierarchical order with St. Peter as its head. Our author maintains the essential unity of the two in the exercise of sacramental absolution. Starting from the Catholic doctrine as defined by the Oratorian Morin in his historical commentary *De disciplina in administratione sacramenti poenitentiae*, he holds that the sacramental absolution effects the infusion of the Divine Spirit which justifies the sinner, by taking away the guilt, breaking the restrictions of sin, and procuring true remission. When, owing to the depth and sincerity of contrition, the sin is forgiven before the priest pronounces his absolution, the latter nevertheless confirms the divine act and produces in the soul of the penitent additional grace calculated to fructify in the spiritual life. Since these effects are parts only of an internal reconciliation of the soul with God, the question remains whether they produce also reconciliation with the visible Church. Hence the author's thesis, "*Reconciliatio cum Ecclesia est res et sacramentum sacramenti poenitentiae*", which he sustains with singular clarity and directness of argument from Scripture, apostolic practice, patristic tradition and the scholastic arguments, chiefly of SS. Thomas and Bonaventure.

**TRACTATE BERAKOTH (Benedictions).** Mishna and Tosephta. Translated from the Hebrew, with Introduction and Notes, by A. Lukyn Williams, D.D., Hon. Canon of Ely Cathedral. London: Society for Promoting Christian Knowledge; New York: The Macmillan Co. 1921. Pp. 95.

The translation of the Jewish Shma, the prayer which in a sense corresponds to the Breviary in the Christian Church, together with the ritual blessings and exorcisms used on various occasions by the

observers of the rabbinical traditions, has an interest for the student of Christian theology by reason of the relation it bears to the New Testament. It helps us to understand the environment in which our Lord and His disciples, throughout the first century, lived and taught. In many respects the rubrical prescriptions of the Talmudic observance resemble those of the Catholic liturgy. This is sufficient motive for including the version taken from the Mishna and its Aramaic additions among the text translations of the Society for Promoting Christian Knowledge. These translations afford much help to the Catholic student of Patristic sources; hence we cannot be sufficiently grateful to our non-Catholic friends for making them accessible. Dr. Williams follows in the main the Palestinian Talmud version of the Mishna, but he does not neglect the Babylonian variants and kindred readings. The Tosephta is taken from the Berlin MS. recognized as the best of Aramaic sources among the so-called "additions". The notes show excellent judgment in explaining the selection of the matter.

**GOTTESHAUS UND GOTTESDIENST.** Von Ludwig Soengen, S.J. Freiburg Brieg. Herder and Co. St. Louis, Mo.: Herder Book Co. 1922. Pp. 226.

This little volume presents brief and illustrated descriptions of the interior appointments and decorations of churches, the articles and objects employed for the various liturgical functions in their material and artistic aspects. It points out the duties of the sexton, servers, organist, and ushers. Finally it indicates the special requirements of liturgical ornament and ceremonial for all feasts and special occasions in the parochial round of the ecclesiastical year. Suggestions regarding school buildings, meetings of societies, the preservation of the church fabric, the cultivation of plants for the altar, and a number of other details of a practical nature make the modest manual a useful handbook for pastors. Similar to the sacristan's manual or guidebooks for the sacristy, such as we have them in different languages, Father Soengen's *Praktische Winke* has the special advantage of illustrations and brevity.

## Literary Chat.

While it may not be quite true to say that "little has been said or written in this country to put Catholics on their guard against Liberalism" (since every Catholic book on the Social Question—of which there are a goodly number—proves that Liberalism does not offer a way out of our troubles, any more than does Socialism), nevertheless not since the virile essays of Orestes Brownson has the subject received so profound a treatment as in the critique by His Eminence Cardinal Billot, embodied in the *Tractatus de Ecclesia* and delivered as lectures by the eminent Jesuit when professor at the Gregorian University, Rome.

Dr. O'Toole, professor of Theology in St. Vincent's, Pa., has translated that portion of the *Tractatus* which treats of Liberalism. The translation has recently been issued by the Abbey Press (Beatty, Pa.) under the title *Liberalism, a Criticism of its Basic Principles and Diverse Forms* (pp. 83). The translator's introduction brings out the prevalence of Liberalism at the present time and makes unmistakably plain the religious and moral evils it entails—evils which are probably more disastrous than those of Socialism, since they are more radical, striking straight as they do at the very existence of God, immortality, and religion.

Cardinal Billot shows in a vigorous, almost syllogistic, method the inherent contradiction of the basic principle of Liberalism, its impracticability and its destructive tendency. He dissects in turn the extreme, the moderate, and the "Catholic" form of Liberalism, and reveals the logical inconsistencies and the practical consequences of each.

The translator "has limited his ambition to the modest scope of reproducing sense and substance" (p. 4). We have not the original text at hand to estimate in how far this has been attained; but an attentive perusal inclines one to judge that something more than "sense and sub-

stance" have been reproduced, and to wish that just this and nothing more had been accomplished. In not a few passages the rendering seems to be strictly *ad punctum litterae*; which not only means a sacrifice of grace but entails rather hard work on the reader, particularly if he be not used to Scholastic Latin. Still, while one cannot but wish that the rendering had been somewhat more liberal, it were ungrateful not to recognize the fidelity of the work which gives to the English-reading student the precise thought of a great mind and a treatment of Liberalism a parallel for which, as regards breadth and depth, conclusiveness of thought, and precision of statement, he will hardly be able to find anywhere else.

Whatever be one's opinions on the Irish situation there will hardly be dissension respecting the facts and the immediate inference therefrom set down by Mr. Louis Walsh in his recent little volume *On My Keeping and in Theirs* (Kenedy & Sons, New York). Although a confirmed Sinn Féiner, Mr. Walsh's outlook is broad enough and his sympathies human enough to recognize and appreciate the good that there is in everything, in every man, even in an English man.

The booklet records Mr. Walsh's experiences "on the run", in Derry gaol, and in Ballykinlar Internment Camp. It likewise, incidentally, reflects many a vivid sidelight on the temper of the Irish—priest and people, who amidst their sorrows and losses still retain, as their long persecuted forefathers have ever done, that geniality which seems to be the saving sense of their race.

With Mrs. Cecil Chesterton, who through Mr. Walsh's loyal association with her late husband's paper (*The True Witness*) knows the author's character and work, one may truthfully describe *On My Keeping* as "a remarkable volume". Hard reading though it be for the Briton who is conscious of the horrors done in his country's name, it is written with so

complete an absence of ill-feeling that the most prejudiced mind realizes its candor. "The simple eloquence of the story, the sudden beauty of those passages wherein we see the little homes scattered among the Antrim hills: fugitive figures stealing through the mists at night, outlawed and hunted from their own firesides, is almost unbearably poignant." Both the friends and the enemies of Ireland will profit by reading *On My Keeping*. It will help to correct many of the calumnies broadcasted by a subsidized Press and to make more people realize why so many Irishmen are standing out for complete liberation from the yoke of an alien government.

Those who have read any one of the several lives of Blessed Julie Billiart are already acquainted with her ideals and methods of education. Nevertheless both they and others who have not had such acquaintance will welcome a little pamphlet translated from the French by one of her spiritual daughters under the title *The Educational Ideals of Blessed Julie Billiart*, Foundress of the Congregation of the Sisters of Notre Dame de Namur (Longmans, Green & Co., New York). Although the Ideals set forth in the publication differ in no substantial element from those which have inspired the educational activities of other saintly foundresses of our teaching Congregations, it is well to have them as clearly and succinctly exhibited as they are in this booklet; the more so that the latter includes a sketch of the Blessed Julie's history, together with a serviceable bibliography.

The latest addition to the "Corpus Christi Books" arranged by Marie St. S. Blierker, O.S.D., is entitled *God's Wonder Book*. By the latter term is meant the Roman Missal. In the shape of very simple talks the writer makes the Missal for the Laity plain and attractive to children. She possesses the happy faculty of capturing the child's imagination, and her explanation of the Sacred Liturgy both imparts information and exemplifies good pedagogical method. A special feature of the treatment is

that it indicates throughout the peculiarities of the Dominican as distinguished from the Roman rite.

The Funk & Wagnalls Company has done signal service to readers and writers of English in providing a series of standard dictionaries which for practical utility cannot easily be surpassed. From their unabridged edition, which contains 450,000 living vocabulary terms, in over three thousand pages, they have, for the accommodation of different classes, arranged six separate editions adapted respectively for the use of schools, colleges, business offices, the home, and for running service (under the title of Vest-Pocket Standard). Through various devices the directing editor of this work has managed to answer every practical need, saving time and labor for the reader by avoiding all hampering classifications and adopting one simple alphabetical order throughout. The latest of these achievements is the *College Standard Dictionary*, which contains 140,000 terms, 15,000 proper names, nearly two thousand foreign phrases, and 2,500 illustrations, in 1325 pages, with thumb-notch index. It is eminently the dictionary for the cleric.

It was doubtless a highly intellectual and probably a religious motive that prompted Mr. George Goldthwait Ingersoll to found the Harvard lectureship on "The Immortality of Man" which bears his name. Annually for the past eighteen years the Ingersoll lecture has been given and thereafter has been issued in a neat little volume, in some instances by Houghton Mifflin & Co., in others by the University Press. The lectures cover many aspects, mostly historical, of the central theme, and, being the product on the whole of eminent minds, they are informative as regards facts, suggestive as regards fresh points of view, and bright and graceful in their literary apparel. Under these aspects they may claim the attention of Catholic students.

That they are distinctive contributions to the philosophy or to the religious grounds of Immortality cannot, we believe, be justly predicated of

them. In these respects they lack definiteness—as to principle, to method, and to argument. It might indeed be said that the vagueness of ideas and principle is due to the restricted limits of a lecture. This is only in minimum part true. The primary and the larger reason lies in the absence of a coherent system of philosophy in the mind of the individual writers.

An illustration of this is furnished by this year's lecture, embodied in *Immortality and the Modern Mind* (pp. 51. Harvard Press), by Kirsopp Lake, Winn Professor of Ecclesiastical History in Harvard University. It is in parts bright, clever; but on the whole it floats in the air, sipping honey from many a flower; but it penetrates to no root, brings forth no organic process or development, leads to no final end—unless indeed the latter be a certain Nirvana-like destiny wherein man is fated, if he live altruistically, to be absorbed in some vague sort of universal Life. The uncertain, sceptical thought, coupled with the general tone and spirit, would seem to allot the essay to a place on a lectureship that might have been established by the one-time notorious scoffer, Robert Ingersoll. One may well wonder whether it accords with the original intention of the founder of the actual Ingersoll lectureship.

The Paulist Press is issuing a series, or rather several series, of pamphlets which, for subjects, method, and style, material and format, does it honor and deserves the earnest co-operation of the clergy in the effort to broadcast them. In the Science Series is a small pamphlet by Father Lummer entitled *Is the Catholic Church an Enemy to Science?* The paper is a model of condensed and clearly expressed information. Our literature on this subject is considerable. In the brochure just mentioned much of the substance of the larger books is brought into convenient portable shape, so that it can be easily spread amongst all classes of readers. Non-Catholics need to have corrected their erroneous notions, derived from the Drapers, the Whites,

and the other misinformed and uninformed "authorities", covering the Church's attitude toward science. Even our more or less educated Catholics (the youth, especially attending non-Catholic colleges) are by no means prepared to answer charges made against their Church by ignorant and prejudiced teachers. You can hardly get either of these classes of people to read Drs. Walsh's, or Windle's, or Zahm's books; but for a few pennies you may buy Father Lummer's pamphlet, and on the ground at least of its brevity (pp. 28) you may persuade them to read what they so sorely need.

What has just been said regarding this pamphlet in the Science Series is equally true of a recent addition to the Church Unity list entitled *Projects of Christian Union*—a reprint of an article contributed by the author, J. W. Poynter, to the *Contemporary Review* (December, 1921). Solidly based on history, as was to be expected from the pen of so learned an author, the line of argument is fresh, original, and convincing. Doctrinally uncompromising—which goes of course without saying—the tone and spirit are kindly and should give no offence to those who need to be told that a "League of Churches" is an impossible dream, and to be reminded that there can be no Christian Unity save by reunion with Rome.

One who is looking for information regarding the nature of the cures wrought at Lourdes need not be at a loss where to find it. *Medical Proof of the Miraculous* contains a clinical study by E. Le Bec, President of the Medical Bureau at Lourdes. *Twenty Cures at Lourdes* by Dr. Grandmaison de Bruno is another of the more recent and easily obtainable books in English. The English Catholic Truth Society has lately issued a small pamphlet (*Lourdes* by Father F. Woodlock, S.J.) wherein is described a number of typical cases the permanent cure of which is certified and recognized by unimpeachable medical authority as inexplicable by any natural agency known to science.

Amongst the cases described by

Father Woodlock is that of Mlle. Lebranchu, the "La Gravotte" of Zola's famous or infamous novel, *Lourdes*, the novel which furnished the evidence that "the ethics of the French pornographist in the matter of truth-telling were on a level with his views about other moral matters". "For, as everyone now knows, Zola saw 'La Gravotte' restored to perfect health; and, though well aware that there had never been any relapse, he deliberately falsified the facts, made her relapse, and die."

Dr. J. Lemaire, Professor in the Seminary of Malines, and a worthy disciple of the eminent Belgian philosopher, Cardinal Mercier, is the author of a number of philosophical publications which reflect the spirit of the Neo-Scholastic movement developed by that great leader at Louvain, namely, a conciliation and union of Scholastic philosophy with the assured findings of the physical sciences.

Professor Lemaire's latest contribution to the movement is a small pamphlet entitled *Notes sur la Propriétés Fondamentales de la Matière* (Liège

Société Industrielle d'Arts et Métiers; pp. 51). The fundamental properties considered are extension and motion, including the relations between energy and motion. The treatment keeps close to recent physical and chemical experimentation. Though presented with characteristically French clarity, the matter is too technical to warrant discussion right here. Professors and students of Cosmology will find in Dr. Lemaire's booklet some valuable suggestions relative to the physical constitution of bodies.

*The Man Who Disappeared* is the new title under which the Rev. Dr. John Talbot Smith's *The Art of Disappearing* is now issued (Blase Benziger & Co., New York). Twenty years have passed since the story first saw the light of day, and its characters and scenes tell of actual persons and events in New York of that day. In the early pages of the volume the reader meets a Monsignor, who teaches the art of disappearing to a young man he is abruptly introduced to in a railroad collision, and so makes him the centre of an interesting tale.

## Books Received.

### THEOLOGICAL AND DEVOTIONAL.

THE ABBEY VIGIL LIGHTS. By a Priest of St. Bede Abbey, Peru, Illinois. 1922. Pp. 264. Price, \$1.50.

VIE ET VERTUS DE MARIE-ESTELLE HARPAIN dite l'Ange de l'Eucharistie (1814-1842). Par Chanoine L. Poivert. Maison de la Bonne Presse, Paris. 1922. Pp. xxvi+260. Prix, 6 fr. 25 franco.

L'INSTITUTION DIVINE DE L'ÉGLISE. Par l'Abbé Eugène Duplessy. Maison de la Bonne Presse, Paris. 1922. Pp. 79. Prix, 0 fr. 80 franco.

TWOPENNY PAMPHLETS: *The True Church Visibly One*. By the Rev. H. P. Russell. Pp. 12. *The Methods of a Fanatic*. By the Rev. O. R. Vassall-Phillips, C.S.S.R. Pp. 15. *The Problem of Evil*. By M. C. D'Arcy, S.J., M.A. Pp. 12. *The Immaculate Conception*. By J. B. Jaggard, S.J. Pp. 15. *Why We Resist Divorce*. By the Rev. Herbert Thurston, S.J. Pp. 16. Catholic Truth Society, London. 1922. Price, twopence each.

L'ÉVANGILE DE PAIX. Par M. l'Abbé Lecomte. Deuxième édition. P. Téqui, Paris. 1922. Pp. vii+62. Prix, 1 fr. 50.

THE CHURCH AND THE RELIGION OF CHRIST. Catholic Truth Society, London. 1922. Pp. 4. Price, one *halfpenny*.

THEOLOGIAE MORALIS PRINCIPIA, RESPONSA, CONSILIA. Arthurus Vermeersch, e S.I. Tomus I: Theologia Fundamentalis. Universita Gregoriana, Roma. 1922. Pp. xv—456. Venit, 12 *francs*.

COMMENTARIUM IN CODICEM IURIS CANONICI. Ad Usam Scholarum. Liber II: De Personis. Pars II: De Clericis. Pars III: De Laicis. Lectiones quas alumnis Collegii Brignole-Sale pro Missionibus exteris habuit Sac. Guidus Cocchi, Congreg. Missionis. Sumptibus et Typis Petri Marietti, Taurinorum Augustae. 1922. Pp. 333. Pretium, 8 *frs*.

### PHILOSOPHICAL.

THE BOYHOOD CONSCIOUSNESS OF CHRIST. A Critical Examination of Luke 2:49. By the Rev. P. J. Temple, S.T.L. Macmillan Co., New York. 1922. Pp. xi—244. Price, \$3.50.

ORIENTALIA. Les Hébreux en Egypte. Par Alexis Mallon, S.I. Pontificio Instituto Biblico, Roma. 1922. Pp. 215. Pretium, 28 *fr*.

TERTULLIAN CONCERNING THE RESURRECTION OF THE FLESH. By A. Souter, D.Litt. Society for Promoting Christian Knowledge, London; Macmillan Co., New York. 1922. Pp. xxiv—205.

### LITURGICAL.

RHYTHMIC SIGHT-SINGING. Part One—Diatonic. By Charles C. Doorly. J. Fischer & Bro., New York and Birmingham, England. 1922. Pp. 79. Price, \$0.50 *net*.

PALÉOGRAPHIE MUSICALE. Les Principaux Manuscrits de Chant Grégorien, Ambrosien, Mozarabe, Gallican. Publiés en fac-similés phototypiques sous la direction de Dom André Mocquereau, Moine de Solesmes. XII, Vingt-sixième année—Janvier 1922—No. 104. Desclée & Cie., Tournay, Belgique. Pp. 52. Prix de l'abonnement pour l'année 1922, 75 *frs*.

LES PRINCIPAUX MANUSCRITS DE CHANT Grégorien, Ambrosien, Mozarabe, Gallican, publiés en Fac-Similes Phototypiques sous la direction de Dom André Mocquereau, Moine de Solesmes. (*Paleographie Musicale*.) Vingt-sixième année—Avril 1922—No. 105. Desclée & Cie., Tournay; Picard & Fils, Paris. Pp. 32. Prix de l'abonnement pour 1922, 75 *frs*.

A BRIEF INTRODUCTION TO THE DIVINE OFFICE. By the Rev. Joseph J. Ayd, S.J. Devin-Adair Co., New York. Pp. 8. Price, \$0.25.

### HISTORICAL.

LIFE AND LETTERS OF ARCHPRIEST JOHN JOSEPH THERRY, Founder of the Catholic Church in Australia. By the Rev. Eris M. O'Brien. Angus & Robertson, Ltd., 89 Castlereach St., Sydney. 1922. Pp. xx—389. Price, 25/—.

THE WOMEN OF THE GAEL. By James F. Cassidy, B.A. Stratford Co., Boston. 1922. Pp. x—208. Price, \$2.00.

A SHORT MEMOIR OF TERENCE MACSWINEY. By P. S. O'Hegarty. With a Chapter by Daniel Corkery. P. J. Kenedy & Sons, New York. 1922. Pp. 96. Price, \$1.10 *postpaid*.



POPE PIUS IX. By J. Herbert Williams, M.A., author of *The Mother of Jesus in the First Age and After*, etc. Sands & Co., London and Edinburgh; B. Herder Book Co., St. Louis. Pp. 48. Price, \$0.60.

THE LIFE AND TIMES OF JOHN CARROLL, Archbishop of Baltimore (1735-1815). By Peter Guilday, Docteur ès sciences morales et historiques (Louvain), Professor of Church History, Catholic University of America. Encyclopedia Press, New York. 1922. Pp. xv—864. Price, \$5.00 net.

VITAE PAPARUM AVENIONENSIIUM. Hoc est Historia Pontificum Romanorum qui in Gallia sederunt ab Anno Christi MCCCIV usque ad Annum MCCCXCIV. Stephanus Balusius, Tutulensis, magnam partem nunc primam edidit, reliquam emendavit ad vetera exemplaria, notas adjecit et collectionem actorum veterum. Nouvelle édition, revue d'après les manuscrits et complété de notes critiques par G. Mollat, Docteur ès Lettres et en Philosophie, Professeur à l'Université de Strasbourg. Tome IV. Letouzey & Ané, Paris. 1922. Pp. 468. Prix, 6 fr.

LETTRES D'UN BLEUET. Henry Canoville, Aspirant d'Artillerie. Une Année au Front, 4 Août 1917—29 Août 1918. Par Th. Mainage, O.P. P. Téqui, Paris. 1922. Pp. xxxvi—456. Prix, 8 fr.

FIGURES FRANÇAISES ET PAGES NATIONALES. Par Mgr. Tissier, Évêque de Châlons-sur-Marne. P. Téqui, Paris. 1922. Pp. 360. Prix, 7 fr. 75.

BISHOP BARLOW AND ANGLICAN ORDERS. A Study of the Original Documents. By Arthur Stapylton Barnes, M.A., University College, Oxford, and Trinity College, Cambridge; Domestic Prelate to H. H. Benedict XV. Longmans, Green & Co., London and New York. 1922. Pp. xviii—194. Price, \$4.00 net.

THE EARLY FRANCISCANS AND JESUITS. A Study in Contrasts. By Arthur S. B. Freer, M.A., Vicar of Gussage All Saints. Society for Promoting Christian Knowledge, London; Macmillan Co., New York and Toronto. 1922. Pp. viii—142.

DEFAMERS OF THE CHURCH. Their Character. Fifteenth revised edition. Our Sunday Visitor, Huntington, Indiana. 1922. Pp. 64.

THE ANTI-CATHOLIC MOTIVE. An Analysis of the Causes of Organized Hatred of the Catholic Church. By Dominic Francis. Our Sunday Visitor Press, Huntington, Ind. Pp. 46.

#### MISCELLANEOUS.

POUR APPRENDRE À PARLER. Cours Moyen. A l'Usage des élèves des Écoles Supérieures et des Collèges. Par François J. Kueny. Allyn & Bacon, Boston, New York, Chicago, Atlanta and San Francisco. 1922. Pp. xxiv—261. Price, \$1.20.

BRIEF SPANISH GRAMMAR. By M. A. De Vitis. Allyn & Bacon, Boston, New York, Chicago, Atlanta and San Francisco. 1922. Pp. xxx—257. Price, \$1.40.

ADORABLE JACK. By M. De L. Kennedy, author of *Willie Frank of Stedley*. First edition. John W. Winterich, Columbus and Cleveland, Ohio. 1922. Pp. 206. Price, \$1.25 postpaid.

TRANSPLANTÉE. Par Henry Franz. Maison de la Bonne Presse, Paris. Pp. 96. Prix, 0 fr. 75 franco.

GUILLEMETTE. Par Victor d'Enserune. Maison de la Bonne Presse, Paris. Pp. 94. Prix, 0 fr. 75 franco.

A SISTER'S POEMS. Posthumous Verses of Sister Margaret Mary, of the Sisters of Mercy. P. J. Kenedy & Sons, New York. 1922. Pp. 80. Price, \$1.55 *postpaid*.

A TALK ON CO-OPERATION WITH MISSIONARIES. By Father Cyriac Mattam. St. Thomas Publishing Society, Palai, Travancore, India. 1922. Pp. 38. Price, *twopence*.

GILDERSLEEVES. By E. M. Wilmot Buxton, author of *Adventures Perilous*, etc. Sands & Co., Edinburgh and London; B. Herder Book Co., St. Louis. Pp. 349. Price, \$2.00.

SIGNALS FROM THE BAY TREE. By the Rev. Henry S. Spalding, S.J. Ben-ziger Brothers, New York, Cincinnati, Chicago. 1921. Pp. 208. Price, \$1.50, \$1.60 *postpaid*.

THE COLLEGE STANDARD DICTIONARY OF THE ENGLISH LANGUAGE. Designed to Give the Orthography, Pronunciation, Meaning, and Etymology of Over 140,000 Words and Phrases in the Speech and Literature of the English-speaking Peoples, with Synonyms, Antonyms, and Prepositions. Containing also an Appendix of Foreign Phrases used in English speech and literature. 2,500 pictorial illustrations. Abridged from the Funk & Wagnalls New Standard Dictionary of the English Language by Frank H. Vizetelly, Litt.D., LL.D., Managing Editor. Funk & Wagnalls Co., New York and London. 1922. Pp. xvi—1309. Price, \$5.00 *net*.

LES CHEVALIERS DU POIGNARD. Grand Roman Historique. Par Albert Mon-niot. P. Téqui, Paris. 1922. Pp. 383. Prix, 7 fr. 50 *franco*.

ECONOMIC CIVICS. By R. O. Hughes. Allyn & Bacon, Boston, New York, Chicago, Atlanta and San Francisco. 1921. Pp. xv—331. Price, \$1.25.

IN HARMONY WITH LIFE. By Harriet Doan Prentiss. J. B. Lippincott Co., Philadelphia and London. 1922. Pp. 211. Price, \$2.00.

A SCIENTIFIC COURSE IN TYPEWRITING. By Ollie Depew. Allyn & Bacon, Boston, New York, Chicago, Atlanta and San Francisco. 1922. Pp. v—113. Price, \$1.00.

ORDO PROPHETARUM. By Karl Young. Reprinted from Vol. XX, Transactions of Wisconsin Academy of Sciences, Arts, and Letters, Madison, Wis. 1922. Pp. 82.

TWOPENNY PAMPHLETS: *Two Conversions*. Pp. 16. *The Doctrinal Witness of the Fourth Gospel*. By the Rev. Vincent McNabb, O.P. Pp. 8. *Christadelphianism*. By J. W. Poynter. Pp. 20. *Life and its Origins*. By B. J. Swindells, S.J., B.Sc. Pp. 20. *The Duties of Parents toward Their Children*. By the Rev. Bertram Wolferstan, S.J. Pp. 38. Catholic Truth Society, London. 1922. Price, *twopence* each.

MARIQUITA. A Novel. By John Ayscough. Benziger Brothers, New York, Cincinnati, Chicago. 1922. Pp. 269. Price, \$2.00 *net*.

# GORHAM

## CHURCH FURNISHINGS

Stained Glass, Altars, Mosaics, Frescoes,  
Altar Appointments, Sacred Vessels,  
Lighting Fixtures, Tile Flooring.

## MEMORIALS

Windows, Fonts, Tablets, Baptistries,  
Grottos, Mausoleums, Cemetery Crosses,  
Ledger Stones, Headstones.

*Illustrations, Designs and Estimates  
upon application*

## THE GORHAM COMPANY

FIFTH AVENUE AT 36th STREET

NEW YORK

BOSTON, MASS.  
480 Washington Street

CHICAGO, ILL.  
10 So. Wabash Avenue

PHILADELPHIA, PA.  
Widener Building

ATLANTA, GA.  
Metropolitan Building

THE GORHAM COMPANY announces that it has established an Ecclesiastical Department, for the convenience of their patrons, at the downtown branch, 15 Maiden Lane, New York

## BENZIGER BROTHERS' LATEST AYSCOUGH NOVEL



### MARIQUITA

*A novel of the Great West*

By JOHN AYSCOUGH

**Svo. Cloth, Net \$2.00, Postage 15 cents**

A tale of the great West, pulsing with the joyous freedom of the wind-swept prairies, written in John Ayscough's inimitably gracious style. A book whose irresistible charm holds to the last page.

This novel has just been published in the July number of BENZIGER'S MAGAZINE, and will be followed by other complete novels, by the foremost writers of the present day, in each subsequent issue.

Published Quarterly (April, July, October, January) at \$2.00 a year.

**BENZIGER BROTHERS**

**NEW YORK**  
36-38 Barclay St.

**CINCINNATI**  
343 Main St.

**CHICAGO**  
205-207 W. Washington St.



## The Visible Church



essential for

**All Catholic Schools and Sunday Schools**

By REV. JOHN F. SULLIVAN

A supplement to the Catechism. 70 lessons with questions and 120 pen drawings, a course of four to thirty weeks on the practical, historical and symbolic meanings of prayers, ceremonies and articles used by the Church. You will find your pupils eager to study about the *Visible Church*.

A free copy will be sent on request to the head of any Catholic school which has not yet introduced this valuable reference and text book.

Order before school reopens. Cloth, 12mo., \*\$1.00

Est.  
1826

**P. J. Kenedy & Sons**

44 Barclay St.  
New York

Est.  
1826

The

## Ecclesiastical Review

A Monthly Publication for the Clergy

Cum Approbatione Superiorum

## CONTENTS

<b>THE SPIRITUAL LIFE OF ECCLESIASTICS</b> .....	221
The Rev. THOMAS A. K. REILLY, O.P., Maryknoll, New York.	
<b>SUNDAY—P. M. IN OUR CHURCHES</b> .....	
The Rev. M. V. KELLY, C.S.B., Toronto, Canada.	
<b>INTEREST AND USURY</b> .....	239
The Rev. J. B. McLAUGHLIN, O.S.B., Carlisle, England.	
<b>THE CANTICLE OF ZACHARY</b> .....	251
The Rev. J. SIMON, O.S.M., Caliente, Nevada.	
<b>A PARTICULAR JUDGMENT. Leaves from a Medical Case Book. V.</b> .....	258
"LUKE."	
<b>AMERICA'S CALL TO MISSION WORK</b> .....	282
The Rev. H. J. PARKER, S.J., Manila, Philippine Islands.	
<b>OUR CATHOLICITY AS SEEN BY A STRANGER</b> .....	291
PEREGRINUS.	
<b>VOCATIONS</b> .....	295
The Rev. E. J. McGUINNESS, Chicago, Illinois.	
<b>MARYKNOLL MISSION LETTERS. XXXV</b> .....	297
The Rev. F. X. FORD, A.F.M., Yeungkong, China.	
<b>DE LOTIONIBUS VAGINALIBUS</b> .....	301
The Rev. C. A. DAMEN, C.S.S.R., Rome, Italy.	
<b>THANKSGIVING AS A NATIONAL HOLIDAY</b> .....	304
The Rev. HENRY BORGMANN, C.S.S.R., Philadelphia, Pa.	
<b>BAPTISMAL NAMES</b> .....	307
<b>SOCIOLOGY AND SOCIAL PSYCHOLOGY</b> .....	310
The Rev. C. P. BRUEHL, Ph.D., Overbrook Seminary, Philadelphia, Pa.	

CONTENTS CONTINUED INSIDE

## AMERICAN ECCLESIASTICAL REVIEW

1305 Arch Street

THE DOLPHIN PRESS

Philadelphia, Pa.

Copyright, 1922: American Ecclesiastical Review—The Dolphin Press

Subscription Price: United States and Canada, \$4.00

London, England: R. &amp; T. Washbourne, 4 Paternoster Row

Melbourne, Australia: W. P. Linehan, 309 Little Collins St.

Entered, 5 June, 1889, as Second Class Matter, Post Office at Philadelphia, Pa., under Act of 3 March, 1879

Digitized by Google

# BROTHERHOOD CORPORATION

E. R. EMERSON and L. L. FARRELL, Sole Owners

(Succeeding the Brotherhood Wine Co., Established 1839)

## Producers of the Finest Sacramental Wines in America

New York Office, 71 Barclay St.,  
Vineyards, Washingtonville, N. Y., and California

Loyola (Moderately Sweet)  
Loyola (Moderately Sweet, Res. Vint.)  
Loyola (Dry)  
Loyola (Dry, Reserve Vintage)

Veravena (Imported from Spain)  
Liguorian Riesling  
St. Benedict (Sweet)  
Cardinal Red (Dry, Claret Type)

**Kindly ask for Price List**

**Revenue tax will be added and kegs at cost**

**RECOMMENDATIONS FROM PRELATES AND PRIESTS ON REQUEST**

*We extend a cordial invitation to the Rev. Clergy to visit our vineyards and cellars*

**Altar Wines sold direct to the Reverend Clergy only**

## ALTAR WINES BEYOND DOUBT

**SOLE EASTERN AGENTS  
OF THE FAMOUS**

### JESUIT ALTAR WINES

**L'ADMIRABLE  
NOVITIATE  
VILLA JOSEPH  
MALVOISIE**

**Novitiate of Los Gatos**

**Los Gatos, Cal.**

December 17, 1921.

BARNSTON TEA COMPANY  
6 Barclay Street  
NEW YORK CITY, N. Y.

Gentlemen: It gives us pleasure to inform you that another carload containing 8947½ gallons of Novitiate wines, is now on its way to you. It was prepared, as usual, with every possible care and the car was sealed in the presence of our representative at the depot of the Southern Pacific Company, Los Gatos, California. This brings the total number of gallons shipped to you during 1921 to 26437½.

These wines are absolutely pure and were made by our own Brothers for the Holy Sacrifice of the Mass. They have been under our own care and supervision and the clergy has every assurance that they are materia valida et licita and are highly recommended by the Most Reverend Archbishop of San Francisco. We commit them to your hands in the fullest confidence that you will distribute them to the priests for the high purpose for which they are made, in the same absolute purity in which you received them from us. Yours very respectfully,

SACRED HEART NOVITIATE  
THOS. R. MARTIN, S. J., Rector.

Barnston Tea Company, 6 Barclay St., New York

## PURE ALTAR WINES BEAULIEU VINEYARD

Made from grapes produced in Beaulieu Vineyard and St. Joseph's Agricultural Institute, at Rutherford, Napa County, California. These wines are made under the supervision of Rev. D. O. Crowley, appointed for that purpose by His Grace, Archbishop E. J. Hanna of San Francisco, as attested to by his unqualified endorsement.

Our Pure Rubrical Altar Wines are also recommended by a large number of Archbishops, Bishops, Monsignors and Priests throughout the United States. For the convenience of the Reverend Clergy and Religious in the East we maintain a distributing station at No. 47-49 Barclay Street, New York City, N. Y., where at all times a large stock of all grades of our Pure Altar Wines are carried on hand.

The vineyards from which our wines are made are situated in the best wine belt of California, which is celebrated for the finest Altar Wines produced in that State.

Price Lists, Government Application Blanks, and Samples of all grades of our Pure Rubrical Altar Wines will be cheerfully furnished on request by our California or New York Offices.

### ST. JOSEPH'S AGRICULTURAL INSTITUTE

Rutherford, Napa Valley, Cal.—Per Rev. D. O. Crowley

**Beaulieu Vineyard**

Office: 149 California St., San Francisco, Cal.  
Per G. de Latour

**Beaulieu Vineyard Distributing Co.**

47-49 Barclay St., New York City, N. Y.  
Per T. F. Rodden, Mgr.

# THE ECCLESIASTICAL REVIEW

SEVENTH SERIES.—VOL. VII.—(LXVII).—SEPTEMBER, 1922.—No. 3.

## THE SPIRITUAL LIFE OF ECCLESIASTICS.

THE official Code of ecclesiastical law prescribes that, "Members of the body clerical should lead both an interior and exterior life more holy than that of the laity. They should also surpass the laity by virtuous example and righteous deeds." In terms like these the Sacred Canons prescribe the cultivation of a twofold element in the spiritual life of ecclesiastics.<sup>1</sup> Interior and exterior life are so combined that spiritual culture can no longer flourish *canonically* in the absence of either one. No room is left for doubting as to whether clerical life should be holy. It should be not only holy: it should be "more holy than the lives of the laity". A superior degree of sanctity is thus proposed as an object of prayerful effort and purposeful industry—holiness in the domain of conscience, holiness toward God, holiness in the manifold relations of outward life with the neighbor and the world. Virtuous example and righteous deeds are specified as marks of holiness. What more telling proofs could be demanded of genuine spiritual energy and sincere attachment to the excellence of a ministry divinely instituted for the ransom of souls? It sounds as if St. Jerome's warning, written in the interests of priests, were now solemnly canonized for the profit of the clerical body at large. "Priests," wrote St. Jerome, "will save themselves, not by their dignity, but by works that correspond to their dignity."<sup>2</sup> These must be works of holiness.

<sup>1</sup> Canon 124.

<sup>2</sup> Jer. *ad Sophon.* 3.



Holiness is heaven-born. It differs from natural goodness and truth in resulting from a "participation of God's own interior life" through sanctifying grace.<sup>3</sup> It is no mere outward imitation of His nature or essence. More of it may be drunk in at the ringing of the Sanctus bell and at the elevation during Mass than could be communicated during centuries of training and mental discipline with the Mass and sacraments left out. Personal holiness is thoroughly supernatural. It is an attribute or quality that may be either possessed or lost. It can never survive mortal sin in the form of a permanent habit or acquisition, as do the cardinal virtues. Let holiness adhere, as it were, to the exterior when the soul is content to remain bereft of it within, and straightway we have the two requirements of hypocrisy.

"What the Church wishes," according to the ruling of the old Corpus, "is perfect innocence." Those who are not holy should not touch holy things. "St. Alphonsus Liguori shows, on the authority of medieval councils, ecumenical and provincial, that for a long period those who fell into mortal sin after baptism were barred from the priesthood." Again referring to the "Corpus", he states that "if a priest after ordination had fallen into sin, he was deposed and shut up in a monastery for chastisement."<sup>4</sup>

The incompatibility between habitual sin and holiness has always been pointed out by Christian tradition. In every age the order of clerics has been warned and canonically protected against the ravages of the brand of corruption that would ensue from any inglorious attempt to bridge over these opposites, to yoke them together, or to fuse them into one by smothering a guilty conscience into slumberous security.

To guarantee holiness, however, in individual clerics, safeguards far more salutary than freedom from grievous sin are constantly required. If Father Thaumaturge or Father Mellifluous, for example, is content to aim at nothing higher than immunity from mortal sin, he is sure not to realize his ideal permanently and perhaps not for any great length of time. The state to which he has been elevated has not lost

<sup>3</sup> "Partakers of the divine nature"—II Peter 1:4.

<sup>4</sup> *Dignity and Duties of the Priest*; Centenary edition, Grimm, p. 53, notes 1-5, chap. iii.



its sanctity; but he personally is laying no strong claim to a legitimate share in its holiness. He will hardly pass among his flock as a "man of God," even though the flock admire him in a thousand ways and "like him" in a thousand and one others. Holiness in the priest is more often sensed by the faithful than perceived understandingly. They often miss it without knowing definitely what it is they miss—without even daring to mention it if they know; but the fragrance of it when present inclines them to a reverent judgment that cannot easily be laid aside or shaken off.

What is the mysterious constituent of holiness? It is no sheer negative guiltlessness. It is, on the contrary, something highly positive, and tensely so, in the degree of its active cultivation. Guiltlessness or innocence is an important consequence of holiness, but taken in itself, antecedent to holiness, no degree of natural guiltlessness can suffice to produce a minimum or infinitesimal grain of holiness.

#### THE SPIRITUAL ORGANISM OF HOLINESS.

There is such a thing as being "turned into a new man," as putting on the "new man," as being converted from "the old Adam" into "the new".<sup>5</sup> There is such a thing as having Christ "living" within oneself.<sup>6</sup> There is a concept of Christian life inspired by the Holy Ghost which represents the natural man as a temple with the personal Christ within.<sup>7</sup> There is another concept in which Christ palpitates as the heart of the Church or resides in it as its Head, while the faithful are the diversified members and organs of Christ's body.<sup>8</sup> St. Paul goes far beyond this fervid imagery in styling the Church itself "the Christ".<sup>9</sup>

What are we to think of these overwhelming intuitions? They all bespeak holiness, no doubt; but are they to be accounted for as zealous outpourings of an elated mind, flourishes of irrepressible eloquence, vain creations of rhetorical license? Perish the thought! St. Paul is vindicated by the

<sup>5</sup> Col. 3:9, 10; I Cor. 15:44-49.

<sup>6</sup> Gal. 2:20.

<sup>7</sup> I Cor. 6:19; II Cor. 6:15, 16; 13:5; Rom. 8:9-11.

<sup>8</sup> I Cor. 12:12-27.

<sup>9</sup> I Cor. 12:12. See also Heb. 3:14.

Spirit of God who breathed from the inmost depths of his metamorphosed and transfigured soul.

Holiness is a quality issuing outward through faculties, senses, and deeds from the interior of a soul endowed with grace. Because of its issuing or subtle radiation, the supernatural "gift of God" called grace is said to be *sanctifying*. Observe the active participle, *sanctifying*, which had acquired all the fixedness of technicality precisely because of its accuracy in representing grace *in action* as it always is. Grace is constant in its spiritual influx, just as the soul when united to the body is unceasing in its progressive vital influx. Thus we have a body living, a soul animating it, and divine grace sanctifying both—living, animating, sanctifying; all three operations being simultaneous, vital, and continuous. It is household piety to confess that grace is "poured into" our souls through the merits of Christ. Of this the Angelus prayer, "Pour forth, we beseech Thee, O Lord, Thy grace into our hearts," is a perpetual reminder. It is not so commonly realized that grace is a "participation of the divine nature" itself,<sup>10</sup> in virtue of which, Christ, the Word Divine, is within us, intimately transforming the soul into something far better than itself. In a word, the life of grace has sometimes been not inappropriately called "Christ's life" rather than our own.<sup>11</sup> Our Saviour Himself would convince us that He is not only the cause, purchase and instrument who infuses the "life of grace"—He Himself is that life. Thus spoke He: "I am the way, the truth and the life".<sup>12</sup> As St. John rehearses it: "In Him was life and the life was the light of men and the light shines in the darkness, and the darkness did not overpower it."<sup>13</sup>

It is not surprising that the *infused* life of grace emanating from Christ in the bosom of His Father should assume some resemblance in its principal workings to the receptive *mould* of natural human life. Now what is it that is first perceived in human life? A body with its senses. How is the body with its senses sustained? By the soul with its faculties.

<sup>10</sup> II Peter 1:4.

<sup>11</sup> II Cor. 4:10, 11; Rom. 6:23.

<sup>12</sup> John 14:6.

<sup>13</sup> John 1:4-5.

What correspondence is there between supernatural life and the natural life of body and soul? A correspondence in its oneness of principle and multiplicity of operations. The one body functions through its several senses; the one soul through its several faculties; similarly, the one grace functions through a complete equipment of several virtues and the seven gifts of the Holy Ghost. This interior equipment constitutes the spiritual organism variously described as the "new man", the "new Adam", the "armor of God", and "Jesus Christ" Himself.<sup>14</sup> Hence the piercing vivid exhortation that has been canonized through the liturgy and especially by the glaring illustration it received in the conversion of St. Augustine. "Let us cast off the works of darkness, and put on the armor of light."<sup>15</sup> "Grace is spiritual light."<sup>16</sup> "Let us walk honestly as in the day, not in rioting and drunkenness, not in chambering and wantonness, not in strife and envying; but put ye on the Lord Jesus Christ."<sup>17</sup>

#### CLERICAL HOLINESS ONE OF DEGREE.

If St. Paul could be interrogated alive on the matter of clerical holiness, we might expect him with one breath to enforce its necessity and to show his abhorrence for every approach to the idea that clerical holiness forms a species of sanctity apart. Beginning with his fiery denunciation of party spirit in the Church at Corinth and following up his inflamed identification of the Church herself as an embodiment of "the Christ,"<sup>18</sup> we can all but hear him exclaim: There are no two holinesses possible for the priests and people, for there are no two Christs! There is only one Christ in Paul's Gospel "to put on"; there is only one Christ who cannot be torn asunder;<sup>19</sup> therefore, there is but one specific holiness. The spiritual organism of grace and charity which constitutes our position in "the Christ" rather than His position in us, has thus to be 'donned wholly, or not at all. "Put ye on the Lord Jesus Christ."<sup>20</sup>

<sup>14</sup> Eph. 6:11; Gal. 3:27; Rom. 13:14.

<sup>15</sup> Rom. 13:12.

<sup>16</sup> John 12:36; Eph. 5:8; I Thess. 5:5; Ps. 4:7.

<sup>17</sup> Rom. 13:13, 14; Conf. St. Aug., Pusey-Scott, book viii, p. 223.

<sup>18</sup> Rom. 12:4-5.

<sup>19</sup> I Cor. 1:13.

<sup>20</sup> Rom. 13:14.

Accidental varieties of holiness are different partial manifestations of the same specific Christ-life of grace within the soul. As circumscribed manifestations or refractions they may be peculiar to man, child, woman, or spirit; to cleric, religious, or layman; to monk, or apostle; to ascetic, mystic, or saint. They all proceed prismatically from the same effulgent source. They issue from Him who is "the Light",<sup>21</sup> and the "Light begotten of Light",<sup>22</sup> the very "brightness of eternal light",<sup>23</sup> the "Light of the world",<sup>24</sup> who enlightens every man by His coming.<sup>25</sup> Their origin is in Christ, the resplendent "Word of God" who to spread His glory broadcast chose the Incarnation for a focus, and thence perpetuates His shining through corporate union with His Church.<sup>26</sup> In His mystic body He resides and rules, though swaying the sceptre from hidden thrones buried deep in the inner recesses of the souls He came to save. It is His abiding presence there that turns the life of Christians into an animated mirror of God's glory, a genuine "manifestation of the life of Jesus" to the world, an Image of Christ who in turn is the uncreated "Image of the Father".<sup>27</sup>

In the Church or mystic body of Christ, however, there are parts that are excellent in themselves, and parts that are comely only because of the draperies which cover them.<sup>28</sup> Clerical excellence should stand on its own evident merits as belonging to the former class. It should need no phylacteries, no veiling, no publicity. In its constitution it should command respect on presentation, such reverential respect as is due the inner circle of the domestic "servants of Christ"—those appointed to be "administrators of the mysteries of God".<sup>29</sup> Superiority over the faithful in humble degree, not in kind, is thus the characteristic of clerical holiness.

<sup>21</sup> John 1:4-9.

<sup>22</sup> Deuz. 54 (17).

<sup>23</sup> Wis. 7:26 in Litany of Holy Name.

<sup>24</sup> John 8:12.

<sup>25</sup> John 1:9—Greek.

<sup>26</sup> John 1:14; Matt. 5:14.

<sup>27</sup> II Cor. 3:18; 4:4.

<sup>28</sup> I Cor. 12:13.

<sup>29</sup> I Cor. 4:1.

Because of this difference of degree in holiness between layman and ecclesiastic, the latter is so far accredited with reproducing the life of Christ, or rather with perpetuating it, that, once the priesthood has been attained, the cleric passes as a Second Christ, an "Alter Christus". It was St. Bernard who first dared to make this statement, but he was encouraged in his audaciousness by a tradition as old as the Church. If the sanctifying life of Christ is sown through grace as seed in the hearts of the faithful so as to permeate the whole of Christ's mystic body, the Church, what is there to prevent us from saying that the higher operations of that same seed-life should be more manifest in certain organs or members of the huge organic whole than in others?

In individual creatures, animal life is discernible in the heart-beat, rational life through speech, spiritual life in the eyes. In the corporate life of the Church something similar occurs, but not in the same obvious degree. Every member of the Church lives with the life of "a child of God," but not all are of the same age or degree of spiritual advancement. Among the children of God, no two are equal, and the First-born Christ is infinitely above the rest. Nay, He is "head," not in a material, local, or temporal sense, but in the sense of principle, source, or animating cause of all supernatural life.<sup>80</sup> This being true, when there is question of seeking Christ's mystic heart, His eyes, His ears, His tongue and speech, we may look to the adopted "sons of God" who function as the visible members and organs in Christ's body.<sup>81</sup> But among such a prodigious multitude, who among the faithful can represent these organs more approximately than Christ's priests? And if priests are the heart, eyes, ears, tongue, voice and speech of Christ, then the impress of Christ's higher, interior, intellectual, soulful and divine life should be discernible in them and distinguishable through them. On the simple score of Christ's living in them, they are "sealed" as Christ maintained that He Himself was.<sup>82</sup> Hence the Code not only insists on this, that clerics "should surpass the laity by virtuous

<sup>80</sup> Col. 1:18; Eph. 4:15; 5:23; 1 Cor. 11:3.

<sup>81</sup> 1 Cor. 12:14-27; Col. 2:10.

<sup>82</sup> John 6:27.

example and righteous deeds";<sup>33</sup> it goes much further and compels the laity to pay to all clerics a debt of reverence proportionate to their elevation and the excellence of their respective charges.<sup>34</sup>

Here we discern a point of absolute convergence in Holy Scripture and the liturgy, in hagiology, canon law, and Catholic practice. Everywhere there is accentuated a high degree of spiritual identity between Christ and His priests. Our Divine Redeemer, who personally disciplined His disciples on this chief distinction of priestliness, said to them as to His own flesh and blood: "He who receives you receives me; and he who despises you despises me".<sup>35</sup> "He who honors a priest," says St. Chrysostom, "honors Christ, and he who insults a priest insults Christ".<sup>36</sup> Saints there have been who kissed the ground on which a priest had walked, for their very saintliness enabled them to perceive that "the priesthood is an astounding miracle, great, immense and infinite".<sup>37</sup>

THOMAS À K. REILLY, O.P.

*Maryknoll-on-Hudson, New York.*

---

#### SUNDAY—P. M. IN OUR CHURCHES.

WITHOUT doubt our efforts to bring congregations to church a second time on Sunday have been a failure. The thousands who pour in and out of our churches at Mass hour, Sunday after Sunday, are represented by less than hundreds in the evening. This proportion is really above the average. We have all seen large edifices in which Vespers are regularly celebrated with an attendance little beyond the minimum fixed by diocesan statute as indispensable to enjoying the privilege of Benediction.

Differences of conditions give very slight differences in result. If the large city parish, with multitudes to draw from,

<sup>33</sup> Canon 124.

<sup>34</sup> Canon 119.

<sup>35</sup> Luke 10:16.

<sup>36</sup> Chrys. Hom. 17.

<sup>37</sup> Ephrem, *de Sacerdotio*. See *passim*, St. Alph. Liguori, *Dignity and Duties of the Priest*—Benziger.

contains with the obstacle of other attractions in multitude, the smaller city or town, boasting usually of a better proportion, has still to be satisfied with the minority, while the country pastor is forced to realize that the question of distance invariably precludes every hope of accomplishing much in this direction.

Nor is this sparse attendance peculiarly a feature of Catholicity in our own country or continent. The visitor to European capitals and cities of interest will look in vain for overflow congregations afternoon or evening.

This delinquency obtaining everywhere and always and with such persistence has been receiving the attention of many anxious and somewhat discouraged pastors. Various remedies have been suggested and put into execution. From our pulpits we have insisted over and over that the Lord's Day was not sanctified by merely assisting at Mass in the forenoon. A changing of the hour from mid-afternoon to evening, the substitution of various forms of devotion for the liturgical office of the Church, a sermon, a course of sermons, have been adopted as expedients likely to attract people through the interest so furnished. Even with all this we have seen little evidence of improvement. Certainly anyone with something new to recommend in the matter will have an attentive hearing. Any pastor who is assured success in this can be achieved under normal conditions anywhere, and is willing to give the world the benefit of his secret, is within easy reach of a reputation by no means to be despised. There are thousands of us willing to give his plan a fair trial.

The ever-active business world under parallel circumstances would certainly institute an inquiry, with a view of finding out what, if anything, could be done to better prospects. Through the medium of commissions the question would be studied from every angle of incidence; evidence would be gathered, conventions held. Would not their example be worthy of imitation, at least to a degree, amid our difficulties? Has not the time come to give the matter some attention, if not to engage in united effort, at least to discuss causes and remedies, to seek assistance from one another, to profit by the wisdom of those who have had some measure of success? Purely through faith in the efficacy of such a proceeding, and

not at all because there is any past success to record, I dare offer readers some points for consideration.

#### CAUSES OF DECLINE.

In our readiness to admit the fact of declining attendance, perhaps we are too ready to dismiss the subject by a passing allusion to increasing attractions elsewhere, multiplication of motor-cars, and a greater number of business undertakings and social pastimes gradually intruding themselves into the Sunday program of the average citizen. As a matter of fact, certain cities and towns are as quiet and devoid of activity to-day as twenty years ago. That the automobile, because of its capacity for obliterating distance and diminishing the time required to take part in Vespers, should rather promote than interfere with attendance, can be reasonably argued. Then, when we inquire into the movements and habits of hundreds and thousands invariably absent, we actually find there are no special doings or outgoings in their way at all. On the other hand, there are everywhere individuals and families equally confronted with all those possible interferences who nevertheless cannot be charged with delinquency in this. They, like their parents and older members of the family, were doing so twenty or thirty years ago and they do so still. Moreover there are also parishes, not many, it is true, whose churches were filled to the doors Sunday evenings twenty years ago and are not less so to-day. The congregations, as so often happens in large centres, may have changed, almost completely, three or four times within that period; the personnel of administration may have been replaced by another even more frequently; but throughout the same fervor and faithfulness have prevailed. Meanwhile the adjoining parish may happen to be one of those where results suggest the conclusion that the day of second church-going is at an end.

The more attention we pay to the variety of evidence so collected, the more we are likely to conclude that this diminished attendance is less a symptom of some particular turn than that the modern religious spirit is taking than of a general decline in that spirit. The replacing attendance at evening devotions by other exercises, private or otherwise, suited to the sanctification of the Sabbath is much less in vogue in our



day than a generation ago. Too many people, who still assist at Mass scrupulously and receive the Sacraments with some degree of frequency, look upon further effort as too much, decidedly too much, if it calls for observance regularly Sunday after Sunday. If, therefore, we would continue Vespers or other evening exercises for full churches only, one of two courses seems indispensable: either we must hope to see a large percentage of our people more fervent and proceed to do our part in making them so; or, failing this, we must tell them plainly that, while they are not expected every Sunday evening, they most assuredly will be looked for one Sunday in four. What is gained by conducting an elaborate service Sunday after Sunday for the benefit of a few faithful ones, who, of the entire congregation, have least need of our attention?

#### THE OVERCROWDED SUNDAY.

Before going further in an examination of this proposal, there is another feature to consider. Are we not all making the mistake of crowding too much—crowding everything in fact—into the Sunday program? A pastor has been busy long hours Saturday afternoon and evening in the confessional and is there again early Sunday morning. With the care of a society general Communion and other matters of detail that may intrude themselves at any moment, he celebrates a low and a high Mass, and preaches twice, after feeling obliged to emphasize and expatiate on several of the announcements. Many people must consult him on this or that before there is any question of breakfast. Baptisms await him at 2 P. M., and Sunday School is scheduled for the following hour. Three-thirty to four-thirty or five must be given to a Sodality or Confraternity, the success of the meeting depending absolutely on the character of address or instruction he is prepared to give. At seven or seven-thirty, having celebrated Vespers and given another instruction, he would certainly consider himself blessed to be free, it being altogether likely that some parishioner or parishioners (just while they are there and to save another trip down) are waiting to unburden some difficulty. Now, it goes without saying that the physical vigor required to go through these tasks and do each one well is a heritage only one in a thousand can boast of. If

any item in the program can be satisfactorily relegated to a week day, it were surely highly commendable to do so.

Again, if we confine the public exercises of religion to Sunday, people begin to look upon religious practice as exclusively a Sunday affair, with the result that they gradually, and perhaps unconsciously, get into the habit of minimizing even private devotions on weekdays. Let us not forget that there are people susceptible of scandal at our policy, admitting to themselves, and sometimes to others as well, that we contrive to get everything off our hands Saturday and Sunday in the hope of being free for the remaining five days. If we would have our people remember the injunction to pray always and give weekdays to God also, it is really important that the influence of the ministers of religion, in some way or other, bear more or less directly upon their daily lives. Our churches are open to them at all hours. We too must do something to help and encourage them if they are to have God before their minds day by day.

#### RE-ARRANGEMENT OF PROGRAM.

To reduce the number of exercises usually assigned to Sunday, where shall we commence? Every Sunday afternoon there are monthly meetings of societies or confraternities. Suppose we make the devotional feature of this monthly meeting consist in attending 7 or 7.30 P. M. Vespers, the sermon thereat being especially intended for the particular society whose turn it is. This arrangement need not necessarily exclude certain other members of the congregation disposed to assist at Vespers regularly. It might be well, however, to insist that all central seats be reserved for members of the society. The church organization which on such an occasion would fail to secure a generous response from a very large proportion of its enrollment does least harm by becoming extinct. Any society unable to bring out a good attendance one Sunday in the month has little to live for. If our societies are as prosperous as it is in our power to make them, the evening service will edify. A rather low standard, it may be objected. Very true; but much higher than we are witnessing under our present system—or lack of system.

The above suggestion applies to cities and to towns with compact congregations, where the great majority of parishioners are within easy reach of the church. A country pastor will ordinarily secure better results by limiting the number of occasions for Vespers or evening devotions. When such exercises are announced as a special event, demanded by the dignity of the feast, the character of the liturgical season, or a privilege only occasionally provided, a great many will endeavor to be on hand; when they take the form of a routine, a something occurring weekly with no definite objective attached, all but a rare few will ignore them altogether. When the country pastor has two or more churches to attend, he can secure an evening congregation almost every Sunday by judiciously distributing the opportunities among all.

But whether in city or country or town, success will necessarily depend to a great extent on the character of sermon they may expect to hear. When it bears evidence of importance in our own estimation and of special earnestness and care and effort in its preparation, people will instinctively look upon the occasion as worthy of effort on their part. If, on the contrary, we give them reason to suspect that we allowed the hour to approach in the hope of getting through without any special exertion, they are likely to assume that no exertion is expected of them either.

The proposal to hand over the Vesper hour to society meetings may suggest the objection: "What will become of the catechetical instruction for adults enjoined by our Holy Father Pius X?" I very much fear the tendency of the hour suggests the objection: "What *has* become of it?" This legislation was received with world-wide acclaim only seventeen years ago. The hierarchy everywhere, pastors, religious, ecclesiastical publications foresaw in it the most beneficial results. Frankness obliges us to admit we have not made it a success. But the advisability of keeping a place for it among the Sunday exercises rather than relegate it to a weekday has really had nothing to do with the failure. Our inability to make it interesting is the real explanation. All our training and experience had been along lines entirely different. That a preacher spoke readily, fluently, consecutively, eloquently, even forcibly did not establish his capacity to catechize. It

was a new field for effort and most of us needed special training in the art. Until our seminaries undertake to drill in pulpit work along the lines contemplated in our Holy Father's encyclical, failure will continue to be the prevailing condition.

#### OTHER SUNDAY OBSERVANCES.

Are we possibly making the further mistake of exhorting our people too urgently on the importance of attending Vespers and Benediction to the exclusion of other commendable practices? What about a crusade against the Sunday paper? The Catholic who fritters away hours (or large portions of hours) over the pictures and printed matter of a forty, fifty, or sixty-page publication is not likely to set aside another period for the reading of literature of an edifying character. Let us hope that the notion of something in the way of religious reading on Sunday is not yet too old-fashioned for reasonable people to entertain. Even if our pulpit utterances rarely touch the subject, there are, at least, two things we can accomplish—first, forbid the Sunday paper admission to our own quarters; secondly, forbid the newsboy offering his wares at the church door.

Again, the number of Catholics who systematically arrange or offer themselves to take part in one or other spiritual or corporal work of mercy as a means of sanctifying Sunday is shamefully small. Is not the fault to a great extent ours? From coast to coast how many of our pulpits are accustomed to regularly outline undertakings of this sort and propose them as Sunday afternoon occupations *for all*? Even when we zealously instruct our people on the necessity of something more than assistance at Holy Mass on Sunday, somehow or other we seem to lay undue emphasis on such exercises and activities as we ourselves are personally and primarily taking part in. There is no congregation whose members may not find many opportunities of doing a kindness. People neglected and forgotten are everywhere. Some are suffering in hospitals with no friend within reach; invalids who see only the same faces and live amid the same scenes week after week, year after year; old people left very much to themselves because the time to make new friends has gone; poor, struggling families who watch the more fortunate go by unheeding, per-

haps despising, their miserable state; the lowly and forgotten who would be cheered by even a few moments' recognition; the dissipated and reckless for whom a little consideration is often encouragement sufficient to attempt a reform—but the list is endless. How many of our people who inquire about places of recreation to visit on Sunday afternoon might, under pressure of repeated reminders and exhortations, come to realize that there are important duties they had all along been neglecting? It may be safely asserted that the more works of mercy and zeal a congregation engage in as part of the Sunday program, the greater proportion will turn out on an occasion of public devotion. And this brings us back to where we started—that people fail to attend Vespers chiefly because they do not fully realize the obligation of sanctifying the Sabbath. The sacredness of Sunday is being forgotten. Our people must be asked to remember that this is the third of God's Commandments, upon the observance of which so largely depends the preservation of faith and reverence for sacred things, enjoined by the first and second respectively. It is God's positive law defining and enjoining a necessary means to the observance of those fundamental duties toward Himself. It is significant that in continental cities, wherever Sunday P. M. came to be considered as essentially a time for recreation and distraction, irreverence first, and then loss of faith, invariably followed.

#### THE MOST EFFECTIVE INSTRUMENT.

If, then, among those around us good old practices are passing away, it behooves us to stand at the helm, to once more tighten our grip and struggle vigorously to bring things back to where our staunch and faithful forbears left them. We shall accomplish little without having recourse to the advantages we possess in the sacred tribunal. Very likely we shall find few penitents concerned about delinquencies of this sort, provided they contrive to get to Mass Sunday morning. One is tempted to ask how great has been the endeavor to dispose of large crowds of penitents within a limited time, with the consequent conviction that it is impossible to consider anything beyond what is absolutely essential; the almost feverish haste with which one after another is admitted and dismissed being

responsible for the people's failing to appreciate the importance of spending the Sabbath better. When confessors will insist on having time to instruct where necessary, to exhort earnestly and fully, to point out duties overlooked, are we likely to find the faithful looking upon the hours after Mass solely as glorious opportunities for worldly pastime and distraction?

Theology tells us a good deal about remedial penances. What would be the effect, if, for the eternally enjoined litany, or rosary decade, or five Paters and Aves, we should substitute assistance at Vespers, a half-hour of religious reading, an occasional Sunday P. M. call at the indigent ward of the hospital, a few moments with the neglected, aged, or invalided, or the condescension required to while away a small part of one's leisure hours trying to give some encouragement to the unfortunate struggling poor?

#### IS THE SUNDAY SCHOOL WORTH WHILE?

I once heard a respectable pastor remark: "We got the Sunday School from the Protestants; in any case it is no use." This rather scathing criticism of a universally adopted institution some of us may be slow to sympathize with. It has been given a fixed place in our Sunday afternoon program. Are results at all in keeping with the time and attention it claims? As a means of providing for the religious instruction of young children does anyone point definitely to the great good it accomplishes, or regard its possible discontinuance a calamity?

There are many things to consider.

1. Almost every priest in charge of souls has more leisure for this duty on weekdays than on Sundays.

2. In almost every parish, no matter how varied the circumstances, children can be more conveniently assembled on weekdays.

3. With only a few exceptions, lay people who can be secured to conduct Sunday-school classes are not capable of anything effective. Their principal service consists in having children recite the words of the text book, a task in which much better results can be secured by the parents. Young men and women who have spent years in Catholic colleges

or academies, and are therefore to a degree presumably qualified, are usually the most unwilling to take part in such work. Professional teachers, as a rule, claim exemption on the plea that the strain of conducting a class five days weekly entitles them to relief on Sunday.

4. The one parish assured of competent teachers is that in which religious conduct the parish school, and where, consequently, there is least need of it. It can be reasonably contended that religious instruction five times a week for eight or ten years is enough. So convinced are pupils of its sufficiency that they never contemplate preparation for the Sunday-school class, a circumstance which has much to do with the inattention and disorder frequently characterizing procedure there.

5. An argument on the defence maintains that assembling children every Sunday afternoon at least trains them to the habit of sanctifying Sunday. So far so good. But do we actually find that they acquire the habit? When those years are over, do children so trained attend Vespers and Benediction faithfully?

6. But unquestionably the gravest objection to a Sunday school is the depriving parents of the most favorable opportunity afforded them to instruct their own children. Two trips to church will generally be considered a full day. Certainly we must insist that children be made to realize something more is required than mere assistance at Mass; but why not also try to make parents realize that the obligation is theirs primarily, and suggest practices they must undertake to enforce?

A reply in such terms as "visionary", "hopeless", "wasted effort", will not be at all unexpected. Absolute diffidence in the parents' willingness or capacity to assume responsibilities essentially theirs is a widely prevailing sentiment, too frequently evidenced both in word and in practice. Is it really so that we can no longer hope to have them do their part in the religious training of their children? Is it not possible that their undoubted negligence is largely due to our usurping their functions?

## A NOVEL EXPERIMENT.

It is yet, unfortunately, too soon to report on an experiment which one pastor declares he is determined to see to a finish. On Sunday at 2 P. M. the church bell is tolled; its tones can easily be distinguished beyond the farthest limits of the parish. All understand it is a signal for an hour's religious exercise in every home. Children are to take up their catechisms, parents to help them with it; other adult members of the household to occupy themselves in some way suitable to the occasion, singing hymns, reading religious books, or even the Catholic weekly paper being among the occupations recommended. Neighbors and acquaintances disposed to make a call understand that sociabilities commence only at 3 P. M. Precisely at 2 P. M. also the pastor's auto is backing out of the garage. He finds time to drop into at least three or four houses—no one being able to guess which three or four will be favored. He conducts a short catechism class in one, suggests reading matter in another, and so on. Already he has reason to hope that the number of houses in which eventually it will be important to call can be reduced to an easily manageable few, a great majority of the people showing the highest appreciation of the scheme and being quite pleased to second his efforts. For the sake of giving a little variety and interest to the plan, occasionally at the end of about five or six weeks perhaps, an assembling of all the children in the church is announced. Of course, the religious instruction of children is by no means confined to these efforts, the essential purpose being to throw the responsibility of the proper Sunday observance upon the guardians of the home. Let us hope the experiment will not be a failure.

M. V. KELLY, C.S.B.

*Amherstburg, Canada.*



## INTEREST AND USURY.

THE subject of Interest and Usury has recently been discussed from different points of view, by theological writers on both sides of the Atlantic. Attention has been concentrated on interpretations of the Church's teaching rather than on that teaching itself. My purpose in this paper is to set down the Church's teaching on Interest as given by St. Thomas,<sup>1</sup> Pope Benedict XIV,<sup>2</sup> and the new Codex of Canon Law.

I would mention beforehand that I find no trace of one explanation which the reader may be expecting—the familiar theory that money has changed its nature since the Church first forbade usury; that it was then “barren metal”,<sup>3</sup> but is now productive; and that therefore the law against usury remains unchanged but no longer applies to reasonable interest. This change is very hard to believe in, historically, when we remember, “Thou oughtest therefore to have committed my money to the bankers, and at my coming I should have received my own with usury.”<sup>4</sup> The two talents had gained other two; the five had gained other five. Why believe that it was by some sinful process utterly different from modern banker's interest? Money made money then as now. And when are we to date the change? It would have to be since 1745, for Benedict XIV still lays down that the slightest profit on a loan, *mutuum*, is the sin of usury.

This theory therefore should be forgotten for the present. The ground that lies clear before us is this. (1) There is one kind of contract only in which the sin of usury can occur, the loan contract called *mutuum*. Whether the *mutuum* be clear or cloaked, *apertum* or *palliatum*, any slightest charge made for the loan is usury and must be restored. (2) There may be collateral losses, inconveniences, risks caused by making the loan; these are on a different footing, and may be charged for. (3) There are many other possible kinds of money contracts, which must of course be just; if in these

<sup>1</sup> *Summa* 2. 2, 77. 4 and 78.

<sup>2</sup> *Vix pervenit*, § 3, in Denzinger's *Enchiridion*, 1475 or 1318.

<sup>3</sup> . . . for when did friendship take a breed  
for barren metal from his friend?

*Merchant of Venice*, I. 3.

<sup>4</sup> St. Matt. 25: 27.

injustice occurs it is sin and calls for restitution, but it is not the sin of usury.

Our problem is in which class to put the financier's fundamental operation, the investing of money to earn interest. If it comes under (3), the other money contracts, then conscience need only ask whether it was a fair contract honestly carried out. But if it is (1), the loan-contract called *mutuum*, then conscience without further parley has to condemn the whole system of putting money out at interest.<sup>5</sup>

To avoid confusion, the word *mutuum* had better be left untranslated. For many of the financier's transactions are called "loans", and our precise problem is whether these loans differ from the loan called *mutuum*.

#### ST. THOMAS.

St. Thomas deals with these questions in the Summa 2.2: with the financier in Qu. 77, and with the usurer in Qu. 78. It does not seem to have occurred to him that anyone could confuse the two, or would ask him to make clear the difference. For, after concluding that the financier's business is lawful like any other merchant's, he simply passes on to a new question, saying: "Next we must consider the sin of usury, which is committed in loans of *mutuum*."

The financier's business is exchange, the exchanging of money for money, in order to make a profit, "*species commutationis, denariorum ad denarios, propter lucrum quaerendum*". St. Thomas groups him with other merchants who sell goods for money to make profit. First he accounts for the feeling that it is rather ignoble to be in business, rather a matter of reproach. There is no shame in the housewife's buying, nor in the Minister of State's, who buy what is needed for the home or for the nation; this buying meets a natural need. But the merchant's trading, as trading, is not to serve

<sup>5</sup> The ground plan here sketched is irreconcilable with, e. g., Fr. Vermeersch's articles on "Interest" and "Usury" in the *Catholic Encyclopedia*. Shortly, he holds that there has been a change in the just price of money, which is based on the general estimate, which in turn depends on its general utility; formerly the Church condemned the exacting of anything over and above capital, except for extrinsic reasons; in our day she permits the general practice of lending at interest; even to-day one can sin against justice by demanding too high interest, or usury as it is called. Thus he obliterates the line between *mutuum* and other contracts, and makes usury equivalent to excessive interest, and treats Benedict XIV as obsolete.

a need or some noble purpose, but to serve his desire for gain, a desire which never reaches a limit but always grows. "Juste vituperatur, quia, quantum est de se, deservit cupiditati lucri, quae terminum nescit, sed in infinitum tendit."

But this gain, which is his object in trading, is in itself neither good nor bad, but indifferent; it does not in itself imply any necessary or noble purpose, but neither does it in itself imply anything vicious or contrary to virtue. So there is nothing to hinder this gain being intended for some necessary or even noble end, and thus the trading will be lawful; as when a man intends his reasonable profits for the support of his home; or for the relief of the needy. Or again when a man takes up a business for the public utility, that the country may have what it needs for public life; and seeks a profit, not as his final purpose, but as his reward for what he has done.<sup>6</sup>

Let us ignore the goods-merchant and attend only to the money-merchant. His business is to exchange money for money, in order to make a profit, "*commutatio denariorum ad denarios, propter lucrum quaerendum.*" Evidently he can only make a profit by getting more money than he gives, exchanging a less sum for a greater; yet St. Thomas says this profit-making is in itself not wrong nor contrary to virtue.

This is the same teaching that Benedict XIV puts in plainer words, "*posse multoties pecuniam recte collocari ad proventus sibi annuos conquirendos.*"

Further, St. Thomas says that sometimes the financing is directed to the public good, in order that the country may not lack the things needed for its life, and this he calls "*finem etiam honestum*". Benedict XIV repeats the idea; these dealings are a manifold and lawful means of preserving and improving human intercourse and profitable trade: "*ad publicum commodum*"—a good thing for everyone.

<sup>6</sup> "*Lucrum tamen, quod est negotiationis finis, etsi in sui ratione non importet aliquid honestum vel necessarium, nihil tamen importat in sui ratione vitiosum vel virtuti contrarium; unde nihil prohibet, lucrum ordinari ad aliquem finem necessarium vel etiam honestum; et sic negotiatio licita redeatur: sicut cum aliquis lucrum moderatum quod negotiando quaerit ordinat ad domus suae sustentationem, vel etiam ad subveniendum indigentibus; vel etiam cum aliquis negotiationi intendit propter publicam utilitatem, ne scilicet res necessariae ad vitam patriae desint; et lucrum expetit, non quasi finem, sed quasi stipendium laboris.*"—*Summa* 2. 2, q. 77. 4.

We need not linger over St. Thomas's treatment of usury. His root-principle is that to have the spending of money is the same thing as having the money; "*cuicumque conceditur usus, ex hoc ipso conceditur res*" (q. 78 art. 1); and therefore to ask me to repay the money plus so much for spending it is to charge me twice for the same thing—or to charge me for a something (the spending) which has no separate existence, whichever way you prefer to look at it. It is this principle that leaves no room for any slightest charge for the lending, and makes any such charge usury. "*Propter hoc secundum se est illicitum pro usu pecuniae mutuatae accipere pretium, quod dicitur usura*" (ibid.).

This teaching is repeated very emphatically by Benedict XIV. In the articles dealing with usury, St. Thomas occasionally refers to the other money contracts for making more money, always implying that they are unquestionably lawful. The money I lend (*mutuum*) is idle, earning nothing; may I not charge the borrower as much *as it would earn elsewhere?* Those who think all interest is usury would answer, "Of course not"; it would be just as sinful to "earn" interest elsewhere as here. St. Thomas takes for granted that the earning elsewhere would be lawful; but he will not let me charge for it. That would be selling what I have not yet got, and what many an accident might stop me from ever getting.<sup>7</sup>

Again, the fifth objection suggests that, since interest is lawful in the other contracts, it ought to be still more so in a *mutuum* where you part with your capital more completely. St. Thomas answers that this complete parting is the precise reason why interest is wrong in this case, though right in the other. When you put money into a merchant's or manufacturer's business, it is still your money; if it is lost it is your loss, if it makes profits they are your profits: "*et ideo sic*

<sup>7</sup> " . . . recompensationem vero damni, quod consideratur in hoc quod de pecunia non lucratur, non potest in pactum deducere: quia non debet vendere id, quod nondum habet, et potest impediri multipliciter ab habendo" (78.2 ad 1).

Father Vermeersch, in the *Catholic Encyclopedia*, maintains the contrary. "There is much more facility nowadays for making profitable investments of savings, and a true value, therefore, is always attached to the possession of money. A lender during the whole time that the loan continues deprives himself of a valuable thing, for the price of which he is compensated by the interest" (Art. Usury).

licite potest partem lucri inde provenientis expetere, tanquam de re sua" (ibid. ad 5).

This explicitly accepts the fact that your talent has gained other talents, and that these rightly belong to you. Whereas when you hand over money as *mutuum* to another, straight-way it is his money: if it is lost it is his loss; if it earns profits they are his profits; whatever happens to it, he is bound (and bound only) to restore you the same amount of money. We shall find later that this description of a *mutuum* has been adopted in the Canon Law as a substitute for the term *mutuum*. And Benedict XIV<sup>8</sup> makes this transfer of ownership the crucial distinction between money *mutuata* and *locata*; "recte arbitantes mutuatae pecuniae dominium transferri in mutuatarium, ac propterea non posse mutuum locationi ullo pacto comparari."

#### BENEDICT XIV.

Denzinger (1475, or 1318) prints § 3 of the Encyclical *Vix pervenit* addressed by Benedict XIV to the Bishops of Italy on 1 November, 1745.<sup>9</sup> Since it seems to me that this encyclical was written not merely to repeat the law against usury but to end all confusion between lawful interest and unlawful usury, I translate the relevant sentences, freely but I hope truly, prefixing to each a question to show why I quote it. The number in each case indicates the paragraph of § 3 from which the passage is quoted.

Does it matter whether our loan is *mutuum* or not?

- (5) "Everyone who wishes to safeguard his conscience must therefore first inquire carefully, Is there really side by side with the *mutuum* some other just claim? Is there really a just contract of some other kind,

<sup>8</sup> De Synodo Dioecesana, lib. X, c. IV, § 2.

<sup>9</sup> In his Bullarium it is No. 143 of vol. 1. Father Jeremiah O'Callaghan tells us that when he (being already suspended) denounced his Bishop, Dr. Coppinger of Cloyne, as a usurer and defender of usury, Rome replied by sending him a copy of this § 3 and telling him to appease his bishop by promising to teach nothing at variance with its five rules; *valde timendum sit, ne satis tibi innotescant quinque illae de usuris regulae. Quaecumque in his continentur, si tu recte perpendas. . . .* The extract is headed *Quinque illae regulae ad recte judicandum de casibus in quibus Usura committitur, vel non.* Fr. O'Callaghan read it as confirming his own view that all interest is usury: "This decision is a glorious triumph for the truth" (*Usury or Interest*: London, C. Clement, 1825).

not a *mutuum*? by virtue of which the profit he seeks is free and clear from all guilt."

Are there other claims that may exist side by side with the *mutuum*?

- (3) "We do not at all deny that it can sometimes happen that united to the agreement of *mutuum* there may be other grounds of claim, quite distinct from those inherent in every *mutuum*; from which arises a perfectly just and lawful cause for rightly demanding something over and above the sum due under the *mutuum*."

What are the other contracts which are not *mutuum* at all?

- (3) "Nor again do we deny that very often one may rightly put out and invest his monies by agreements which are not *mutuum* but of quite a different nature; either to get an annual income [surely this is interest on investments?] or to do lawful trade and business and earn honest profits therefrom" [= dividends].  
 "... recte collocari et impendi, sive ad proventus sibi annuos conquirendos, sive etiam ad licitam mercaturam et negotiationem exercendam, honestaque indidem lucra percipienda."

I do not know what plainer words could be used to describe and approve our present practice of investment.

Are these contracts merely tolerated? or positively approved?

- (4) "If everything is duly done, and carried through in accordance with justice, it cannot be doubted that in these contracts we have a manifold lawful method and system for preserving and improving human intercourse and profitable trade, to the public good."

What then is the nature of a *mutuum*?

- (1) A contract of borrowing, "which of its own nature requires that exactly so much shall be repaid as was received." (2) "The law of it lies necessarily in the equality of the payment and the repayment." There seems to be no English phrase that expresses just this and nothing else—a loan which is simply a fair exchange of equal for equal.

And what is the sin of usury?

- (1) "It lies in this, that a man, simply because you have borrowed from him, wants you to give him back more than you received—*ex ipsomet mutuo plus sibi reddi velit quam est receptum.*" (2) "If he takes it he is bound to restitution."

Can one escape by having nothing to do with *mutuum*, and always making some other contract?

- (5) "A false and groundless idea. . . . In many circumstances, there can be no room for any other true and just contract except *mutuum* alone."

Then may one decline to lend on *mutuum* in those cases where the *mutuum* is unaccompanied by other grounds which would justify taking interest?

- (5) No. "For no one can help seeing that in many cases a man is bound to help another with a simple bare loan." *Multis in casibus tenetur homo simplici ac nudo mutuo alteri succurrere.*<sup>10</sup>

This Encyclical seems to be plain and conclusive; we need not search it for principles to apply to our present practices, for it describes those practices, and, on the one hand, insists that any smallest charge made for a *mutuum* is sinful usury; and, on the other hand, that investments to earn interest and dividends are a great and lawful means of fostering commerce, and are an utterly different contract from *mutuum*. One would have thought Rome had spoken clearly enough, and that there would be no more dispute. But no. "De sensu epistolæ encyclicæ *Vix pervenit acriter disputatur,*" one of the French Bishops tells Pius VIII in 1830. The dispute arises from ambiguity about the term *mutuum* loan. Benedict XIV, like St. Thomas, had used it in a precise technical sense, in contradistinction to investments. Whereas in all languages it

<sup>10</sup> Dr. O'Brien (*Medieval Economic Teaching*, Longmans, 1920) identifies interest with the extraneous grounds for compensation which sometimes accompany a *mutuum* (p. 186), viz. *damnum emergens, lucrum cessans, periculum sortis*; not with the profits on money risked in joint trading, of which he truly says that "the right of the owner of the money to reap a profit from the money was unquestioned, provided only that he was willing to share the risks of loss" (p. 213). But with this definition of interest, he seems to contradict Benedict XIV flatly, for he writes, "While usury was in all circumstances condemned, interest was in every case allowed" (p. 184).

must be natural for companies and governments to speak of raising a "loan" when they receive money at interest. So what Benedict XIV says about *mutuum* will be read as applying to investments. The confusion is put ready-made into the problem propounded by the French Bishop,<sup>11</sup> "*de lucro percepto ex pecunia negotiatoribus mutuo data, ut ea ditescant.*" We may surmise that Benedict XIV's answer would have been to amend the question. If the money passed *ut ea ditescant*, then it is not *mutuum* but *diversae prorsus naturae a mutui natura*. If it is *mutuum*, then it is not *ut ea ditescant*; the purpose for which the money is to be used does not enter into a *mutuum* contract, which *necessario in dati atque redditu aequalitate versatur* and in nothing else.

Father Vermeersch in the *Catholic Encyclopedia* (Art. "Usury") insists that Benedict XIV's encyclical is not an infallible pronouncement, as it was addressed to the Bishops of Italy only. Benedict XIV seems to have thought differently. He says of it:<sup>12</sup> "*Verum, quoniam tot Doctorum auctoritate, et argumentis minime perterriti, praedictam exoticam opinionem nonnulli iterum refricare non dubitarunt, propterea nos ad Petri Cathedram evecti, ne Catholicae doctrinae puritas, cujus depositum nobis est a Christo concreditum, hac erroris labe foedaretur, datis ad Italiae Episcopos encyclicis litteris sub die prima Novembris 1745, haec inter cetera declaravimus.*"

#### CODEx JURIS CANONICI.

The new Codex of Canon Law explicitly recognizes both the sinfulness of usury and the lawfulness of interest on investments.

Canon 549 deals with the dowries that some nuns take with them into religion. "When the nun has made her first profession, her dowry is to be invested in safe, lawful, and interest-bearing bonds." "*Post primam religiosae professionem dos in tutis, licitis ac fructiferis nominibus collocetur.*" And Canon 551 adds that, should she ever leave, the dowry is to be returned to her intact, but not the interest already accrued. "*Dos . . . discedenti integra restituenda est sine fructibus iam maturis.*"

<sup>11</sup> Denzinger 1609 or 1470.

<sup>12</sup> De Synodo Dioecesisana, X. IV. 10.



Here we have, not a mere permission, but a positive command to the heads of convents to put out their moneys where they will earn interest without risking the loss of the principal.

On the other hand, the sin of usury is catalogued with murder, rape, rapine, robbery, and other crimes, in Canon 2354, which deals with the ecclesiastical censures incurred through these crimes. Putting these two together, it is clear that the taking of interest on investments is not the sin of usury.

The distinction between the two is defined in Canon 1543. The word usury is not used, nor the word *mutuum*; but a definition is used which seems meant to make plain once for all what is that contract of *mutuum* in which alone, as St. Thomas and Benedict XIV have told us, the sin of usury can occur.

"If a usable thing is given to anyone on the understanding that it is to be his and he is later on to return the same amount of the same kind, no profit can be taken simply on account of the contract."

That is the contract of *mutuum*; to take profit on it is the sin of usury. The points in the contract seem to be that once I have received your loaf, or sheep, or £20, it is mine to do what I like with; and my only obligation is to give you later on another loaf, or sheep, or £20. And if you ask me what I am going to give you for lending it, you are asking for usury.

The Canon goes on to speak of interest on investments. "But in lending a usable thing, it is not in itself wrong to bargain for the legal interest, unless this is clearly excessive; or even for a higher interest, if there be a just and adequate reason for claiming it."<sup>18</sup>

This principle, as we have seen, is to be acted on in dealing with the dowries of nuns. Another instance is found in the two following Canons, 1544 and 1545; "pious foundations are explained to be gifts to the church of temporal goods *bringing in sufficient annual revenue* for the carrying on of some good work."

<sup>18</sup> "Si res fungibilis ita alicui detur ut eius fiat et postea tantundem in eodem genere restituatur, nihil lucri, ratione ipsius contractus, percipi potest; sed in praestatione rei fungibilis non est per se illicitum de lucro legali pacisci, nisi constet ipsum esse immoderatum, aut etiam de lucro maiore, si iustus ac proportionatus titulus suffragetur."—Canon 1543.

The root difference seems to be this. There is such a thing as enriching yourself by impoverishing your neighbors. And there is such a thing as enriching yourself by enriching your neighbors. The first is usury, the second is the investing of capital. My neighbor needs a loan; I shall have to help him; I will take the opportunity to annex some of his belongings. That is usury. I have not added to the wealth of the country; I have merely transferred some of it from his pocket to mine.

On the other hand is the fact expressed in such sayings as, "I could make my business a success if I had more capital"; "This country only needs capital to make it prosperous"; "If these islanders had a steamboat to take their fish to a market; if a bridge were built here, a railway there, a creamery opened, a pit sunk, the whole district would become prosperous." It is in this way that countries have become rich, and that their standard of living has been raised. Money employed in these ways is employed for the enriching of others; and you who so employed your money have a right to your share of the new riches. Not simply to a return of your money; but to a share in the increased wealth that is flowing in to us each year.

Further; in a highly 'developed' country, the existing machinery of production must be kept efficient merely to maintain the present standard of living, apart from any question of improving it. Therefore there is a continuous demand for new capital, for the purposes of upkeep and replacement; and you who provide this capital are saving the country from impoverishment, and can claim a share in the wealth you are helping to produce. A 'legal rate' of interest, mentioned in the Canon Law, would seem to be an attempt to estimate what your fair share should be.

This seems to have been in St. Thomas's mind when he wrote of the man who takes up a business for the public utility, that the country may have what it needs for its life; and seeks a profit, not as his final purpose, but as his reward for what he has done. Similarly Benedict XIV says, "It cannot be doubted that in these contracts we have a manifold lawful method and system for preserving and improving human intercourse and profitable trade, to the public good."<sup>14</sup>

<sup>14</sup> *Vix pervenit*, § 3. 4, Denzinger, 1478.

Whereas usury causes poverty; "Absit enim a Christianorum animis, ut per usuras aut similes alienas iniurias florere posse lucrosa commercia existiment" (ibid.).

The natural way to help a man in a difficulty is to give him the money he needs and let him make the best he can of it, binding him to return you the same amount later on. Whereas the natural way to help to develop the country is to lend your money for that purpose to someone who can use it for that purpose. The *giving* in the one case and *lending* in the other do not at first glance seem to be essentially tied up with the two contrasted purposes; but St. Thomas and Benedict XIV and the Codex unanimously put this distinction at the very root of the matter. In the Codex we read, "Si res ita alicui *detur ut eius fiat*", in contradistinction to "*sed in praestatione rei*"; and St. Thomas and Benedict XIV are equally explicit (supra, p. 243).

Unfortunately, besides the two processes I have mentioned, enriching yourself by impoverishing others, and enriching yourself by enriching others, there is a third—enriching yourself by enslaving others. You can use your capital, not to enable me to develop my business, but to buy up my business and make me pay you revenue if I want to continue it. It is this process of gaining control of all the means of livelihood, and taking toll of the fruits of all men's industry, that seems to many to be the main occupation of the capitalist at present. After the war, a cotton-mill valued by its owners at three and a half millions was bought by a syndicate for five millions. Those who work that mill will in future have to pay interest on the extra million and a half. One reads of an American millionaire keeping a staff of experts to advise him on one point, the new businesses in which his yearly revenues are to be invested and which are to pay him tribute for the future. Leo XIII speaks of "the concentration of so many branches of trade in the hands of a few individuals; so that a small number of very rich men have been able to lay upon the teeming masses of the poor a yoke little better than that of slavery itself." This party "holds in its grasp the whole of labor and trade; manipulates for its own benefit and its own purposes all the sources of supply." His remedy is "to induce as many as possible of the humbler classes to become owners".<sup>15</sup>

<sup>15</sup> *The Pope and the People*, pp. 179, 208.

I mention this prevalent misuse of capital only to distinguish it from that lawful and beneficent use of capital which justifies the taking of interest, the using your capital to increase or maintain the wealth of the nation. Many of course contend in this as in other things that the abuse is the inevitable result of the use, and therefore they work for the abolition of the capitalist system.

Even the beneficent use of capital raises another difficulty which should not be passed by. You use your money to sink a pit, thereby bringing yearly wealth to a whole village. It is right that you should receive a yearly share of that wealth. But for how long? If it is to be for ever, see what follows. After you, many others will have to put new capital into the mine for repairs and renewals and extension; and they too will claim their yearly interest. Soon the position will be that those who work the mine are not enriched by your capital but impoverished by paying interest on it. And if the process goes on indefinitely, its result will be the same as the process of enslavement last spoken of; the industry will have to pay an ever-growing toll of interest to the capitalists.

If you suggest that the repairs and renewals ought not to need new capital but should be met from the yearly revenue, you seem to touch the root of the matter. For you imply that part of the interest you have drawn each year ought really to have been not paid to you but spent on upkeep; and your share of interest should have been less by that amount. But instead of thus leaving it to meet wear and tear, you drew it out, and then put it in again as new capital; and in future you will expect interest on it as well as the usual excessive rate of interest on your old capital.

But in spite of these and all other possible misuses and mismanagements of capital, the fact remains that capital rightly used is a necessary and powerful instrument for increasing prosperity. He who applies his capital to this purpose has a right to share in the prosperity he helps to produce. If the nation's wealth grows, his wealth too should grow; if the nation's is maintained, his should be maintained. Agreements made for this purpose, for employing his money to produce wealth and giving him an annual share of that wealth,

seem to be the agreements spoken of by Benedict XIV;<sup>16</sup> not real loans, *diversae prorsus naturae a mutui natura contractus*, but contracts for putting out and investing money, *pecuniam recte collocari et impendi*, to get interest, *sive ad proventus sibi annuos conquirendos*; or dividends, *sive etiam ad licitam mercaturam et negotiationem exercendam honestaque indidem lucra percipienda*.

J. B. McLAUGHLIN, O.S.B.

Carlisle, England.

---

### THE CANTICLE OF ZACHARY.

Luke 1: 67-79.

THE Canticle of Zachary, first sung in the Judean hills at the dawning of the Messianic era, has been consecrated as the matin hymn in the liturgy of the Church. Its six distichs, whilst not emphasizing the Person of the Messiah, suggest the Incarnate Presence already upon earth. We realize the background of Our Lady's Visitation, though more probably she was not there to hear. The chief thoughts and phrasing of the Benedictus largely parallel Mary's Magnificat. The following transcription adheres in the main to Père Lagrange's arrangement of the text.

Blest be the Lord, the God of Israel,  
because He is about to work the redemption of His people,  
And hath raised unto us a horn of salvation  
from out the House of David, His Servant—

(As He promised by the mouth of the Holy Ones,  
His prophets that were of old;  
To save us from our enemies,  
from the hand of all that hate us,

To carry out His mercy shown our forbears,  
being mindful of His sacred Covenant.  
The oath which He had sworn  
unto Abraham, our father)—

<sup>16</sup> Loc. cit., § 3. 3.

So that [now] being freed from fear  
 and delivered from the hand of our enemies,  
 We might serve in holiness and justice  
 dwelling in His presence all our days.

And thou too, O little child,  
 shalt be called a prophet of the Most High,  
 For, thou shalt go before the face of the Lord  
 in order to prepare His paths

By giving notice of the Saviour to His people  
 unto remission of their sins  
 Through the mercy of God's own heart  
 wherewith the Dawn from on high shall visit us.

When, before the ritual of the circumcision of Zachary's and Elizabeth's child, the father's tongue was once more loosed, he gave thanks to God for that deliverance (Luke 1: 64). And later, probably at the ceremony's close, Zachary, inspired by the Holy Spirit, as had been Elizabeth and Mary previously at the Visitation, burst forth into his own prophetic canticle. But if Our Lady's Magnificat, as befitted a daughter of David, was royal in tone and sentiment and universal in its interpretation of the Messianic advent, Zachary's Benedictus, coming from the mouth of a true scion of the Aaronic priesthood, was eminently sacerdotal in character and looked upon the Saviour's coming more in the particular relation it was intended to bear toward the Jewish people. Of the six strophes of this canticle, four are taken up with Christ's advent as fulfilling the ancient prophecies; to this are added some outlines of the new Messianic Kingdom. The two remaining strophes refer specifically to the precursorial rôle foretold of the child at whose circumcision it was sung.

*Blessed be the Lord God of Israel; because He hath visited and wrought the redemption of His people. (Luke 1: 68).—* Praise and thanksgiving form the opening note of this canticle, as of Mary's; but God is here designated more particularly as Yahweh, the God of Israel. Past tenses here again are most probably used instead of present and future, in order to indicate vividly the realization of what is being prophetically chanted. The Messianic age is at hand: it has already begun.

Now is the inauguration of the new alliance of God with His people, of which He had said by the mouth of Jeremias:

I will build thee up again, and thou shalt remain built,  
 O virgin daughter of Sion!  
 Thou shalt again be adorned with thy timbrels,  
 and shalt go forth in the dances of them that make merry.  
 Thou shalt once more plant vineyards in the  
 mountains of Samaria:  
 The planters shall plant and shall gather the  
 fruit in due season.  
 For there shall come a day on which the watchmen  
 on Mount Ephraim shall cry:  
 "Arise and let us go up to Sion, to the Lord  
 our God" . . . .  
 He that scattereth Israel will gather him,  
 and He will guard him as the shepherd doth his flock.  
 For the Lord hath redeemed Jacob  
 and delivered him out of the hand of one that was  
 mightier than he." (Jer. 31: 4-6, 10-11.)

If, in connexion with this canticle, one assume Mary's presence at the circumcision of the Baptist, Zachary's inspired utterances take on vastly added vividness.

*And He hath raised up a horn of salvation to us, in the house of David His servant* (69).—"Horn of salvation" is a Hebraism for "a powerful Saviour" or "a Kingdom of Salvation", the Kingdom of Heaven. The allusion is to the great Messianic Psalm "Memento, Domine, David" (Ps. 131: 17):

"There I will bring forth a horn [king] to David.  
 I have prepared a lamp for my Anointed."

The latter half of this distich refers to Christ's precursor, the second Elias whose "word", too, was to "burn like a torch" (Ecclus. 48: 1), as he delivered his warning message to the decadent Jews of his time.

*As He spoke by the mouth of His holy prophets, who are from the beginning* (70).—Zachary refers to the fulfillment of all ancient prophecies in regard to the coming of the Messias. For, as St. Luke notes in the Acts (3: 24), "all the prophets, from Samuel and afterward, have spoken of these days".

*Salvation from our enemies, and from the hand of all that hate us (71).*—"Salvation" here stands, by Hebraism, for "Saviour", to parallel the "horn of salvation", the saving King of verse 69.—Israel was expecting freedom from Roman oppression: Zachary, in the Spirit, sees true liberty offered to his nation, and, if they will accept it, a glorious destiny among peoples of the earth. Or again, he may be speaking of the Kingdom of Heaven as already established, and refers to its overcoming its numerous spiritual and temporal foes.

*To perform mercy to our fathers; and to remember His holy testament. The oath which he swore to Abraham our father (72-73).*—God will now carry to completion the loving-kindness which He has shown to the forefathers of all His spiritual children; this mercy He offers again in fulfilment of His ancient promises, particularly of His covenant with Abraham: "I will bless thee, and I will multiply thy seed as the stars of heaven and as the sand that is by the sea shore: thy seed shall possess the gates of their enemies. And in thy seed shall all the nations of the earth be blessed" (Gen. 22: 17-18). Now God was about to perfect the ancient Covenant in a new Testament, as He had promised by the mouth of Jeremias: "Behold the days shall come, saith the Lord, and I will make a new covenant with the House of Israel, and with the House of Juda: Not according to the covenant which I made with their fathers, in the day that I took them by the hand to bring them out of the land of Egypt: the covenant which they made void. . . . But this shall be the covenant which I shall make with the House of Israel, after those days, saith the Lord: I will give my law in their bowels, and I will write it in their hearts; and I will be their God, and they shall be my people" (Jer. 31: 31-33).—Zachary, then, by inspiration understood that these ancient Messianic prophecies comprehended in their scope not only the descendants by blood of Abraham, but also all the world-scattered children of God.

*That He would grant to us that, being delivered from the hand of our enemies, we may serve Him without fear (73-74).*—Zachary outlines what results are to be expected from the Messianic advent: not political domination of the world at large, as was the false Jewish impression of his time, but



liberty to serve God, not in Jerusalem's Temple, but "in spirit and in truth. . . . For, God is a spirit, and they that adore Him, must adore Him in spirit and in truth" (John 4: 24). And indeed the New Testament, the universal expansion of the old Covenant, is not to be a Covenant of fear, as was the old, according to the words of St. Paul: "You have not received the spirit of bondage again in fear, but you have received the spirit of adoption of sons whereby we cry 'Abba' (Father)".

*In holiness and in justice before Him (75).*—"Holiness" may refer more particularly to a man's dealings with God; "justice" to his dealings with his fellows. Those who lived under the ancient dispensation, lived not so much in true holiness and justice, as in a kind of foreshadowing of true sanctity, in the "justices of the flesh", as St. Paul has it (Heb. 9: 10). But in the Kingdom of God holiness is not only external, in the observance of forms of purification and rituals of cleanliness, but internal, genuine, of the heart. Under the New Law, as St. Paul again says, "we should live soberly and justly and godly in this world" (Tit. 2: 12).—The genuineness of the new Messianic holiness is emphasized by the phrase "before His face", that is, not alone before men, but also before God "who searcheth the reins and the heart."

*All our days (75).*—Again Zachary contrasts the ancient with the new. God's favors in the latter, deliverance from enemies, true liberty, spiritual sonship, are not to be temporary gifts, nor are the holiness and righteousness of life to be for a time only, but all these characteristics of the Messianic Kingdom are to last for the duration of the world, and to achieve their perfect consummation in eternity.

*And thou, child, shalt be called the prophet of the Highest (76).*—Zachary turns now from the consideration of the glories of the future Messianic Kingdom, in apostrophe to his new-born son, and prophetically outlines his particular function as forerunner of the Saviour. He echoes primarily the words of the angel Gabriel announcing the Baptist's birth: "He shall go before Him in the spirit and power of Elias",—as it had been long ago foretold in prophets that a second Elias should immediately precede the coming of the Messiah. Thus Malachy: "Behold, I will send you Elias the Converter,

before the great and terrible day of the Lord come" (Mal. 4: 5).

*For thou shalt go before the face of the Lord to prepare His ways* (76).—Again Zachary alludes to the prophets: To Isaias: "The voice [shall be heard] of one crying in the desert: 'Prepare ye the way of the Lord; make level in the wilderness the paths of our God'" (Is. 40: 3); and to Malachy: "Behold, I send my messenger, and he shall prepare my way before my face. And presently the Lord whom ye desire, shall come to His Temple" (Mal. 3: 1). The figure of preparing the way is taken from the ancient Oriental custom that, when a monarch visited his realms, a courier should go before him to warn the people that all unsightly objects on the way should be removed.

*To give knowledge of salvation to His people unto the remission of their sins* (77).—The preparation of the Messias' ways was to consist in informing them of the Saviour's coming, that they might have fit dispositions to receive Him, that the obstacles to His grace, sins, might be removed by sincere repentance; that the heart of the nation might, in docile receptivity and submission, be assimilated to the heart of its forbears, as the angel had foretold: "To change the hearts of the children back to that of the fathers, to rouse again in the unbelieving the faith of the just ones of old" (Luke 1: 17), to restore the spirit of the ancient tribes of Israel (Ecclus. 48: 10), lest Christ's coming should "strike the land with anathema" (Mal. 4: 6). For, the restoration of man was to consist primarily in the remission of his guilt, as Isaias said: "Remember these things, O Jacob, and Israel, for thou art my servant: I have blotted out thy iniquities as a cloud, and thy sins as a mist. Return to me, for I have redeemed thee" (Is. 44: 22).

*Through the bowels of the mercy of our God* (78).—The Hebrew phrasing here is paralleled in the Epistles. "If there be . . . any consolation in Christ, . . . if any bowels of commiseration, fulfill ye my joy," says St. Paul to the Philippians (2: 1); and again to the Colossians: "Put ye on therefore, as the elect of God, . . . the bowels of mercy" (3: 12; see also I John 3: 17). The meaning is: through the tender, condescending mercy of God, and not through any man's

merits, shall this remission of sins be brought about—as God said by the mouth of Isaias: “Can a woman forget her infant, so as not to have pity on the son of her womb? and, even if she should forget, yet I will not forget thee” (Is. 49: 15).

*In which the Orient from on high hath visited us (78).—*In consequence of His ever-mindful mercy, God has now sent from on high, from Heaven, the Dayspring, to look upon, to visit His people, as He had promised in the prophecy of Malachy: “Unto you that fear my name, the Sun of Justice shall arise” (Mal. 4: 2). Sun, Dayspring, Dawn, Orient are all prophetic designations of the Messias. Thus in Zachary God says: “Behold, I will bring my servant, the Dayspring” (3: 8 see also 6: 12). And Isaias shouts to Israel of the Messianic age: “Arise, be enlightened, O Jerusalem, for thy light is come, and the glory of the Lord is risen upon thee!” (Is. 60: 1). Thus Christ had been long ago spoken of as “the true light” (John 1: 8), and the Baptist was fittingly to be before Him “a burning and a shining lamp” in whose “light [the Jews] were willing for a time to rejoice” (John 5: 35). But they would not follow his guidance when he gave “testimony of the true light, that all men might believe in Him” (John 1: 7-8).

*To enlighten them that sit in darkness and in the shadow of death (79).—*Again a Messianic text is alluded to, that of Isaias: “The people that walked in darkness have seen a great light; to them that dwelt in the shadow of death, light is arisen” (Is. 9: 2). If, as St. Gregory says, “to sit in the shadow of death, is not to have knowledge of divine love” (IV Moral., c. 17), then truly men of that time were dwellers in darkness, darkness of ignorance, darkness of pride, darkness of misery, in which they groped about, wandering in search of a ray of truth, of light of self-recognition, of brightness of consolation, crying out in the language of Isaias: “Why hast thou allowed us to err, O Lord, from thy ways? Why hast thou suffered us to harden our hearts, that we should not fear thee?” (Is. 63: 17). “We looked for light, and behold darkness,—brightness, and we have walked in obscurity. We have felt for the wall, and like the blind we have groped as if we had no eyes. We have stumbled at noonday as in the night; we have been as dead men in dark sepulchers. . . . We

have looked for truth, and there is none,—for salvation, and it was far from us. For, our iniquities before thee are multiplied, and our sins have borne witness against us. . . . We have turned away so that we went not after our God, but spoke calumny and transgression: we have conceived and uttered from the heart, words of falsehood. And judgment is turned away backwards, and justice hath stood afar off. . . . And truth hath been forgotten" (Is. 59: 11-15). To the Jews of Zachary's generation could most appropriately be applied the words of Baruch: "Thou art defiled with the dead; thou art counted with them that go down into the grave. Thou hast forsaken the fountain of wisdom. . . . Learn where is wisdom, where is strength, where is understanding, that thou mayest know also where is the light of eyes and life" (Bar. 3: 11-12, 14). But now was to appear Christ, the "light shining in the darkness, the true light which enlighteneth every man that cometh into this world" (John 1: 5, 9).

*To direct our feet in the way of peace* (79).—Those who heard Christ appreciatively and took His doctrine to heart could then truly exclaim with the Psalmist: "Thy word has been a lamp to my feet, and a light to my paths" (Ps. 118: 105).—The word "peace" in Hebrew idiom, denotes the possession of all things desirable. This possession is the consequence of right relations with God and one's fellows, as Isaiah outlines: "The result of righteousness shall be peace; and the service of justice, quiet and security forever. And my people shall sit in the beauty of peace, and in the tents of confidence, and in the rest of abundance" (Is. 32: 17-18).

J. SIMON, O.S.M.

*Caliente, Nevada.*

### A PARTICULAR JUDGMENT.

LEAVES FROM A MEDICAL CASE BOOK. V.

#### I.

[ MET Father Jackson coming out of the presbytery gate.  
He stopped me.

"Old Mat is very seedy," he said. "I wish you would come and have a look at him. I fear it may be pneumonia."

We always called him "Old Mat", though that was not his name; neither was he old. His real name was John Matthews and he was well on the right side of forty. But there are some people to whom nicknames seem to attach themselves by a kind of spontaneous congruity, as if their real names were too sober or too ordinary. And in this instance there was a certain oddity and eccentricity in the character which doubtless accounted for the appellation. For to me at any rate John Matthews is always an interesting psychological study, and one moreover in some ways so bizarre that it is with diffidence that I take my pen to write of his case. But I have drawn his character faithfully, only softening here and there its cruder outlines; and if the events recorded in the second part of this story seem incongruous or impossible, I must crave the reader's indulgence. They are here put down as they took place, not as a writer of fiction might color them.

Officially, Mat's position in the parish was that of sacristan; actually he was handy man for anything that wanted doing and that did not demand specially skilled labor. In former days he had been a small tradesman; but, having fallen a victim to tuberculosis, he had retired from business, and settled down in our parish (where he had some acquaintances) to a lighter and no doubt a more congenial occupation. He filled his post with great efficiency, spending much time and energy in keeping the church spotlessly clean, though it must be admitted, sometimes with more zeal than judgment. Going into church one day I found him polishing the handle of the outer door.

"That reminds me, Mat," I said. "Your habit of rubbing up the benches with linseed oil is all very well, but it fails to give satisfaction in certain quarters. I overheard Miss Willcox telling someone after Mass that it had ruined her new frock."

But Mat evinced not the slightest contrition.

"And a very good thing for her, then; that's all I say. Some trifle she gave to the new organ fund, and I daresay five guineas for her frock. Sin of vanity, I call it."

And I knew that any further argument would be perfectly useless.

Mat was married, and it is to be feared he had been repenting ever since. His wife was a shrew that had never

been tamed; and her husband was not the man to tame her. She (as the saying goes) "wore the breeches", and Mat purchased peace by submission. His was a character marked by impulsiveness, generosity, high spirits, and a kind of childishness which showed itself in a fondness for practical jokes at the expense of anyone who might serve his purpose. In addition to this his conscience was undoubtedly on the side of laxity, a fact which often gave Father Jackson some trouble in dealing with him. He was an adept at prevarication; and would make an ostensibly true statement *clara voce* and then finish with a reservation *toto secreto*, which completely altered its import, doubtless to his own satisfaction, but scarcely to that of his hearer. But the priest recognized that his mad escapades were largely due to reaction from the repression of the home atmosphere, where his wife, a woman of cold and selfish nature, ruled with but little regard to her partner's interests and tastes. A strong-willed man would have dealt with the domestic situation; the weak one went under, and took revenge upon the world, although, in justice to him be it said, always good-humoredly. And in the one or two instances where it might appear to be otherwise, the fault was undoubtedly thoughtlessness rather than malice. So Mat was treated leniently and allowances made; nevertheless there were times when a less considerate priest might have found his patience decidedly strained. On one occasion toward the end of Lent Father Jackson had remarked that he wished the resources of the parish were larger so that something more might be done in the way of Holy Week services, and Mat stroked his chin thoughtfully and said nothing. The priest knew that action well, but he thought that in this instance it could hardly be taken in an ominous sense. An event however which took place a few days afterward made him alter his opinion. Finding Mat in church he took him into the sacristy and shut the door.

"Now, Mat," he said, endeavoring to be stern and failing signally, "what's all this?"

"What's the matter, Father," said Mat, with admirably feigned astonishment.

"You know well enough. Five women—no less than five, if you please—have been to me to-day one after the other,

everyone with the same tale that you told her I intended to have the *Mandatum* this year, and that I had selected her as a—a subject for the ceremony. Now what do you mean—”

“Sure, Father,” said the unabashed sacristan, “didn’t I hear you say the Holy Week services wanted brightening up? And I thought that—”

“No doubt. But as it is, you will just go round and tell these good people that you have been making game of them, and you may as well set about it at once.”

But Mat was quick-witted enough to spot the situation and he knew his rector.

“Ah! no,” he said with a sly wink. “I’ll just tell them that there has been a little mistake and that you have altered your mind. Poor things, I guess they are feeling a bit fluttery, and that will smooth them down nicely and make them feel pleasant again.”

It was impossible to be angry with Mat and the affair ended with a laugh on both sides and a warning from the priest (which he knew very well would bear little fruit) that this sort of thing must not occur again.

Mat was a born actor and in earlier days had played a successful part on amateur boards; and he made use of his skill in this direction more than once in carrying out his schemes. It happened that Father Jackson having been taken suddenly ill, a priest was telegraphed for, and by some oversight another was summoned at the same time to supply for the weekend. The housekeeper therefore found herself saddled with two guests instead of one, and that without notice and in addition to an invalid. As these Reverend Fathers were having tea in the sitting-room and doubtless discussing the allocation of the Sunday duty, the bell rang. Mrs. Buxton was not in the most placid of tempers. She opened the front door with a rush, and a sharp sentence ready on her tongue to be used if necessary. She beheld a clerical figure with overcoat open, displaying a Roman collar and cassock; his face was obscured by the shadow of his hat cast by the fanlight over the door. A pleasant and refined voice greeted her.

“Oh!—I am Father McGuire from the Seminary. Father Rector sent me in answer to your wire. How is Father Jackson?”

Mrs. Buxton choked down her wrath.

"Er—come in, Father," she said with very suppressed cordiality.

The figure moved slowly up the steps, looking down to unbutton his glove as he did so. He had arrived at the top step when he suddenly looked up, pulled off his hat and, thrusting his face close up to her, put out his tongue; then turning round he gathered up his skirts and scuttled away into the darkness.

This was innocent enough, though there was another occasion on which Mat's fondness for dressing up might easily have led to scandal. The appointment of a new Anglican vicar in the town gave him an opportunity for an adventure thoroughly to his taste, all the more so as there was a decided element of risk in it. It was on the evening of the first day of the new vicar's residence that Father Jackson returning home after dusk was about to enter the presbytery when a lady came hurriedly across the road and accosted him.

"Father Jackson?" she said inquiringly.

He raised his hat.

"I am Miss Featherstone, of Marfold," she went on. "Can I speak to you a moment?"

"Oh! certainly—please come in."

He could not help feeling the situation a little unwelcome; he knew the lady by repute as a very bigoted Protestant, and wondered what could be her errand. Her voice too was not prepossessing—"old maid of the strong-minded type" was the impression conveyed to him. He noticed she carried an umbrella and a reticule, and that her face was covered with a figured veil. His first impression, however, changed to one of unbounded astonishment, for no sooner was his visitor ushered into the hall than she promptly sat down on the stairs, tore off her veil, hat, and a wig of grey hair, and threw them across the floor.

"Done you, Father!" came a well-known voice and "Miss Featherstone" was no more. John Matthews, openly confessed, rolled from side to side convulsed with boisterous laughter. Father Jackson stared at him a moment quite speechless.

"You—you scoundrel!" he exclaimed, "how dare you act the fool like this? What have you been doing?"



But Mat was too exhausted to speak. He opened the reticule and took out a small handkerchief trimmed with lace. The sight of it sent him off again.

"You idiot!" said the priest, "stop that giggling at once and come in here."

Mat followed into the sitting-room and sat down. He took off his gloves, laid his umbrella and bag on the table and wiped the tears from his face with the lace-edged handkerchief.

"I've been to see the Vicar," he said as soon as he could speak.

Father Jackson gasped. "*What?* Do you mean to say you called on him like—like that, and—"

"No," said Mat, "not good enough. I've been to Even-song in the parish church."

The priest heaved a sigh involuntarily.

"Go on," he said. "Anything else?"

"Yes, Father, lots else. I came in late just as the old boy was saying the collect for light, and I thought to myself—'you'll want some more light than these oil lamps to spot me,' and he did. I gave a little bob to the piece of furniture in the chancel and just dropped into a pew and smelt my gloves for a minute. Then I waited about till he came out of the vestry and up I went to him. I reckon I can play a woman's part as well as any man and I played Miss Featherstone for all I was worth. I told him how nice it was to have all the High Church stuff, candles and that, and how I hoped he wouldn't alter anything. And I said it was high time we had a high celebration instead of Matins, fully choral you know, and all that kind of thing, and he hummed and ha'ad a bit over that and said he thought perhaps a little later on—and so I said, 'Well, we must think it over, Vicar,' and then I told him I was always at home Thursdays, which the old cat never is by the way and—"

"I suppose you know what you've done?" said the priest. "You have probably made no end of mischief. Miss Featherstone is a bigoted Evangelical and hates High Church ways, and now of course he will call on her and there will be a scene. Besides, what's the good of it all, man, when you've done it?"

"Just a lark," said Mat evasively. "I heard you say the other day that you had never met the lady and that made me think of her, I suppose. Anyhow I had the old buffer on toast lovely."

"So it seems," said Father Jackson. "But it's a risky game, Mat, and don't ever be playing this sort of foolery again. It beats me how you managed to deceive him, though I must say you dressed the part to perfection. Where did you get your clothes?"

"The Missus," said Mat, "she's away. And some old props I had by. But if you come to that, Father, it strikes me I deceived someone else too!"

Father Jackson, who was blessed with a sense of humor, quite appreciated this retort.

"Yes, that's true enough," he said laughing. "And I suppose you will be telling everyone how you had your parish priest 'on toast' too. Now run away, Mat, and get changed—you have no idea what a guy you look in those things."

"Guess that's what I want to look," he said. "If you ever meet the old girl, Father, you will remember that."

Mat gathered up his belongings and departed, but he could not resist a parting shot. A minute or two afterward the door opened again and "Miss Featherstone" rehabilitated put in her appearance.

"Er—*good* afternoon, Father Jackson—"

The priest jumped up.

"Go a—" But Mat was gone.

Some little time afterward when he told me about this adventure I hazarded a conjecture.

"As it happens," I said, "Miss Featherstone is very like his wife both in manner and appearance. She is a refined edition of Mrs. Matthews."

"Oh!" said the priest, "is that so? Then you mean that he was really having a fling at his wife all the time, by a kind of substitution?"

"It is possible. But you will admit I presume that Mat is not the kind of man to analyze his motives very carefully?"

"He is not, no. But the dominant motive is probably the pure devilry of the thing, having the 'old buffer on toast', as he put it. Wherein lies a fling at his Anglican days too,

I expect. He is a queer piece of humanity and I wish sometimes I could mould him to a more sober shape. But if I did he might go to the devil as likely as not. It is better as it is."

This was the man whom I was called upon to attend in what proved to be a fatal illness. I found it was pneumonia, as Father Jackson had suspected, and this upon the top of an already damaged lung and an enfeebled constitution was of very grave import. Mat was accordingly anointed, but his time was come. He died three days later, after a rather prolonged agony and with some delirium toward the end. There was a circumstance too about his death which added tragedy to it—he died without the one person who should have been there to nurse him. His wife had gone away some little time before, but beyond this fact there was nothing to be discovered. Mat gave an address which turned out to be useless, and though ultimately a message reached her she did not arrive till after all was over. The room in which he died was situated over the sacristy. This curious arrangement was due to the fact that the presbytery had originally been built on to the church, and subsequently pulled down all but two rooms and an entrance hall beneath, the removal of which would have involved destruction of the sacristy. These rooms were tenanted by the Matthews during the latter part of their stay in the parish.

Father Jackson remained with him to the last. Just before midnight Mat rallied a little and looked about him. His eyes wandered round the room and then came to rest on the priest's face.

"Don't—go—Father—hold—my hand," he whispered.

The priest took it and felt a faint return of his grip. The fingers of the other hand played feebly with the crucifix on the coverlet. The voice came again more faintly.

"Don't—leave—go—"

He felt the grasp relax and saw the head fall back upon the pillow. Mat had played his part upon this world's stage.

## II.

Father Jackson paused on the predella before coming down for the preparation.

"This Mass," he said, "is for the repose of the soul of John Matthews who died last night at five minutes to twelve."

It was known that Mat was dying, so the news of the end did not come as a surprise. But there was probably no one who did not hear it with regret and who would not miss the familiar face and quaint ways of the eccentric sacristan, even among those who had been victims of his pleasantry.

He found his thanksgiving very distracted that morning. Old scenes came up from the memory one after another in rapid succession, Mat scrubbing the floor or polishing the altar rails—a scene too where he had answered the Rosary in a feigned voice to such an extent that he had to be peremptorily told to stop; but it was unintentional doubtless, imitation being a kind of second nature to him. And then Mat sitting on the stairs dressed up—well, well, eight hours ago all these things had been summed up in one pregnant moment of judgment. And as to that, Mat had made a good death—yes, well, on the whole he thought he might say yes—but he had known better. Still, the congregation would be charitable.

He rose and passed out through the sacristy. He had opened the door leading to the hall and was about to close it after him when he heard a sound that brought him to a dead stop.

"Won't you come up, Father?"

The voice was low but perfectly clear and distinct. He stood there with one hand on the door knob and the other slightly stretched out in front of him. The only thing that moved in him was his heart, which began to race in a violent tumult.

Again came the voice, this time a little louder.

"Won't you come up, Father?"

The priest took the stairs in flying leaps. He stopped in the doorway. That face in the bed—it was no mask of death; but there looked out from the eyes a living soul. Besides, it had spoken.

"Won't you sit down, Father? I want to tell you something."

Father Jackson moved slowly toward the bed and put his hand on the back of the chair. He stood there looking at Mat, unable to speak. But Mat was perfectly calm and composed. He pulled himself up in bed a little.

"I've been judged, Father," he said.

The priest sat down on the chair with a bump.

"You've been *what*?"

"I've been judged, Father. I saw our Lord—"

"Stop! You—you lost consciousness last night at five minutes to twelve. I was holding your hand. What happened then?"

"I died," said Mat simply.

Father Jackson put his hands between his knees and bent forward.

"Yes—go on."

"I died," repeated Mat. "And then I saw our Lord sitting in a great carved oak chair. It was in the middle of the room just—"

"What room?"

"This room, Father. It was just about in the middle between the bed and the door. It was a chair with a high back and carved knobs on the top. And I felt very frightened—"

"Where were you?"

"I was kneeling just in front of Him, Father. I felt very frightened at first, but—"

"You mean you were no longer in the bed?"

"My body was in the bed, Father, but I was kneeling outside upon the floor—"

"Stop! You couldn't kneel without a body. How were you—I mean, explain how—"

"I can't explain, Father. I knew my body was in the bed—but it wasn't me somehow, you understand? You see I wasn't in my body at all, I was outside."

"Ah! you thought your soul had left your body, and then you saw the body on the bed left behind. That is what you mean?"

"No, Father. I did not see my body at all. I just knew it was there."

Mat was evidently at his limit of description. The priest saw it was no use pressing him further in that direction.

"Yes," he said, "and did our Lord say anything to you?"

"Yes, Father. He said—'John, your time is not come. I shall not judge you now. You must go back for a few months and try and do better. And you must go to Mass and Communion more often'."

Father Jackson felt an icy cold trickle down his back. He put the next question with an effort.

"What else did He say?"

"Then He took my hand in His and held it a long time. And then I was not frightened any more but just felt quiet and happy."

"Yes—yes, but what else did He say to you?"

Mat made no answer. The priest looked up at him.

"Did He say anything else, Mat?"

"Yes, Father, but—"

"You mean you have forgotten it?"

"No, Father."

"Ah! you mean you would rather not tell me?"

Mat cast his eyes down and began fingering the bed quilt.

"I understand. Then after our Lord had finished speaking what happened?"

"There was a curtain behind the chair where our Lord was sitting. It was all across the room, and it was on rings on a pole. It was a dark olive-green curtain with a pattern on it. And when our Lord had finished speaking and He had held my hand for a time the curtain parted in the middle and ran back each way. And then everything disappeared—into darkness."

Father Jackson looked up with a start.

"And then you woke up?"

"No, Father. I knew I was alive again and lying on this bed. I knew I had come back—as our Lord had told me."

There was a long pause. The priest searched for a suitable question.

"Yes," he said, "and then—then you saw the room again?"

"No, Father. I saw nothing—it was all dark. But I heard a sound far away, deep down below, somewhere. It was like a gong—one stroke—and it seemed as if it was half

a mile away. And then I heard another sound, a little louder, like—like those little bells on dogs' collars—it came several times—"

"Ah!" said Father Jackson, "you heard the *Hanc igitur* gong and the sacring bell. Yes, and then—?"

"Then I moved my hands a little, and then I lay still a bit. And then I felt the light on my eyes, and I opened them and there was the room just as it was last night when I died. And then I pulled myself up in bed a little. And then I heard you open the hall door."

Father Jackson drew a long breath.

"Well, Mat—" he said, and stopped.

"Yes, Father, and please can I have some breakfast?"

This simple request pulled the priest up into reality with a jump.

"Oh!—er, yes, of course—I will see about it."

He stopped again and looked at Mat. Then he made a kind of statement to himself that his sacristan was really alive. What had gone before seemed like a dream. Of course he had not actually died but— At any rate here was the immediate problem to consider—he wondered if Mrs. Buxton— He turned to leave the room and then turned back and put a question.

"What would you like—there is some bacon, I think—"

"It's Friday," said Mat composedly.

"The first thing I want to know," said Father Jackson, "is what has happened to his lungs?"

"The condition is that after the natural crisis," I replied. "The consolidation of the lung remains of course; it always does after the temperature has fallen; and he must stay in bed until it has cleared up."

"Very good. Now the next point—what about the fact of death?"

"You must answer that, Father; you saw him die, I did not. But I can testify to the fact that the man was *in articulo* at eleven o'clock, and humanly speaking past all hope. He had a severe pneumonia, an old tuberculous lung, and no sort of constitution to fight with. And the last sacraments had no effect on the course of the disease."

"That's true," he said, "and if you ask me if Mat died at midnight I should just say yes and have done with it. Or rather, and here's the bother, we should be just beginning with it. For it is allowed to a priest to give the sacraments *sub con.* to a person apparently dead, which means of course that the soul is in the body for a time afterward. How long afterward? No one knows."

"And in this case latent life would not be likely to remain long. Three hours I should say would be the utmost limit. But I have no experience of people who die and then come back again and calmly tell us that they have been judged."

"Neither have I. I have never met anything of this description before. Frankly, Doctor, when Mat said he had been judged, I felt as queer as ever I did in my life, though I tried to hide it and turn him from his assertion if possible. But as you have heard, he stuck to his point all through—he had died, been judged (or rather, strictly speaking, told that he would be really judged a few months hence), and been allowed to return to life again. To me it is all as unlike a dream as possible; it is too coherent and well memorized; and he obviously could not have invented it, or embroidered on a dream for the sake of effect."

"And yet," I said, "the description of the scene is so curious, the arm chair, the curtain—it all seems so utterly supernatural somehow, almost sordid."

"I know it does. But to my mind that is a great point in favor of the genuineness of the whole thing. After all, what sort of vision would you expect Mat to have? A glorious one, a rapture, an ecstasy? I think not. Is he the sort of Catholic to be favored with a vision of a high order? I should say without any breach of charity, decidedly not. He had what was necessary for him, that is all; and I suppose we can easily form our own opinion as to the purpose."

"And the curtain?" I asked.

"I should say the curtain has some symbolical meaning which we cannot know; possibly he does not know himself. It may be that it signifies that the life closed should be re-opened again. You can take that if you like as an attempt at a solution."



"Then it was closed, you think? I mean he was out of the body—"

"Ask me another! See—I ask you one. What did he die of, I mean proximately? What was the last act in the drama?"

"Syncope, undoubtedly."

"And what could set the heart going again?"

"Nothing, in this case, save an operation of grace. No restoratives have been used and the bodily resources have all been used up. The end is the result of overwhelming odds—the triumph of the disease."

"So you mean to say that everything is in favor of the simple and obvious explanation—the man died? Yes, well, there are points in the vision that are in favor of that. Mat's idea about his body, and our Lord's words—'You must go back'—all tend in that direction. But that is as far as we are going to get. What matters of course is the fruit of it all, and that we shall see. I venture to prophesy that what little life remains to him will be very different from the past."

Father Jackson's words came true. Mat lingered on, but he never recovered his former health. He broke up rapidly, as indeed was to be expected, and was able to do little or nothing of an active kind. He pottered about the church and attended to a few light matters here and there, but the old life was gone. The old Mat with his practical jokes, his quick wit, and his clever imitations was a thing of the past. Mrs. Matthews too was evidently chastened and endeavored to make her husband's last days happier, or perhaps happy for the first time. He was at Mass nearly every day until just before the end. It came about three months afterward; and John Matthews died of his disease—finally, this time. May he rest in peace!

"LUKE."



## Analecta.

---

### S. CONGREGATIO CONSISTORIALIS.

#### I.

AD EM.MOS ARCHIEPISCOPOS BOSTONENSEM ET PHILADELPHIENSEM ALIOSQUE REV.MOS ARCHIEPISCOPOS, EPISCOPOS ET ORDINARIOS IN FOEDERATIS STATIBUS AMERICAЕ: LITTERAE DE VISITATIONE APOSTOLICA MOX FUTURA.

Cum Ssmus Dominus Noster Pius Pp. XI his diebus decreverit ut visitatio apostolica fiat in dioecesibus et Ecclesiis Statuum Foederatorum Americae, de mandato eiusdem Sanctitatis Suae, pro meo munere, hoc proprio omnibus Ordinariis dictae regionis nunciare. Haec cura Sanctitatis Suae erga Americae Ecclesias apprime grata omnibus evadere debet, eo quod ostendit quanto studio et amore Summus Pontifex oculos intendat in hanc catholicae Ecclesiae partem, quae adeo insignis est et in dies magis floret, ut idcirco maiore quotidie studio sit excolenda: sed vel magis grata erit cum ad hoc Visitoris Apostolici munus Sanctitas Sua elegerit Suum Delegatum R. P. D. Ioannem Bonzano, Archiepiscopum Melitenensem, qui diuturna commoratione, rerum et personarum cognitione, animi rectitudine et in hanc rempublicam amore, notus et acceptus prae alio quolibet censendus est. Supervacaneum itaque esse videtur ipsum singulis Ordinariis commendare, quo facilius et expeditius ministerium suum adimplere valeat.

Omnia praeterea fausta ac felicia in Domino ominatus, impenso animo adprecor ut in novum et insigne rei religiosae augmentum haec visitatio cedat.

Datum Romae, ex aedibus Sacrae Congregationis Consistorialis, die 14 iunii 1922.

✠ C. CARD. DE LAI, Episc. Sabinen., *Secretarius*.

L. \* S.

Aloisius Sincero, *Adessor*.

## II.

### TOLETANA IN AMERICA-CLEVELANDENSIS: DE FINIUM COMMUTATIONE DECRETUM.

Cum Rmus Episcopus Toletanus in America, assentiente Episcopo Clevelandensi, ab Apostolica Sede postulaverit, ut tres comitatus vulgo nuncupati *Erie, Huron et Richland* ad dioecesim Clevelandensem pertinentes ab eadem dioecesi dismembrarentur et memoratae dioecesi Toletanae unirentur, SS. D. N. Pius PP. XI, id in bonum incolarum illorum locorum cesserum cernens atque attento favorabili voto R. P. D. Ioannis Bonzano, Archiepiscopi titularis Melitenensis et Delegati Apostolici; suppleto, quatenus opus sit, quorum intersit vel sua interesse praesumant, consensu, preces benigne excipiens, hoc Consistoriali decreto, perinde valituro ac si Apostolicae sub plumbo Litterae desuper expeditae fuerint, praefatos comitatus *Erie, Huron et Richland*, cum omnibus et singulis paroeciis et fidelibus ibi existentibus, a dioecesi Clevelandensi separat et dioecesi Toletanae in America coniungit et unit.

Ad haec executioni mandanda Sanctitas Sua deputare dignata est laudatum R. P. D. Ioannem Bonzano, cui facultates omnes ad id necessarias et opportunas tribuit, etiam subdelegandi ad effectum de quo agitur quemlibet virum in ecclesiastica dignitate constitutum: facto eidem onere mittendi intra sex menses ad hanc Sacram Congregationem authenticum exemplar peractae executionis.

Contrariis quibusvis minime obstantibus.

Datum Romae, ex aedibus Sacrae Congregationis Consistorialis, die 12 iunii 1922.

✠ C. CARD. DE LAI, Episc. Sabinen., *Secretarius*.

L. \* S.

Aloisius Sincero, *Adessor*.

## SACRA POENITENTIARIA APOSTOLICA.

CIRCA INDULGENTIAS APOSTOLICAS, EAS NEMPE QUAS DIE 17 FEBRUARII 1922 SS.MUS D. N. PIUS PP. XI LARGIRI DIGNATUS EST.

In canone 933 praescribitur uno eodemque opere, cui ex variis titulis Indulgentiae adnexae sint, non posse plures acquiri Indulgentias, "nisi aliud expresse cautum fuerit". Cum autem Indulgentiis Apostolicis a Ssmo D. N. Pio Pp. XI die 17 februarii 1922 benigne impertitis praemittantur quaedam monita, quibus sub n. 4° edicitur, ex expressa declaratione eiusdem Ssmi Domini nostri, per Apostolicarum Indulgentiarum concessionem nullatenus derogari Indulgentiis a Summis Pontificibus iam alias concessis pro precibus, piis exercitiis vel operibus ibi recensitis; humillime quaeritur utrum per huiusmodi declarationem reipsa cautum sit, ad normam postremi incisi citati canonis 933, ut uno eodemque ex operibus in elencho Indulgentiarum Apostolicarum recensitis plures Indulgentiae respective acquiri possint?

S. Poenitentiaria Apostolica ad propositum dubium, die 9 maii 1922, respondendum censuit: *Affirmative, facto verbo cum Sanctissimo.*

Quod responsum, ab infrascripto Cardinali Poenitentiario Maiore in audientia diei 2 iunii praedicti anni, Ssmo D. N. Pio Pp. XI relatum, eadem Sanctitas Sua benigne confirmavit, ac publici iuris fieri iussit.

Datum Romae, in Sacra Poenitentiaria Apostolica, die 14 iunii, anno 1922.

O. CARD. GIORGI, *Poenit. Maior.*

L. \* S.

S. Fagiolo, *S. P. Secretarius.*

## SACRA CONGREGATIO DE RELIGIOSIS.

## I.

CIRCA CONSUETUDINEM EXIGENDI TAXAM PRO EXPLORATIONE VOLUNTATIS ADMITTENDARUM AD HABITUM ET PROFESSIONEM IN RELIGIONIBUS MULIERUM.

Ordinarius dioecesis N., exposuit Sacrae Congregationi de Religiosis, quod "consuetudo forsitan immemorabilis huius

diocesis *N.*, et supra 400 annorum memoriam comprobata, tenuit semper taxationes aliquas pro canonica voluntatis religiosarum exploratione ab earundem exigere communitatibus."

Afferebat insuper rationes propter quas talis consuetudo ipsi videbatur confirmanda, praecipue quod in praesenti ex Codicis praescripto non bis uti antea, sed ter praestanda est exploratio; quod cum Ordinarius in pluribus occupatus personaliter eam explere nequeat, alium sacerdotem delegare cogatur: "ad haec tamen Episcopus non habet unde arduum laborem, dignissimum mercede, istius sacerdotis, remunerare possit".

Sacra Congregatio, praerequisito voto duorum Consultorum, rem detulit ad plenarium coetum Emorum Patrum per subsequens dubium: "An consuetudo exigendi taxam pro exploratione voluntatis Religiosarum sustineatur in casu".

Porro Emi Patres in Generali Congregatione habita ad Vaticanum die 18 martii huius anni, omnibus perpensis, respondendum censuerunt: *Negative*.

Facta autem de praedictis relatione SSmo Domino Nostro Pio div. Prov. Pp. XI ab infrascripto P. Ab. Secretario S. Congregationis in audientia diei 20 martii 1922, Sanctitas Sua Emorum Patrum resolutionem approbare dignata est.

MAURUS M. SERAFINI, Ab. O. S. B., *Secretarius*.

## II.

### POSTULATUM CIRCA NUMISMA SUBSTITUENDUM PARVO HABITUI SEU SCAPULARI PRO TERTIO ORDINE S. FRANCISCI ET ALIIS.

Cum pluries petatum fuerit ut, attentis praesertim quarundam regionum exigentiis, in commoditatem christifidelium Tertio Ordini saeculari Sancti Francisci et aliis nomen dare cupientium, facultas fieret commutandi parvum habitum seu scapulare eorundem Tertiorum Ordinum in numisma ex aere confectum, piam aliquam imaginem proferens, cum omnibus iuribus, indulgentiis et privilegiis parvo habitui adnexis, haec Sacra Congregatio Negotiis Religiosorum Sodalium praeposita, re maturo examini subiecta, opportunum duxit Sanctissimo Domino Nostro Pio Div. Prov. PP. XI supplicare, ut auctoritate Apostolica dignaretur decernere quid agendum esset in casu.

Porro Sanctitas Sua, in Audientia concessa die 20 martii 1922 Rmo P. D. Secretario huius Sacrae Congregationis, omnibus perpensis, quoad expetitae facultatis concessionem annuendum haud esse censuit.

Considerans tamen quae Leo XIII fel. rec., in cap. III, § 6, Regulae Tertii Ordinis saecularis Sancti Francisci sancivit, scilicet: "Si qua huius capita legis quemquam servare causa gravis et iusta prohibeat, eum ex parte lege solvi, eademve capita commutari prudenter liceat. Cuius rei Praefecti Ordinarii Franciscalium et Primi Ordinis et Tertii, item Visitatoribus, facultas potestasque sit", voluit ut Superiores Tertii Ordinis saecularis Sancti Francisci, quoad Tertiarios suos, ea potestate utantur in singulis casibus, iusta gravique accedente causa, ad supramemoratam commutationem elargiendam.

Revocavit insuper, prout praesentis declarationis tenore revocat, quamlibet facultatem commutandi habitum cuiuscumque Tertii Ordinis saecularis in numisma, sive per Rescriptum sive per ipsam personam Summorum Pontificum in scriptis aut vivae vocis oraculo impertitam.

Contrariis non obstantibus quibuslibet.

Datum Romae, ex Secretaria Sacrae Congregationis Negotiis Religiosorum Sodalium praepositae, die 25 martii 1922.

TH. CARD. VALFRÉ DI BONZO, *Praefectus*.

L. \* S.

Maurus M. Serafini, Ab. O. S. B., *Secretarius*.

## SACRA CONGREGATIO RITUUM.

### I.

#### DE EVANGELIIS STRICTE PROPRIIS IN FINE MISSAE LEGENDIS.

Expostulatum est a Sacra Rituum Congregatione: "Quaenam sint in Missali Romano, editionis typicae, Evangelia stricte propria in fine Missae legenda, iuxta novas eiusdem Missalis Rubricas Generales (tit. IX, n. 3)".<sup>1</sup>

<sup>1</sup> *Additiones et variationes in Rubricis Missalis*, IX, "De Evangelio in fine Missae", "3. Denique, si nullum Dominicae, Feriae, Vigiliae, aut alicuius ex Octavis supra, num. I, recensitis, Evangelium in fine Missae fuerit legendum, dicitur ultimum Evangelium Missae sive Officii, primo loco inter cetera quae Evangelium *strictè proprium* (et non appropriatum, vel ex aliquo Communi assignatum, vel per Octavam e Festo repetitum) habeant, commemorati".

Et Sacra eadem Congregatio, audito specialis Commissionis suffragio, omnibus accurate perpensis, ita respondendum censuit:

I. Evangelia stricte propria habent sequentes Missae de Mysteriis, Festis seu Personis quae insigni dignitate pollent; nempe:

(a) *Domini*, excepta Missa Dedicationis Ecclesiae, cum Evangelio: *Ingressus Iesus*;

(b) *B. Mariae Virginis*, excepta Missa Assumptionis ipsius B. M. V., cum Evangelio: *Intravit Iesus in quoddam castellum*;

(c) sanctorum Archangelorum et Angelorum Custodum;

(d) sancti Ioannis Baptistae et sancti Ioseph, Sponsi B. M. V.;

(e) sanctorum XII Apostolorum.

II. Item Evangelia stricte propria exhibent Missae Ss. Innocentium Mm., S. Mariae Magdalenae Poenitentis., S. Marthae Virg., Commemoratio Omnium SS. Summorum Pontificum atque omnes Missae votivae quae in ipso Missali primo loco exstant; non vero Missae votivae *ad diversa* quae incipiunt a Missa *pro eligendo Summo Pontifice*, etc.

Atque ita rescripsit, declaravit ac decrevit. Die 29 aprilis 1922.

✱ A. CARD. VICO, Ep. Portuen. et S. Rufinae,  
S. R. C. Praefectus.

L. \* S.

Alexander Verde, *Secretarius*.

## II.

### CIRCA MISSAS DE REQUIE IN TRANSLATIONE CADAVERIS OLIM HUMATI.

Expostulatum est a Sacrorum Rituum Congregatione:

"Utrum Missa *de Requie*, quae celebratur in translatione cadaveris iam humati in definitivam sepulturam, gaudeat privilegiis Missae exsequialis *ut in die obitus seu depositionis*, quamvis exsequiale funus peractum fuerit occasione praecedentis sepulturae".

Sacra porro Rituum Congregatio, audito specialis Commissionis suffragio, respondendum censuit: *Negative*, sed ad casum propositum eadem Sacra Congregatio extendit privilegia con-

tenta in novis Rubricis Missalis tit. III, *de Missis defunctorum*, n. 6.

Atque ita rescripsit, declaravit et indulsit. Die 16 iunii 1922.

✠ A. CARD. VICO, Ep. Portuen. et S. Rufinae,  
S. R. C. Praefectus.

L. \* S.

Alexander Verde, *Secretarius*.

---

**SUPREMA SACRA CONGREGATIO S. OFFICII.**

**I.**

DAMNATUR QUODDAM OPUS R. P. NIVARDI SCHLÖGL ORDINIS  
CISTERCIENSII.

*Feria IV, die 17 maii 1922.*

In generali consessu Supremae S. Congregationis S. Officii Emi ac Rmi Dni Cardinales in rebus fidei et morum Inquisitores Generales proscripserunt, damnarunt atque in Indicem librorum prohibitorum inserendum mandarunt opus cui titulus: *Die heiligen Schriften des Alten Bundes*, von Dr. Nivard Schlögl, O. Cist., erster Band.

Et insequenti feria V, die 18 eiusdem mensis et anni, Sanctissimus D. N. Pius divina Providentia Papa XI, in solita audientia R. P. D. Assessori S. Officii impertita, relatam sibi Emorum Patrum resolutionem approbavit, confirmavit et publicandam mandavit.

Datum Romae, ex aedibus S. Officii, die 19 maii 1922.

Aloisius Castellano, *Supremae S. C. S. Officii Notarius*.

---

**II.**

DAMNANTUR OPERA OMNIA SCRIPTORIS "ANATOLE FRANCE".

*Feria IV, die 31 maii 1922*

In generali consessu Supremae S. Congregationis Sancti Officii, Emi ac Rmi Dni Cardinales in rebus fidei et morum Inquisitores Generales, praehabito DD. Consultorum voto, decreverunt: "Opera omnia auctoris *Anatole France*, ad praescriptum Codicis I. C. can. 1399, 2°, 3°, 6°, 8°, 9°, prohiberi ipso iure, eaque in Indicem Librorum prohibitorum inserenda esse".



Insequenti vero feria v, die 1 iunii eiusdem anni, Sanctissimus D. N. Pius divina providentia Papa XI, in solita audientia R. P. D. Assessori S. Officii impertita, relatum sibi Emorum ac Rmorum Patrum resolutionem approbavit, confirmavit et publici iuris fieri praecepit.

Datum Romae, ex aedibus Sancti Officii, die 2 iunii 1922.

Aloisius Castellano, *Supremae S. C. S. Off. Notarius.*

### PONTIFICIA COMMISSIO AD ODDIOIS CANONES AUTHENTICE INTERPRETANDOS.

DUBIA SOLUTA IN PLENARIIS COMITIIS EMORUM PATRUM.

#### *De electione et postulatione.*

1. Utrum ad normam can. 180 § 1, concurrente postulatione cum electione, si in primo, altero et tertio scrutinio suffragia dividantur inter postulatum et eligibilem, atque nec postulatus duas tertias partes suffragiorum obtinuerit, nec eligibilis maiorem absolutam, sed relativam tantum, hic valide electus sit.

2. Si plures sint eligibiles, utrum valide electus sit qui inter eos maiorem absolutam obtinuerit relativam.

Resp.: Ad 1<sup>um</sup> affirmative, seu in tertio scrutinio valide eligi maiore relativam, excluso postulato.

Ad 2<sup>um</sup> affirmative, seu inter eligendos valide eligi eum qui obtinuit maiorem relativam, excluso hoc quoque in casu postulato.

#### *De reservatione dignitatum.*

Utrum ad normam can. 396 § 1 Sedi Apostolicae reservetur collatio dignitatum, quae nullam praebendam, nulla emolumenta, aut valde exigua adnexa habeant.

Resp.: Affirmative.

Romae, 1 iulii 1922.

P. CARD. GASPARRI, *Praeses.*

Aloisius Sincero, *Secretarius.*

### ROMANA CURIA.

PONTIFICAL APPOINTMENTS.

PROTONOTARIES APOSTOLIC *ad instar participantium.*

9 June: Monsignor Joseph L. N. Campeau, of the Archdiocese of Ottawa.

15 *June*: Monsignor Gabriel Cloutier, of the Archdiocese of St. Boniface.

18 *June*: Monsignor Michael Boland, of the Diocese of Duluth.

DOMESTIC PRELATES OF HIS HOLINESS.

23 *May*: Monsignori Patrick W. Dunne, Thomas P. Bona, Francis A. Purcell, of the Archdiocese of Chicago.

24 *May*: Monsignori Joseph J. Cunneely, Thomas J. Kernan, Eugene P. Carroll, Joseph H. Meehan, of the Diocese of Newark.

30 *May*: Monsignor Celestine Mahé, of the Diocese of Alexandria.

8 *June*: Monsignor Michael J. Brady, of the Diocese of London.

17 *June*: Monsignor Wilfrid L. Jubinville, of the Archdiocese of St. Boniface.

PRIVY CHAMBERLAINS OF HIS HOLINESS, *soprannumerari*.

18 *March*: Monsignor Hugh O'Reilly, of the Diocese of Brooklyn.

13 *May*: Monsignor Eugene S. Burke, of the Diocese of Newark.

1 *June*: Monsignor William Hawksell, of the Diocese of Leeds.

17 *June*: Monsignor Francis Gillow, of the Archdiocese of Liverpool.

KNIGHT OF THE ORDER OF ST. GREGORY THE GREAT, *civil class*.

20 *April*: Patrick H. Callahan, of the Diocese of Louisville.

12 *June*: John P. Miller, of the Archdiocese of Oregon City.

PRIVY CHAMBERLAIN OF SWORD AND CAPE, *soprannumerari*.

24 *February*: Sir Thomas Grattan Esmonde, of the Archdiocese of Dublin.

17 *March*: John Charles Ogilvie Forbes, of the Diocese of Aberdeen.

7 *June*: Henry Curties, of the Diocese of Northampton.

HONORARY CHAMBERLAIN OF SWORD AND CAPE, *soprannumerari*.

17 *May*: Henry Craigen, of the Diocese of Aberdeen.

# Studies and Conferences.

---

Questions, the discussion of which is for the information of the general reader of the Department of Studies and Conferences, are answered in the order in which they reach us. The Editor cannot engage to reply to inquiries by private letter.

---

## OUR ANALEOTA.

The Roman documents for the month are:

S. CONSISTORIAL CONGREGATION: 1. announces the appointment by the Holy Father of a Visitor Apostolic to the United States in the person of His Excellency the Apostolic Delegate, the Most Reverend John Bonzano, Archbishop of Melitene; 2. separates the Counties of Erie, Huron and Richland from the Diocese of Cleveland and adds them to the Diocese of Toledo.

S. POENITENTIARIA APOSTOLIC solves a doubt regarding the gaining of Papal Indulgences.

S. CONGREGATION FOR RELIGIOUS: 1. denounces the custom of demanding a fee for examining into the mind and intention of religious who are about to receive the habit or make their profession; 2. announces the refusal of Pope Pius XI of the faculty to substitute a medal for the little habit or scapular of the Third Order secular of St. Francis, and others; moreover, the Holy Father revokes any such faculty already received by rescript or in writing or by word of mouth.

S. CONGREGATION OF RITES: 1. enumerates the Masses which have their own last Gospels; 2. answers a question relating to requiem Masses when a body is exhumed for reburial elsewhere.

SUPREME S. CONGREGATION OF THE HOLY OFFICE proscribes Dr. Nivard Schlögl's *Die heiligen Schriften des Alten Bundes* (erster band); also Anatole France's works.

PONTIFICAL COMMISSION FOR THE AUTHORITATIVE INTERPRETATION OF THE CANONS OF THE CODE settles some difficulties.

ROMAN CURIA officially announces some recent pontifical nominations.

**"AMERICA'S CALL TO MISSION WORK".**

Throughout the ages of Christianity, as the nations have been gathered within the true fold of Christ, the call first made by our Divine Lord to His Apostles has been renewed: "Go forth and preach the gospel; go and make known to others the divinely-revealed truths; make others sharers in the blessings you have received". This call is now addressed to Catholic America. Now, as ever from the Church's beginning, must the faith of Christ be propagated; now, as ever, ministers of the gospel are required, and now they must come in ever-increasing numbers from our country.

"Go into the whole world and preach to every creature", was Christ's command. It is the field afar that calls us. True it is that there is ample room for the work of evangelization amongst our own unbelieving countrymen. True it is that our own parishes and schools suffer from the scarcity of laborers for the harvest which is ready and ripe. None the less must we leave the work before us, and direct our efforts to where there is greater need. What though we could effect more sensible good here at home! What though the actual results of our labors abroad be discouraging for a time! The ground must be cultivated and the seed sown and nourished before the harvest can be reaped. If neglected, the land would remain, or lapse back into, a desert waste.

What if the Apostles had said: "There is work enough for all of us here in Judæa amongst our own people: let us convert them first and then turn to the gentiles!" What if St. Francis Xavier had said: "Here in Goa I can spend my life in reforming the morals of my countrymen, and in preaching the gospel of Christ to our pagan subjects!" What in that case would have become of the early Christianity of lower India, of Malacca, of the Moluccas, of Japan? No! Our outlook must not be narrow. It must be as catholic, as universal, as the Church's mission. If confined within narrow limits, apostolic zeal will languish. If its vision is unbounded, its ambition unlimited, it will be blessed a hundredfold more abundantly. The work left for God will not be abandoned by God.

To the Catholics of America is the apostolic summons especially applicable in the present day, and to us is it addressed,

and with especial insistence, by Christ's Vicar. During the trying years of the war, our late Holy Father Pope Benedict XV repeatedly appealed to American Catholics to come to the rescue, when the cry for help went up from the abandoned missions of Africa and Asia, and the need of our help is felt more keenly since the war.

We Catholics of America should thank God for this summons to help in the salvation of souls redeemed by the Blood of Christ; we should thank God for our splendid opportunities. We have the faith, the true Catholic faith, solidly based on reason, and not on national tradition or superstition. We have the believing and the practising multitudes, 18,000,000 and more, of whom the Church's pastors can justly be proud; we have the financial resources required for the work of evangelization. Have we the apostolic spirit? Have we zeal for the continuance of the work entrusted to the Apostles, for the propagation of the faith amongst pagans and unbelievers? Emphatically yes! Only in 1908 did we cease to be officially a missionary country, when removed from the jurisdiction of the Congregation of Propaganda, and since that time flourishing missionary societies have sprung into being, to say nothing of the missionaries sent in earlier years to evangelize distant Africa and other fields of labor nearer home.

Nobly did Catholic Belgium and France and Germany fulfill their duty in mission work before the war. By these nations, for the most part, was the evangelization of pagan Africa and Asia carried on, and from them came the financial support for the missions. Now alas! but few of their sons can be spared for this work. Their priesthood, like their whole manhood, has been bled white by the war. Moved by the spirit of patriotism, many of their missionary priests left their fields of labor in distant lands to return to the country which had exiled them, and to lay down their lives for their brethren and their homeland. Others, repatriated by the victors from the mission work in which they were engaged, are not permitted to return thereto, and moreover, new fields of labor in their own country have been thrown open to them. A crisis in mission history has come, and to the Catholics of America the call is made to save the missions for God and the Church. We must send laborers to the vineyard, and we must out of

our affluence supply them with the means needed to carry on the work, the help which Catholic Europe can no longer give.

Yet besides mere numbers and material resources, new methods in missionary work are at times necessary. This is as true in missionary endeavors as it is in business, in government, in education. Even the best methods, when worked along traditional lines, are sure to lead into a rut after a time. Old methods must be cast aside, or be remodeled and adapted to changing circumstances and the changing character of peoples. This is a recognized principle in worldly matters. An older generation will not appreciate the new needs of the age, so a change is necessary and an infusion of new blood; otherwise stagnation will be the result.

As in the world of individuals, so in the world of nations; as in mundane matters, so in ecclesiastical: the necessary adaptation in methods must be made to meet the changed spirit of the times. We are no longer in the ages of faith. The spirit of to-day is the spirit of independence. The modern mind will not accept unquestioned the pious legends of antiquity. Dogmatic assertions will be examined with a scientific, a critical, and unfortunately, too often a captious spirit. Here in America all this is realized, and the pastors of souls are guided thereby in proposing the truths of religion to the faithful. True science and verified history are opposed to scientific and historical aberrations. We do not confront the results of modern investigations with exploded pious fables; we do not, as is said of the ostrich, hide our heads in the sands of national traditions when some new discovery raises a menacing front. As a result, our congregations are made up of strong and believing Christians, not of pious women and children.

Our Church in America has not the curse of century-old customs to hold it back in the march of present-day progress, to hinder it in its growth at home and in the spread of the gospel abroad. We have not the curse of the cassock to contend against in our labors for the salvation of souls, to arouse antagonism and promote anticlericalism, as it did not in the ages of faith. We are free from the curse of church-closing at sundown; our sermons are not a few fervorinos before or after Holy Communion, not an occasional grand oration at

eleven o'clock in the morning in the presence of a few devout ladies. Our people are taught their faith, and learn it from their childhood up, and have no reason to either doubt or be ashamed of it.

Our seminarians and religious novices, who answer God's call in numbers incredible to those who live in the Old World, are not the exclusive product of pious parish sodalities. They are the fruit of character training in our own schools and colleges. They have not been reared in a religious hot-house atmosphere, under constant surveillance lest they catch the slightest spiritual cold. Their ecclesiastical training is given with a view to their work in the ministry and their future responsibilities. In at least one diocese in the West the seminarians are served at table by young ladies. Those who know anything of the customs of the Church in Europe can imagine the more than consternation caused by hearing of such methods of training. Yet the result of our methods in church and school is not a batch of half-baked Catholics, Protestants at the core, as has been said of us so often, but a loyal and religious body of graduates, a devoted and believing people. The result is processions of Holy Name men, thirty, forty, and fifty thousand strong; not all "Yankee bluff", as we have been told, but actual fact; the result is three thousand policemen in one city receiving Holy Communion in a body in the Cathedral, and not their annual Easter Communion, but a communion of devotion; the result is the Catholic Knights of Columbus, about one million strong, and stronger still in good works; the result is an album of photos of over 900,000 men, representatives of over 2,340 out of the 4,068 Holy Name societies, who received Holy Communion on one day for our present Holy Father, and sent him this memento as a testimonial of their filial devotion and their practical faith.

The faith of our people and the zeal of our priests have not been weakened by the curse of benefices. Have we ever realized the greatness of the evil from which we have thereby been preserved? In our country, thank God, there has never been any patronage of the Church, such as has obtained elsewhere. To the abuse of this system of state patronage can be directly traced the deplorable condition of the Church in some of the countries of Southern Europe at the present day. Any

interference by the state in the affairs of the Church is bound to turn out sooner or later to the detriment of the faith. In an ideal condition of things, with a Catholic state in union with the Church, great good can at times be effected. But, practically speaking, this is not now possible, nor has it been for centuries. When secular princes claim the right of patronage as a reward for building and endowing churches, they are sure in the course of time to use their influence to get into the benefices thus founded their own candidates, not always chosen because they are worthy priests or bishops, but because they are friends of the princes, or can be made use of to help them in their political schemes. The frequent abuses in this respect in the earlier ages of the Church are a matter of history. The younger sons of royal families and of the nobility were often appointed to rich benefices, even without taking Holy Orders, or while they were still children. Several benefices were often held at one time, not excepting those with the care of souls attached. For centuries the Holy See had to struggle against these abuses, while many princes defended what they claimed as their rights, under the threat of schism.

Even when this system of patronage was done away with to a great extent, there still remained the other evil of benefices themselves, which I hesitate not to pronounce an evil. When a church has been endowed with large property or other sources of revenue, there are fewer natural motives for a priest to work with zeal for the glory of God, and the good of his people; and it is one of the weaknesses common to human nature that supernatural motives alone will not always appeal to even a good man, at least as strongly as they should.

Upon the faithful the influence of benefices is still more baneful. Since neither the beneficed churches nor their pastors need much assistance, little support is given them. The result is that the faith of the people becomes weakened, as it is an undeniable fact that we always appreciate more that which costs us something; and if we are not called upon to make sacrifices for our faith, it will gradually become enfeebled within us. Those Catholics who help generously toward the erection of churches and schools and toward other needs of the parish and the universal church are invariably those who have the strongest faith, who are the best Catholics. They manifest



the faith that is in them by their sacrifices, and thereby increase their faith. This is a psychological fact, the truth of which is evidenced also in every human passion or habit. A wise and holy old American pastor was once asked by his youthful successor in office who were the best Catholics in the parish. He answered: "Those who pay their pew rent faithfully".

All this will serve to make clearer our advantages and our obligations with regard to mission work. Free from the age-old evils of Europe, we are able to respond to the call now made upon us. We are needed, moreover, in the field of the foreign missions because no other nation can now take our place, and because we are also the best fitted for the work in the present day. Missions can no longer be conducted, except amongst the most remote and barbarous tribes, as they were managed, and wisely so, in the ages of faith. The spirit of the present day is not that of former ages, and this fact the Catholic Church in America has realized, and hence has managed to keep pace with the times. There are no national, traditional customs in this country to hold her back. She can appreciate the growing independence of character of her own people, and of those to whom she is called to announce the truths of the gospel.

Especially since the war has this world-wide spirit of independence grown apace. We entered the war to make the world safe for democracy, and the clarion call of President Wilson to the peoples of the old world reëchoed throughout the nations, and aroused hopes and aspirations in the hearts of the common people which had been latent there for years, and were not dreamed of as existent by the ruling classes. Self-government is now the ambition of all subject races, and, be it noted, self-government not only civilly and politically, but ecclesiastically as well. And it is true, ecclesiastically as well as politically, that a good government cannot take the place of a home government.

Now, we Americans can sympathize with these aspirations of other peoples. Ours was for a long time a missionary country, and we owe much to the devoted priests and sisters who came over in large numbers from Europe, and labored with the greatest generosity and self-sacrifice to preserve and extend the faith amongst our early immigrants. Their names are

and ever will be held in benediction. But as we gained our civil freedom by the war of the revolution, so we gained our ecclesiastical freedom by asking for it and showing our fitness. And now the Church in America is the pride and the hope of the Vicar of Christ, and our Catholic people are his most devoted and obedient subjects.

We are well adapted, therefore, for the evangelization of other nations, and will be sure of a favorable reception amongst them as preachers of the gospel of Christ. But it must be remembered that our welcome will be not so much for our own work as for what we shall enable our converts themselves to accomplish. Our purpose must not be to remain in a mission and to control the work there indefinitely. We must aim at making that mission self-supporting as soon as possible, and raising it from the condition of a mission under Propaganda to that of a church with a native priesthood and an established independent hierarchy. The best assurance, the only assurance, for the conversion of a people is its own indigenous clergy.

This is the ambition of every people in whom a national consciousness has been aroused. This is what the Vicars of Christ have realized and endeavored to impress upon missionary authorities. Pope Leo XIII issued an encyclical on this subject many years ago. How little it was appreciated! The native clergy were not considered fit as yet for duties of greater responsibility, and little effort was made to train them for such positions. It was not realized that ecclesiastically, as well as politically, a people is never fit for self-government until it has it. Again, only a few years ago, our late Holy Father Benedict XV, in an encyclical letter, emphasized the necessity of a new point of view on the part of missionaries. "A nation cannot be converted without its own priests", he said, and, as I have been told myself by many in India, both priests and laymen, native priests will not be forthcoming if youths and their parents are aware that they will always be kept in the background and excluded from positions of honor and responsibility. Only last year the Very Rev. Father General of the Society of Jesus addressed a letter to the Superior of a mission in China, a letter intended for every Jesuit superior, in which he strongly urged the necessity of making every effort, and at once, for the

establishment of an indigenous clergy in the shortest possible time.

The insistent demand of the people themselves has made this still more necessary. The growth of national consciousness in many nations within a few short years is truly remarkable. I was in India for six years during and after the war, and could never have foreseen in the beginning the change that would come over the character of the people within that brief space of time. My impressions were at first those of the ordinary traveller who associates with the British ruling classes alone, and assimilates their ideas: "Home rule for India is out of the question! It would be a government of baksheesh! There is no union amongst the people! They cannot put forward representative men!" etc. Later on, after I had associated with the people themselves for years, I began to understand things better, and saw union and organization become accomplished facts, saw the spirit of independence taking the place of subserviency, and beheld a growth in national consciousness that was amazing.

I cite these political happenings merely to draw out the parallel with the spirit in the Church. Here, too, national assertiveness is becoming general. When I left India, two large sodalities, of about five hundred men and women, had under way a play, a raffle, and a grand lawn fête—and for what? For a *petit séminaire* for Indian boys, under an Indian bishop. I have since been informed that the play was given six times with great success to crowded houses.

This has been called "the century of the missions": the Catholics of America should make it deserve the name. It is a remarkable coincidence that the present year is the centenary of the establishment of the Society for the Propagation of the Faith, and the ter-centenary of the institution of the Sacred Congregation of the Propagation of the Faith, established in Rome by Pope Gregory XV, 22 June, 1622, to care for missionary countries. The Society for the Propagation of the Faith was founded especially for the help of our American missions. The faithful of France and of other countries of Europe sent over their generous offerings to our struggling churches. Surely we have a debt of gratitude to repay to other lands now

in like or greater need, by sending financial aid and laborers for the vineyard.

How practically can pastors of souls help to repay this debt which is more particularly their own? By being filled with the missionary spirit themselves and by laboring to arouse the same in their flocks. Here especially will the saying be exemplified: "Like priest, like people". Missionary vocations can be encouraged in the young people. The Student Mission Crusade can be started in all the schools. The faithful can be exhorted to become members of the Society for the Propagation of the Faith, to subscribe to mission magazines, the organs of our admirable missionary institutions, and to contribute, according to their means, to the work of the missions. Priests from the missions can be welcomed when they ask to be allowed to make appeals from the pulpit for aid for their work. The wise pastor will receive such priests with open arms. He will realize that his own collections will not suffer from what they receive; that when the missionary spirit has been instilled into his people, they will be more appreciative of the needs of their own church and more generous in their support of parish activities. The spirit of faith should convince all of the truth of these statements, which a little practical experience will confirm.

Nor should pastors be deterred from opening their pulpits to missionary priests by the fact that the missions for which appeals are made do not seem to them the most deserving. Very soon, it is to be hoped, all mission resources will be pooled together, and financial help will be distributed where and in the proportion required. This will be an up-to-date, business-like, American, Catholic method of mission aid. Special appeals for particular needs will always be made, since it is these that move most strongly the charitable faithful, but the distribution of the funds collected will be made through the organization established for that purpose.

H. J. PARKER, S.J.

*Manila, Philippine Islands.*

---

## OUR CATHOLICITY AS SEEN BY A STRANGER.

"On the eve of your departure, Father," said the Monsignor, "may I ask for your—no, not impressions—but your estimate of Catholic life in this country? You have been with us long enough to have formed some judgments about us, and as you have travelled extensively, no doubt you have acquired a somewhat general knowledge of our ways over here."

The stranger leaned back in his chair, closed his eyes and then took a few meditative puffs at his briar.

"If you want me, Monsignor, to tell you what I like and what I dislike about American Catholicism, that is easily done, but I may seem impertinent in being quite frank."

"Go ahead, man, and do not be afraid of treading on *my* corns; if we can't stand criticism in this country, then we will never make much progress. Tell me first what you like and then deliver what is on the debit side. I daresay, on the whole we shall come out on the right side."

"That's true," murmured the stranger, as he laid aside his pipe, took a sip of iced water like a man and began:

"When I first made acquaintance with Catholicism in this country I was simply amazed. I can quite conceive that this European astonishment is a source of quiet merriment to the American Catholic: he is just 'tickled to death' at the stupidity which still will regard the Church in America as in the infant stage. But there it is, all the same. In spite of all one has read and heard about the flourishing state of the Catholic Church in this country, it is difficult for anyone from Europe to behold without profound surprise the innumerable Catholic establishments you possess. That perhaps is only another instance of insular conceit, or is it ignorance born of national arrogance?"

"National arrogance," interjected his listener, "is a detestable thing wherever found, and yet it seems almost universal nowadays."

"I confess," continued the stranger, "that a close acquaintance with some of your parishes, convents, schools, and other religious establishments, has made me very humble and thoughtful. I have been no further West than St. Louis; but there to my amazement I 'discovered' a magnificent seminary.

and several first-class convents, not to mention the fine university, and a gorgeous cathedral, which I prefer to ours at Westminster."

"That's not saying much," growled Monsignor.

"Then at Chicago one is simply bewildered at the display of Catholic progress. Here you have some hundreds of churches, colleges, convents and religious institutions already established, a splendid seminary in process of completion, a fine Catholic spirit, and a most vigilant shepherd. Perhaps I am right in suggesting that Chicago has in prospect a greater development than any other city of the United States, and if New York be the Rome of the New World then Chicago is certainly the New Rome. The same vigor of Catholic life is noticeable also in Detroit, and in the threatened growth of this already over-grown city the Catholics may be trusted to maintain their predominant position.

"But it is especially the organization of the American parishes that calls forth one's profound admiration. From the magnificently equipped churches and schools down to the immaculate deportment of the ushers, efficiency is the order of the day. We have nothing in England that can compare with the brisk regularity with which all your parochial matters are transacted. Collections are taken up, drives arranged, societies organized, and meetings convoked, with the least fuss in the world.

"In England these things are accomplished painfully and of course less successfully, though it hurts one to say so. The result of a great deal of work on the parish priest's part is often disappointing and our people are too frequently unresponsive. It would seem that the American Catholic layman has a greater respect and obedience for his pastor and a much greater interest in his parish. The difference of attitude may be explained in a variety of ways, but the hard fact is there—the American layman is keen, enthusiastic, generous; the English layman rarely so.

"Of the interior spiritual life of Catholics in America one dare not speak (*de internis non iudicat Ecclesia*). But if it be as vigorous as their outward parochial activities, then indeed the future of the Catholic Church in this country is assured. Catholic seminaries and universities appear to be very

well staffed and equipped with academic paraphernalia; keen application to serious studies will soon put American thinkers and writers in the very forefront of Catholic literature, if they be not already in the van.

"Certainly there is no mistaking the fact that here the Church is very prosperous and flourishing; nor is there any good served by wishing it were less prosperous. A warning, however, might be sounded by those whose right it is to warn, about the dangers attending too much prosperity. I have no right to warn and so forbear, but may be allowed to remind you, Monsignor, that the greatest period of prosperity for the Church in England preceded and some say largely contributed to the national apostasy in the sixteenth century. We may not, remembering our weakness, pray for persecution but only that we may stand firm should it come, yet it is ever good and commendable for the Catholic to pray to be delivered from the abundance of riches. But here is wonder of another kind. There are about 18,000,000 Catholics in the States, churches abound, schools, academies, colleges, and even universities are numerous and well equipped—but what are Catholics doing in the public life of the *nation*? What are they doing, for instance, to purify legislation?

"There is plenty of activity, plenty of protest, plenty of parochial meetings—but where is the *united* effort of a so vast body of Catholics exercised? Where is that body of Catholic Senators and Congressmen who will make Washington ring with the thunder of their honest protests against the wickedness of the divorce laws and the threatened injustices of educational legislation?

"The reply given to me on the several occasions when I have asked this question has almost invariably been that, though numerically strong, the Catholics of the United States are so divided by various racial prejudices and modes of thought that common action is exceedingly difficult, if not actually impossible. But to an outsider it seems a pity that so many millions should be in a national sense inarticulate, where the political power they could exercise for good appears so weighty.

"The history of the Church in France during the past fifty years tells of the result of a policy of abstention. Events

move swiftly these days and—well, to put the matter bluntly—anything may happen!

"Again on the debit side, Monsignor, I think that the statistics lately published in regard to converts in this country are most alarming. If I remember rightly, the average number for last year was less than two per priest in the dozen or so dioceses that were mentioned. May one presume that many priests are not concerned to undertake the search for the sheep who have been born outside the fold, or is it that, to change the metaphor, the soil is not favorable for the Gospel seed? Hardly that, I think; and so the problem is rather a disturbing one, it seems.

"Well now, Monsignor, I have given you quite frankly my ideas about Catholics in this country—both *pro* and *con*. But one of the chief impressions I shall carry back with me to Europe is the extraordinary generosity of American Catholics. In most European countries there is unfortunately an idea, even among good Catholics, that the priest and church are the last ones to be considered in arranging the annual budget. American Catholics are, as you say, a hundred per cent ahead of them in Christian generosity and God will surely bless them for it."

Monsignor looked thoughtful as the stranger concluded, then spoke.

"I think there is a great deal in what you say, Father, and that Washington point is a serious one; but, thank God, we have a number of very intelligent and zealous leaders who may be trusted to bring us right in the end."

"That is quite true, Monsignor. And if every priest will regard himself as an apostle, the future of Catholicism here is assured. Perhaps in years to come, when Europe is in ruins," the stranger's eyes twinkled, "it will be to your American Catholic universities that the Catholic youth of Europe will flock."

"Yes," added Monsignor, "and perhaps the Pope might be induced to reside in Chicago—eh, what?"

PEREGRINUS.



## VOCATIONS.

To the Editor, THE ECCLESIASTICAL REVIEW.

Two recent articles on vocations, or the lack of them, have led me to believe that either the truth about them has not been told, or a very necessary distinction has been overlooked. There is absolutely no dearth of vocations, but there is a very lamentable neglect of them. We are utilitarians at heart; at least we find upon introspection that most of us act only when a further advantage is gained for ourselves, or our particular work. Priestly actions should reflect the faith that made us eager to be "*boni strenuique operarii*" in the Lord's vineyard; but unfortunately we too frequently become slaves of duty or expediency with little thought, other than a utilitarian one, back of our actions.

As priests our routine duty should mirror the pulsating, eager, soul-hungry soul within us; and possibly no greater test of our gratitude to God for the opportunities of our office can exist than the efforts we make for the perpetuation of that office. Emerson penned a great line when, "gratitude is the quality of a great man," worded its way into print, and I am inclined to think that, above all others, the priest should emphasize this characteristic. No more important personage than the Ambassador of Christ exists, and if gratitude is not predominant in his make-up, where shall we hope to find it? Unfortunately, however, we too frequently ask, "What do I get out of it?" And the answer is the determinant of strenuous efforts, or—lethargy. Is the priest ungrateful? The neglect of vocations is my reply.

If a priest believes, and he does, that his is the power to consecrate bread and wine into the Body and Blood of Christ, that the sinner is returned to God by his absolution, how then does that office jibe with his belief? Catholic education owes much to the priesthood, but does not the priesthood owe much to Catholic education?

The debt of gratitude that each and every priest owes to Catholic education must be paid, and its cancellation is only obtained by the men and women he will direct to consecrate their lives to the Cause. A sorry lot, humanly speaking, we would be were it not for the sacrificing lives of our Sisters

and Brothers. Nevertheless there are priests who do not encourage others to take up the calling. There is no sadder commentary on a priest's faith than this indifferent attitude toward vocations, though in all other duties he may be exemplary. Some consider it effeminate to encourage vocations; others think that advice should be given only when sought; still others possess the ancestral habit of match-making and the convent is always in the background. I admit no greater pest exists than he who is always running round seeking subjects, than he who strains every effort to have his favorite order receive every school. The happy mean is the desideratum in this as in all things. No priest will say that vocations should not flourish; but do not actions speak louder than words? Some priests advocate the Sisters seeking their own subjects, but this unfortunate custom has stocked some of our convents with great numbers, minus the real spirit and the necessary deeper understanding. We need larger classes in the novitiate, but better far fewer subjects than an unwieldy crowd that never really enter into the spirit.

Vocations for the priestly life are equally neglected because their furtherance may mean a personal sacrifice, or may entail inconvenience. An abnormal point of view has gained prevalence among seculars, that regulars can look after their own prospective candidates. None the less we all know that our positions offer splendid opportunities for directing to monasteries youths who are eminently fitted for such a life. The sad feature of our attitude toward religious is manifested in loss of vocations, solely because no encouragement is given. We have been told to look to the future because of the lack of vocations. Rather we should bear in mind that there is no dearth, but a blameworthy neglect. Not ten per cent of the applicants to our seminaries are accepted, yet no effort is made to direct the unsuccessful aspirants to the monasteries throughout the country. Why? Lack of interest. These youths could supply the great clergy demand in the spiritually arid sections of this country, and provide a goodly number for Foreign Missions, were they directed by a fatherly interest on the part of their pastors and assistants. A pastor is perfectly happy to assist at the First Mass of a parishioner; but were he asked to contribute toward the tuition during the young

levite's student days, he would immediately be convinced that the boy had no vocation. Utilitarianism, coupled with an awe lest the coffers be not well lined with the coin of the realm, is the obstacle preventing the spread of the Church. The priest who has not men studying for the priesthood for whom he is digging down into his own pockets, is minus the active faith that spends itself in providing for the perpetuation of his work. Woe to such! His inactivity implies a lack of gratitude for his own vocation and gives the impression that it is not the great calling as known. His attitude hinders others from eagerly obeying the inclination and actually turns away from the altar those who might have trod its steps. What we need is an attitude toward religious vocation that will reflect the faith and zeal that our own calling implies.

E. J. MCGUINNESS.

*Chicago, Illinois.*

---

MARYKNOLL MISSION LETTERS. XXXV.

The School Question in the Missions.

I.

There is a big advantage in talking with you about our schools in China. Americans above all know the value of the parish school, and it is natural for us, on taking up our work over here, to lay stress on the need of Catholic schools.

For the average village it is a problem without wrinkles, simply a matter of hiring local talent to teach the catechism every day and all day to the country boys. The urchins incidentally learn quite a few Chinese words, enough to carry them through farm life, and they are eager in studying the catechism for this reason alone, for otherwise they would grow up utterly unlettered. Country life in China is not the complex life that is found among American farmers. Little or nothing is of much interest to the average Chinese farmer outside of local news, learned by hearsay; and his mental world is bounded by climate, cows, and crops. Even on market days, when he must set out before daylight with his load of produce, he travels with his fellow villagers, and possibly passes the whole day with little intercourse with strangers. Hence, a class in catechism answers their simple needs in education.

The more progressive among them, however, look forward to a business career for their sons; and the real problem of Catholic education is that of providing modern schools for this latter class of students. With us it is not yet a question of higher education as Americans understand the term. Our Catholics are mostly farmers and their sons make the first generation that is studying since the Republic in China brought in modern schools. The older generation among the educated was content with the texts of Confucius, while the farming class and business men got whatever learning fell from the lips of the local celebrities. That has been changed by the introduction of Western methods. The farmer with three sons wants one of them to learn arithmetic. The businessman's son in the city is itching for a taste of English, and the Government and Protestant institutions are doing their best to satisfy this young inquisitive generation.

Our Catholic boys are as eager as Protestant or pagan to master the "new learning", and hitherto in most places they have had to go either to a Government or Protestant school. The Government school is a lesser evil as far as the Catholic boys are concerned; it has the negative moral training of the American public school, plus a pagan atmosphere. The training given by the Protestant schools is Christian and better disciplined, but anti-Catholic in tone. The evil is made worse by the aloofness of the student class. Like the scholars of medieval Europe, they are a caste apart from the commercial world. Practically all modern schools here are boarding schools, and students both in public and private schools find it difficult to attend church services.

When we came to Yeungkong, four years ago, the danger to our Catholic youth was immediately apparent. Four of our boys had been attending the Protestant school. One is now a minister in Singapore; another is a teacher in a Protestant school; the other two were dismissed because they insisted on attending Mass at inconvenient hours, and then we sent them to Sacred Heart College at Canton. Nor do the Catholic students at the public school fare much better. All here are first-generation Christians, with no Catholic traditions, and to transplant a boy to a pagan school at the formative period is simply to lose contact with him, and instead of forming the habit of

frequent confession and daily prayers, he retains the shyness and reticence toward the priest which contact would have done away with.

There is no need, however, of laboring the problem. It was clearly marked out for us and last year we opened two modern schools, one in the city of Yeungkong where we have only a handful of Christians, and the other at Taipat town. Both are successful in number of students and quality of teachers, but the town school has quadruple the number of students of the city school.

Our city school has to meet keen competition. The public schools have large grounds and decent buildings; the one around the corner from ours has sixteen teachers and 200 boys. The Protestants have a three-story brick building and eight teachers for forty boys. The Catholic school has two teachers and thirty boys. But thirty is simply all we can accommodate. The boys sleep in bunks three tiers high in a mud house. This new term we shall turn over the basement of the priest's house to them and then can admit thirty more, but that is only shelving the question of building till next June.

At Taipat town, our St. Patrick's Parish School has 110 boys and three teachers. The teachers sleep in the attic and the boys are scattered in odd corners: twelve sleep in a rice-bin; twenty others on the floor; a few have beds; while others trespass on their friends in the town. Our shop is only rented and, though sadly in need of repairs, including something better than a dirt floor, we hesitate because of its temporary character. Repairs to make a habitable school would cost one thousand dollars, while close at hand within view of half a dozen villages is a two-story brick building, fifty feet long by thirty wide, with auxiliary buildings enclosing a court-yard—all to be had for \$2500. It was a storage house and these in China are built solidly.

If the school were simply tentative, the above sum would make one hesitate, but this year's beginning in even a small way has given us a permanent footing in Taipat. The three pagan schools have closed up and the Protestant school was so depleted that the minister gave up his lease and has left us alone in this big town. I breathed more freely at the news, for two of the seven villages within a two-miles radius are Catholic and we have a growing number in eight neighboring villages.

It might be objected that our primary work in China is among the pagans and we may leave to the future the care of our Christians. Whether we should cast out into the deep or tarry to mend our nets, is not really a serious objection to our schools in China, for education is a strong means of drawing pagan souls, besides caring for our own. The school at Yeungkong has resulted directly in twelve baptisms and the conversion of two others now under instruction, comprising three entire families. It has produced three promising aspirants toward the priesthood and anyone of its students if he continues through the course of seven years will be better fitted to work as catechist than are any of our present catechists. So the school is justified and any expenses now will be repaid with interest in the near future.

I am tempted to adopt the tactics of my pastor at home. For years the parish school aged gracefully, without any of the parishioners giving it a moment's thought, except to praise or scold Johnny on receipt of his report card. One day the pastor startled us into interest by announcing that henceforth we were to be the public auditors of his school account, and Sunday after Sunday he gave us the credit and debit pages of his ledger. The school became a personal matter to each of us and our weekly contribution linked us with its growth.

I shall do the same with you. At both our schools here the boys pay \$36 a year, which exactly covers board and bedding, including firewood and water. Once our schools are housed decently we can charge \$40, which will take care of teachers' salaries also. Our salaries for both schools amount to \$35 in American greenbacks each month, or a little over \$400 a year.

It is the spirit of the age to have "open covenants openly arrived at" and missionaries are only too willing to initiate or follow such a scheme—to "put it down in black and white" on record. Any parish school, or college, or academy, or school sister, or class interested in the fluctuating balance of our school ledger is invited to a peep at any time. The books now stand with salaries paid till next month and \$440 as a nest egg for the building funds. The \$440 get \$1.10 a month interest, but it would be quite a little while to wait till it grows to \$2500, and we need the school right now.

F. X. FORD, A.F.M.

*Yeungkong, China.*

## DE LOTIONIBUS VAGINALIBUS.

We have been requested to print the substance of a paper by the Redemptorist theologian, C. A. Damen, who writes from Rome on a subject about which theologians and experts in pastoral medicine have hitherto been at variance. The article (*Nederlandsche Katholieke Stemmen*: XXII Afl. 2) reviews the statements of moralists in the light of modern medical science and conscientious practice. We give the substance of the paper, which for obvious reasons is written in Latin, to guide confessors who may have to deal with the matter.

Hodiedum facile movetur quaestio utrum necne mulieri, statim post congressum cum viro habitum, licitum sit ope irrigatorii aliove modo cum aqua, sive pura, sive cum "praeparatis" chymicis mixta, abluere vaginam? Cui quaestioni quatenus negative respondendum foret, ulterius inquiritur, post quodnam ergo tempus inde a copula habita hujusmodi lotiones licitae haberi possint?

Quum autem tales injectiones aliquando a medico consulantur vel etiam praescribantur, aliquando a muliere ipsa sive intentione sive saepius praetextu munditiei vel sanitatis procurandae propria marte peragantur, opportunum visum est hanc materiam paulo accuratius perscrutari. . . . Novissima biologiae placita circa praesentem quaestionem . . . hunc in modum reddi possunt:

Usus irrigatorii, etiam mera aqua adhibita: (1) tunc tantum certo vel fere certo conceptionem impedit, quando omnino immediate vel quasi immediate coitum sequitur, i. e. primis minutis post coitum. (2) Quo magis distat a coitu, eo minus periculum creat conceptioni. (3) Post duas vel tres circiter horas nullum, moraliter loquendo, periculum creat.

Fr. Damen gives in detail the reasons for this judgment, and proceeds to deduce the following conclusions for the direction of conscience:

I. Graviter illicitum est statim post copulam irrigare vaginam ea intentione ut semen expellatur vel uterus claudatur vel spermatozoida (ope aquae ad hoc praeparatae) enecentur itaque conceptio evitetur.

II. Etiam praeclosa intentione prava, *per se* graviter illicitum est statim post copulam irrigare vaginam. Etenim illicitum est . . . ponere actionem ex qua praevidetur, seminis humani frustrationem esse secuturam.

III. Per accidens, seclusa tamen semper quavis prava intentione, licita fieri posse videtur lotio vaginalis, copulam immediate subsequens, ob rationes particulares.

Among the reasons the author specifies the following:

Prior casus est si mulier copulam admittere cogatur ex parte viri syphilitici vel alio morbo contagioso infecti. . . .

Alter casus in quo saltem paulo post copulam licita fieri posse videtur ablutio habetur postquam congressus valde frequentes fuerunt. Tunc saepe praesertim apud recenter nuptam occurrit tanta genitalium irritatio, ut ipsis, imprimis in quovis novo congressu magna inde fiat vexatio. Tunc irrigatio frigida adstringens notabile levamen adferre potest.

The writer next gives the answer to the question: *Post quodnam tempus inde a copula habita hujusmodi lotiones licitae haberi possint*, in the following:

I. PER SE [*i. e. exceptis casibus supra (sub III) vel infra (sub II) excipiendis*] tamdiu est illicitum irrigationem vaginalem peragere, quamdiu ea natura sua seminis frustrationem sive totalem sive partialem ejusve periculum moraliter notandum secum trahit. Assertum quoad totalem seminis frustrationem clare ex supra dictis sequitur. Verum etiam periculum hujusmodi frustrationis lotionem per se illicitam reddit, dummodo, uti patet, agitur de periculo quod moraliter notari meretur. Ratio hujus est, quia, si non est licitum frustrari semen, neque est licitum se seminis frustrandi periculo exponere: quum hujusmodi expositio involvat affectum erga ipsam frustrationem. — Imo, etiamsi agatur de frustratione *partis* tantum seminis ejusve periculo, idem semper dicendum. Nam etiam inde oritur periculum ne congressus ille, quo semen depositum fuit, nullum effectum habeat. Neque dicatur, tamen sufficere, si *reliqua pars* seminis remaneat, quippe quum opus non sit generationi humanae meliori quo fieri potest modo providere, prout ob similem rationem etiam licitam autumant copulam, quae dicitur, dimidiatam.<sup>1</sup> In casu enim copulae dimidiatae coeuntes *abstinent* solummodo a modo coeundi generationi *aptiore*; atvero in casu quo copulâ jam habitâ pars seminis *actione* mulieris expellitur vel necatur, mulier *positive* injuriam infert generationi humanae. Quare nunquam licitum censemus directe velle solius etiam partis seminis enecationem vel expulsionem, quamdiu haec natura sua etiam solius partis seminis frustrationem secum trahit.

Notandum autem, nostro judicio, sufficere ad lotionem per se illicitam reddendam, si *natura sua* apta sit ad frustrationem seminis procurandam. Quare lotio per se nondum fit licita, quando semen

<sup>1</sup> Cf. Aertnys-Damen, II, n. 896, qu. 4.



jam ex alia ratione per accidens finem suum non obtinebit, sive v.g. quia, ut apud senes obtinet, semen ratione aetatis provectae in se jam non est prolificum, sive quia conceptio ex alia ratione excluditur, vel quia uterus jam est clausus ob praegnationem, vel quia mulier caret ovariis.

Eadem doctrina invenitur apud Vermeersch l. c., et merito quidem; nam directe velle expellere semen, quod non ex natura speciei, sed ob circumstantias omnino contingentes, generationi inservire nequeat, videtur adhuc huic esse injuriosum, quum talis expulsio, natura sua (etsi inefficaciter) opposita sit fini seminis. Sicut ergo in casibus allegatis licitum est copulare, etsi finis seminis per accidens obtineri nequeat, ita illicitum est velle expellere semen in iisdem circumstantiis. Adde secus facile semen expulsum iri in casibus in quibus ejus inutilitas non adeo certa sit.

II. PER ACCIDENS *ob incommodum proportionatum secus oriturum, licitum fieri potest, seclusa prava intentione seminis frustrandi, permittere periculum vel etiam factum ipsum frustrationis, tamquam effectum lotionis.* Sequitur ex dictis supra in priore quaestione (sub III). Porro incommodum sufficiens eo facilius adest, quo frequentius usus a marito exigitur, quo majorem curam organa mulieris ob complexionem ejus aliasve circumstantias, judicio praesertim medici, expostulant; demum, ubi agitur de solo periculo, quo minus illud erit. Citius etiam adesse censendum est, si jam aliunde conceptio excludatur, (cfr dicta sub I in fine);<sup>2</sup> citius etiam, si agatur de parte tantum seminis. Quandonam autem lotio licita fieri possit *statim* vel *paulo post* copulam, diximus in quaestione priore, sub III.

III. *Praecisis circumstantiis de quibus in praecedenti conclusione agitur, tempus quo per se jam liceat irrigare vaginam, tribus circiter horis post copulam adesse videtur.* Sequitur haec tertia conclusio ex supra memoratis novis experimentis biologicis. Etenim, exinde patet, post tale tempus semen jam esse corruptum. Neque obijciatur semen, etsi ob spermatozoïda enecata jam non sit prolificum, adhuc tamen latere, partim saltem, in vagina, indeque irrigatione expelli; expellere autem tale semen aequè illicitum esse ac semen sterile senis. Deest enim paritas. Nam, prout supra jam innuimus, in hoc secundo casu semen *per accidens* tantum jam non potest inservire generationi; quum haec sterilitas proveniat tantum ex provecta aetate *talis individui*, semen deponentis; ideoque, sicut senibus *licitum* est, non obstante sterilitate, copulam peragere, eodem modo, copulâ semel peracta, ipsis *per se illicitum* est semen semel receptum velle expellere

<sup>2</sup> Cf. etiam Vermeersch l. c. ubi etiam de lotionem *paulo post* copulam ait: "Idem facilius permittemus, si uxor jam conceperit, quamvis ne tunc quidem ablutio ex intentione auferendi seminis permitti possit".

vel etiam ejus perditionem non curare, quamvis pro hoc ultimo modo agendi citius ratio proportionata adesse possit, prout sub concl. II jam monuimus. Verum in illo casu nostro sterilitas seminis jam non adest per accidens, ratione individui seminantis, sed *per se*, ratione ipsius *natura speciei*, ita ut in omni individuo tribus circiter post copulam horis semen corruptum esse soleat. Quae dispositio naturae signum est post illud tempus mulieri jam omnia ea peragere licere quae etiam ante copulam ei licita erant ideoque et irrigationem vaginalem peragere non tantum permittendo, verum etiam, ut videtur saltem, intendendo expulsionem seminis, jam per se et ex natura speciei ad foecundandum impotis.

Demum, reapse secundum modo dicta, jam post circiter tres horas licitam esse irrigationem vaginalem sine ulla alia ratione speciali, nisi forte ob desiderium munditiei vel similem causam, id eo facilius admiseris, quo jam antea non defuerint auctores qui irrigationem permiserint, sive jam post tres horas, uti Marc, sive saltem post quatuor horas, uti Génicot et Arregui; prout ex ipsorum verbis in initio articuli allegatis elucet. Quodsi alii hucusque longius tempus requisiverint, hodiedum ex scientiâ biologicâ ratio, saltem practice sufficiens, peti posse videtur, cur a severioribus istis opinionibus recedatur. Semper vero cavendum, ne irrigatio perficiatur cum intentione (caeteroquin inani) impediendi generationem.

---

#### THANKSGIVING DAY AS A NATIONAL HOLIDAY.

To the Editor, THE ECCLESIASTICAL REVIEW.

Supplementing the article in the August number of the REVIEW on Thanksgiving Day as a day of popular Catholic devotion, allow me to add the following to what has been said.

There is a prevalent notion among Americans that Thanksgiving Day is of Puritan origin. This belief is largely based on statements made by writers like W. D. Love, in his *The Fasts and Thanksgiving Days of New England* (Chapt. XXVII), who assert that our American Thanksgiving Day is a perpetuation of a custom maintained in New England during Colonial times. The fact is that such days of public thanksgiving were, while probably of British origin, customary in all the thirteen colonies since the time of Washington, though there was no such thing as a fixed annual celebration until President Lincoln established it. This may be ascertained from the archives of the different State Libraries. Lincoln's successor, President Johnson, secured the permanency of Thanks-

giving Day as a national holiday. The following list of Presidential Proclamations, published by the authority of Congress in 1900, shows the gradual development:

- 1789, Thursday, 26 November, proclaimed by President Washington in thanksgiving (Vol. I, p. 64) ;
- 1795, Thursday, 19 February, proclaimed by President Washington in thanksgiving (Vol. I, p. 179) ;
- 1798, Wednesday, 9 May, proclaimed by President Adams, day of fast and prayer (Vol. I, p. 269) ;
- 1799, Thursday, 25 April, proclaimed by President Adams, day of fast and prayer (Vol. I, p. 284) ;
- 1812, third Thursday of August, proclaimed by President Madison, day of prayer and fast (Vol. I, p. 513) ;
- 1813, second Thursday of September, proclaimed by President Madison, in thanksgiving (Vol. I, p. 532) ;
- 1814, Thursday, 12 January, proclaimed by President Madison, day of prayer and fast (Vol. I, p. 558) ;
- 1815, second Thursday of April, proclaimed by President Madison, in thanksgiving (Vol. I, p. 560) ;
- 1861, Friday, 4 January, proclaimed by President Buchanan, day of prayer and fast to avert the Civil War (Vol. X, p. 79) ;
- 1862, next weekly assemblage after issuance on 10 April, proclaimed by President Lincoln that God vouchsafe victory (Vol. VI, p. 89) ;
- 1863, Thursday, 6 August, proclaimed by President Lincoln, in thanksgiving (Vol. VI, p. 170) ;
- 1863, last Thursday of November, proclaimed by President Lincoln, in thanksgiving (Vol. VI, p. 172) ;
- 1864, last Thursday of November, proclaimed by President Lincoln, thanksgiving (Vol. VI, p. 228) ;
- 1865, first Thursday of December, proclaimed by President Johnson, in thanksgiving (Vol. VI, p. 332) ;
- 1866, last Thursday of November, proclaimed by President Johnson, in thanksgiving (Vol. VI, p. 438) ;
- 1867, last Thursday of November, proclaimed by President Johnson, in thanksgiving (Vol. VI, p. 550).

This proclamation contains the sentence which expressly states that Thanksgiving Day is of recent origin and may

henceforth be considered established. It positively declares that Thanksgiving Day was established by Lincoln and is to be henceforth continued. Here are the words: "In conformity with a *recent custom* that may now be regarded as established on national consent and approval, I, Andrew Johnson, President of the United States, do hereby recommend to my fellow citizens that Thursday, the 28th day of November next, be set apart and observed throughout the Republic as a day of national thanksgiving and praise to the Almighty Ruler of Nations, with whom are dominion and fear, and who maketh peace in His high places."

In nearly one century, from 1776 to 1867, there were sixteen presidential proclamations of days of prayer or thanksgiving. The dire distress of the Civil War brought the nation and her Presidents to their knees. In the dark year of 1863 President Lincoln issued two calls for such days. In the bright days of the 45 years from 1815 to 1861 there was not a single presidential proclamation to the nation, calling upon the people to pray and fast or to make thanksgiving. President Madison issued a national call to prayer during each year of his administration. Had he been succeeded by a President Johnson who seized on the recently established custom of devoting a special day to worship, then our Thanksgiving Day would have had a more continuous history. Had Lincoln been succeeded by a less religious President than Johnson, the custom by Lincoln established would have fallen into desuetude, as it did after President Madison established it during his administration. Then too after the Civil War the nation lay bleeding for many years and was more inclined to heed a President calling for a day of Thanksgiving. How any sensible historian can connect our Thanksgiving Day with the Mayflower or Plymouth Rock is a conundrum. Legends are as easily cultivated nowadays as in the most prosperous days of legendary lore when King Arthur and his Round Table supplied the minstrel with theme and the gaberlunzie-man with tales.

After 1867 Thanksgiving Day proclamations by Presidents have been annually issued, a fact offsetting the want of such proclamations before the Civil War as anything like an annual affair. Readers will recall the special proclamation of President Wilson, calling upon the nation to pray for peace at the

opening of the World War. Just such proclamations have been the separate proclamations of previous decades, having no special date assigned, but issued as the need of the times dictated. Thanksgiving Day, as it stands to-day, is the monument erected to God for the preservation of the Union, our most priceless heritage. When the Union goes, then go liberty and power to preserve the land and its inhabitants from foreign aggression, and our country becomes an easy prey to the strong powers, as Africa and Asia are to-day. From this calamity Lincoln preserved the United States and the United States preserved the rest of the Western Hemisphere by the Monroe Doctrine. Thanksgiving Day has a reason. Not only the secession did Lincoln combat, but, as he says, once granted the right of secession, then the seceding parts had to concede the right of secession within their own territories, and those would reduce the country to be the prey of those imperial powers which to-day extend their arms over the globe, merely to exploit the soil and reduce the natives to servitude. When thanking God for the crops and industries, let it not be forgotten that the martyrs who laid down their lives for the Union, did more than preserve the Union. They preserved all those inheritances of the heroes, who builded none too strongly, until the structure was cemented with the blood of a hundred battle-fields during the Civil War.

HENRY BORGMANN, C.S.S.R.

---

### BAPTISMAL NAMES.

*Qu.* Is Vivey, a name which is given to girls, and the heroine of a popular novel, a Christian name belonging to a saint, such as may be given in Baptism? Other names I have recently seen on lists of pupil schools are Ziska, Seymour, Noel, Ninette, Lulu, Madoc, Garrett, Floy and Flossie, Aimee, Lottchen, Christ, Jockel, Loyse, Howard. Some of these I cannot find in any Lives of Saints or even in dictionaries.

*Resp.* Many of the names given to children in America are corruptions of popular names or national adaptations. Thus Lottchen stands among Germans for Carolina (Carlotta); Noel among the French for Natalis; Aimee for Amata or Philomena; Ziska is Francisca; Seymour (a corruption of St. Maur)

for Maurus; Ninette for Anna (Annette); Lulu for Ludovicus or Ludovica; Madoc (Maedogh) for Aidan; Garrett for Gerard; Floy for Florence; Christ for Christopher; Jockel (dem.) for Jacob; Loyse for Aloisius. A list of such corruptions may be found in the ECCL. REVIEW of March, 1898; or more complete still in a brochure, *Corruptions of Christian and Scriptural Names* by Fr. Mershman, O.S.B., of Collegeville, Minn. (1910).

As regards such names as Howard, Lorraine, and similar historical names, which attract by their sound and association, it is not often difficult to ally them with saints belonging to the name or kin. Thus Howard is a family attribute of several martyrs who died in the reign of Elizabeth for their faith. Philip and William Howard, though called Venerable, are undoubtedly holy patrons in heaven. The same is true of Lorraine, which may stand for Lothair and in the feminine for Laurentia, or the chief patron saints of Lorraine, St. Alice, and others. It is a matter of pastoral wisdom to remind sponsors in a way that does not offend of the great prerogative of choosing a heavenly patron at Baptism.

#### CORNERSTONE AND BLESSING OF A NEW CHURCH.

*Qu.* If the basement of a church has been dedicated, is it (1) obligatory to have the upper portion dedicated upon the completion of the church? (2) If not obligatory, is it permissible?

If the foundation stone was not laid during the construction of the basement, is it (1) obligatory to formally lay the foundation stone upon the completion of the church? (2) If not obligatory, is it permissible?

*Resp.* Every church, chapel, or room, permanently designated for the celebration of the Holy Sacrifice, must be blessed before Mass can be offered in it. The Ordinary may allow celebration of Mass "per modum actus", that is to say now and again and by special privilege, without a previous blessing. Even the renovation of buildings in which Mass has been celebrated calls for a new blessing, so long as the alteration implies a reconstruction of walls, floor, etc., which make it an "ecclesia nova".<sup>1</sup> It seems obligatory therefore to have the upper edifice separately blessed.

<sup>1</sup> Cf. Baruffaldus, *Comment. ad Rit. Rom.*, Tit. LXXII, nn. 14 et 15.

The *Ritus Benedictionis pro Ecclesia Aedificanda* in the Roman Pontifical and the *Rituale Romanum* gives the form for the blessing of a foundation stone, and thereby implies the obligation of designating the same. It is called *fundamentalis* or *angularis* and also *primarius*. With us it has become customary to place it at a corner of the waterline which joins the basement to the superstructure. If the cornerstone was not designated in the construction of the basement, it would seem requisite to indicate its position somewhere for the blessing, even after the upper edifice has been completed. The corner-stone has a twofold meaning: one spiritual (symbol of Christ on whom the Church is built); the other historical; hence dates, names, coins, etc., are usually placed in a cavity of it. Plainly it ought to be, and surely it may be, designated at some time for this double purpose.

#### THE OBLIGATION OF BLESSING BAPTISMAL WATER.

*Qu.* Often pastors in small parishes are not called upon to administer Baptism even once during the comparatively brief interval between Easter and Pentecost. In such cases it seems unnecessary to perform the solemn function of blessing baptismal water twice a year. Could not our Bishops give, or obtain, permission for small parishes to have the function of blessing baptismal water restricted to Holy Saturday?

*Resp.* It may seem unnecessary to perform the prescribed rites of the liturgical year if we regard them merely from the utilitarian point of view which saves labor. In the case of the parochial service for Easter and for Pentecost the Church ordains the blessing of baptismal water for each of these seasons, as part of the festal liturgy, which offers occasion for instruction on the purposes of the sacrament, quite apart from the actual administration of it. In any case the decisions of the Sacred Congregation indicate a strict obligation to perform the rite, no matter what may be the tradition or inclination to the contrary. "*Aquam baptismalem in parochiis esse benedicendam in Sabbatis Paschae et Pentecostes, nonobstante quacumque consuetudine, quae omnino eliminari debet*".<sup>1</sup> An application for faculties would in such cases be refused.

<sup>1</sup> S. R. C., 13 April, 1874, in which previous decisions are reiterated.

# Ecclesiastical Library Table

## SOCIOLOGY AND SOCIAL PSYCHOLOGY.

The literature of Sociology and Social Psychology is growing at a phenomenal rate and assuming formidable dimensions. Much of it, however, is of an extremely superficial character and ephemeral nature. Leading sociologists themselves admit this, but entertain the hope that their favorite science will quickly emerge from this condition and take its place among the recognized branches of human knowledge.<sup>1</sup>

Both Sociology and Social Psychology of the present day have a frankly materialistic orientation. Sociology attempts to explain human society as an evolution of the gregarious life of animals, and Social Psychology reduces the psychic phenomena of human association to such mental functions as we have in common with the animal world.<sup>2</sup> According to these

<sup>1</sup> "These expectations have not yet been fulfilled. Ward, in connexion with his review of the work of Comte and Spencer, announces the sterility of all sociology which preceded his own. In spite of the work of Ward, subsequent writers appear to continue skeptical with regard to the scientific achievements of sociologists preceding themselves. Even Giddings, who takes a very sympathetic view of the works of his predecessors, says: 'I hope that most of the readers of this volume will be able to see that much sociology is as yet nothing more than careful and suggestive guesswork; that some is deductive; and that a little of it, enough to encourage us to continue our researches, is verified knowledge.' Small says that the interpretations of social scientists have been 'pitifully superficial, fragmentary and incoherent', and he elsewhere speaks of 'the thinness and inconclusiveness of nearly everything which has hitherto passed as social science'. If sociology has succeeded in becoming scientific, it would be expected that some degree of unanimity would have begun to appear in the conclusions of the various writers. Unanimity is strikingly absent. Ward enumerates eleven fundamentally different conceptions of sociology and then proceeds to adopt a twelfth as his own. Lack of unanimity in conclusions has been even more striking. The radical differences of opinion between Comte and Ward on the proper status of women, and between Ward and Spencer on the desirability of war and of public education, are classical examples." Hornell Hart, "Science and Sociology", in *The American Journal of Sociology*, November, 1921.

<sup>2</sup> "The position already implied is that the processes involved in human association are fundamentally the same as in animal association; in other words, that animal society is the precursor of human society, and that, strictly speaking, human society is but a form of animal society. . . . If what has been said is true, then human society must be regarded as an inheritance from man's prehuman progenitors and as a form of animal society. Even many of the forms of human association were doubtless fixed in the subhuman stage. This is notably true of man's family life, which in its essential features, as Westermarck and others have shown, must be regarded as an inheritance from man's ape-like progenitors. It is also true of such a form of association as leader and follower, for the phenomena of leadership are found among many of the higher animals." Charles A. Ellwood, Ph.D., *Sociology in its Psychological Aspects*; New York, D. Appleton and Company; 1912; p. 131.



conceptions the foundations of human society are instinctive. Reason at best only approves of what it finds when it happens to appear at a very late stage of evolution. This process is called rationalizing and, of its very nature, is an obstacle to progress rather than a help.<sup>3</sup>

*Some of the More Prominent Writers.* At present the field of sociology is almost exclusively cultivated by ardent advocates of evolutionism. This accounts for its materialistic tendencies and its atheistic bias. Catholics have given but scant attention to this recent branch of knowledge. It is true we find much sociological matter in the more exhaustive treatises on ethics and fundamental theology; but a systematic exposition of sociology from a Catholic point of view does not yet exist.<sup>4</sup> The reason why Catholics regard sociology with suspicion is not hard to discover. The fundamental tenet that everything is in flux, that nothing is static, that the highest is only a transformation of the lowest, is repugnant to Catholic thinking. Until sociology discards these unproved premises it cannot expect to find any favor in Catholic circles.

In France, the land of its origin, sociology has able and brilliant exponents, among whom the following writers stand out: Emile Durkheim,<sup>5</sup> Paul Caudet,<sup>6</sup> Guillaume de Greef,<sup>7</sup> Gabriel Tarde,<sup>8</sup> Arthur Bochart,<sup>9</sup> A. Quetelet,<sup>10</sup> R. Worms,<sup>11</sup>

<sup>3</sup> "And now the astonishing and perturbing suspicion emerges that perhaps almost all that has passed for social science, political economy, politics, and ethics in the past may be brushed aside by future generations as mainly rationalizing. John Dewey has already reached this conclusion in regard to philosophy." James Harvey Robinson, *The Mind in the Making*; New York, Harper & Brothers; 1921; p. 47. The same view about the barrenness of reason is expressed by Vilfredo Pareto, who writes: "L'homme éprouve le besoin de raisonner, et en outre d'étendre un voile sur ses instincts et sur ses sentiments." *Traité de Sociologie Générale*.

<sup>4</sup> Cf. Michael Cronin, D.D., *The Science of Ethics*; 2 vols.; Dublin, M. H. Gill and Son; 1909; James J. Fox, S.T.D., *Religion and Morality*; New York, William H. Young; 1899; Viktor Cathrein, *Moralphilosophie*; St. Louis, B. Herder; 1911; Anton Seitz, S.T.D., Ph.D., *Natuerliche Religionsbegründung*, Regensburg, G. J. Manz.

<sup>5</sup> *Les règles de la méthode sociologique*, 1907, Paris; *De la division du travail social*, 1902, Paris; *Eléments de Sociologie*, 1889, Paris.

<sup>6</sup> *Eléments de Sociologie*, 1913, Paris.

<sup>7</sup> *Introduction à la Sociologie*, 1911, Paris; *Transformisme Social*, 1901, Paris.

<sup>8</sup> *La Logique Sociale*, 1898, Paris; *Etudes de Psychologie Sociale*, 1898, Paris; *Les Lois Sociales*, 1901, Paris; *Les Lois de l'imitation*, 1904, Paris.

<sup>9</sup> *Les Lois de la Sociologie économique*, 1913, Paris.

<sup>10</sup> *Du système sociale et des lois qu'il régit*, 1848, Paris.

<sup>11</sup> *Philosophie des Sciences Sociales*, 1903-1907, Paris; *Les Rapports de la Sociologie et de la Psychologie*, 1904, Paris; *La Sociologie, sa Nature, son contenu, ses attaches*, 1921, Paris.

Ch. Perin,<sup>12</sup> Simon Deploige,<sup>13</sup> Gustave Le Bon,<sup>14</sup> J. Levy-Bruhl,<sup>15</sup> M. H. Cornejo,<sup>16</sup> Emile Waxweiler,<sup>17</sup> Alfred Fouillee,<sup>18</sup> P. Lacombe,<sup>19</sup> Jacques Novicow,<sup>20</sup> and E. de Roberty.<sup>21</sup>

Two Catholic authors, whose names deserve to be known better, have made contributions of inestimable value to sociology. They are Mgr. A. Le Roy, Missionary Bishop in Africa, and l'abbé de Broglie. Mgr. Le Roy has studied the primitive religions of African tribes and arrived at results which upset the bold speculations of modern sociologists with regard to the origin of religion. The critical mind of the abbé de Broglie, in a similar manner, has brought to light the fatal flaws in the arguments based on the comparative study of religions. In these two learned scholars we have sociology at its best.<sup>22</sup>

In Germany, sociology enjoys considerable vogue and has been the occasion of much academic discussion. As is the custom with German scholars, its merits have been set forth in many ponderous tomes, but for all that its content has not become much clearer and its claim to be ranked as a full-fledged science has not been established. From a survey of the extensive literature it becomes more and more evident that sociology, if it is not to lose itself in a maze of irrelevant matter, must thoroughly revise its methods and formulate its aims with

<sup>12</sup> *Les Lois de la Société Chrétienne*, 1875, Paris.

<sup>13</sup> *Le conflit de la morale et de la sociologie*, 1911, Paris; *L'Emancipation des Femmes*, 1902, Louvain; *Politique Catholique et politique socialiste*, 1898, Louvain.

<sup>14</sup> *Psychologie des foules*, 1895, Paris; *Psychologie du socialisme*, 1903, Paris.

<sup>15</sup> *Les Fonctions Mentales dans les Sociétés Inférieures*, 1910, Paris.

<sup>16</sup> *Sociologie Générale*, 1911, Paris; "La race", in *Revue Internationale de Sociologie*.

<sup>17</sup> *Esquisse d'une Sociologie*, 1903, Brussels.

<sup>18</sup> *La Science Sociale Contemporaine*, 1904, Paris.

<sup>19</sup> *La Psychologie des Individus et des Sociétés*, 1906, Paris.

<sup>20</sup> *Conscience et Volonté Sociales*, 1897, Paris; *Limites et mécanisme de l'association humaine*, 1911, Paris; *Les luttes entre sociétés humaines*, 1896, Paris.

<sup>21</sup> *Nouveau Programme de Sociologie*, 1904; *Sociologie*, 1893, Paris.

<sup>22</sup> *La Religion des Primitifs* par Mgr. A. Le Roy, Evêque d'Alinda, Paris, 1909; and *Problèmes et Conclusions de l'Histoire des Religions*, 1897, Paris. In both of these books modern sociology is combated with its own weapons by masters who know well how to use them and who bring home many a telling blow. Cf. also: Viktor Cathrein, S.J., *Die Einheit des sittlichen Bewusstseins der Menschheit*; St. Louis, B. Herder, 1914.

greater precision. It is impossible that a science, as sociology has attempted to do, embrace the entire range of human phenomena. The controversies among the German sociologists may help to define more accurately the subject matter with which sociology is to deal and to set forth its relations to other departments of learning.<sup>23</sup>

Names there are many. We single out the following: W. H. Riehl,<sup>24</sup> L. Gumplowicz,<sup>25</sup> A. E. F. Schaeffle,<sup>26</sup> G. Ratzenhofer,<sup>27</sup> G. Simmel,<sup>28</sup> Wilhelm Wundt,<sup>29</sup> Achelis,<sup>30</sup> Paul

<sup>23</sup> Reviewing the *Koelner Vierteljahrshefte fuer Sozialwissenschaften*, Prof. Albion Small writes: "Perhaps no portion of the present number of the *Zeitschrift* will have greater interest for American professors of sociology than pages 86-90, which contain all that the editors had been able to learn about sociological instruction in German institutions during the year 1920-1921. The reports are both gratifying and chastening. They show on the one hand that German sociology is in relatively the same condition of uncertainty about itself which American sociology has been trying to outgrow since 1892. It is certainly stimulating to us to learn that the movement in Germany has gained so much impetus. Our prediction is that the Germans will waste less time in the methodological wilderness than the Americans required. In a relatively short time they will have settled upon their problems, and they will be presently arriving at results which will be the best demonstration that investigation of human experience from the group center of attention yields results which had not been visible from previous orientation." *The American Journal of Sociology*, June, 1921, p. 93.

<sup>24</sup> *Die buergerliche Gesellschaft*, 1907.

<sup>25</sup> *Grundriss der Soziologie*, 1905; *Der Rassenkampf*, 1908, Innsbruck.

<sup>26</sup> *Bau und Leben des Sozialen Koerpers*, 1881, Tuebingen. In this extensive work the author develops with great ingenuity and a wealth of detail the analogy between human society and the animal organism and draws from it happy illustrations and interesting conclusions. But at times he pushes the analogy too far and derives from it unwarranted inferences.

<sup>27</sup> *Die Soziologische Erkenntnis*, 1898, Leipzig; *Soziologie*, 1907, Leipzig. An appreciation and a criticism of Ratzenhofer's theory may be found in the *General Sociology* by Albion W. Small.

<sup>28</sup> *Soziologie*, 1908, Leipzig; *Philosophie des Geldes; Philosophische Kultur*, 1919, Leipzig. It is interesting to know that Prof. Simmel is a pragmatist and that he has given to this philosophical method a peculiar twist of his own. Concerning his Philosophy, Father Leslie J. Walker, S.J., writes: "In Germany, Pragmatism has found a friend in Herr Simmel, who, in his *Philosophie des Geldes*, treats incidentally of the nature of truth. Herr Simmel regards truth as a value determined by our needs, of which economical values are only a particular case; but though his standpoint and the general form of his arguments is different from that usually adopted by Pragmatism, his claim to rank as a pragmatist can hardly be questioned." *Theories of Knowledge*, New York, Longmans, Green and Co., 1919; p. 23.

<sup>29</sup> *Voelkerpsychologie*, 1909, Leipzig.

<sup>30</sup> *Soziologie*, 1899, Leipzig.

Bergemann,<sup>31</sup> R. Eisler,<sup>32</sup> K. Th. Preuss<sup>33</sup> and Joseph Froebes, S.J.<sup>34</sup>

In America sociology has flourished in a particular manner and given rise to an extensive literature. With the psychology of religion, it may almost be called a distinctively American science. It is possibly the practical and positivistic character of these two sciences that possesses a special appeal for the American mentality. At all events, whereas in other philosophical disciplines Americans are but followers, along the lines of sociological research and experimental psychology they are originators and very progressive. Sociology in a sense may be styled a democratic science, which would be another reason for its popularity with us.

We give a list of writers on the subject that have achieved some fame and that may be regarded as fairly representative of the various existing schools. The list is selective and makes no pretensions at completeness, but it will serve as a guide for further inquiries. We mention: F. H. Giddings,<sup>35</sup> Albion W. Small,<sup>36</sup> Lester F. Ward,<sup>37</sup> E. A. Ross,<sup>38</sup> E. C. Hayes,<sup>39</sup>

<sup>31</sup> *Ethik als Kulturphilosophie*, 1904, Leipzig.

<sup>32</sup> *Soziologie*, 1903, Leipzig.

<sup>33</sup> *Die geistige Kultur der Naturvoelker*, 1914.

<sup>34</sup> *Lehrbuch der experimentellen Psychologie*, St. Louis, B. Herder; see chapter, Sozialpsychologie. Cf. also: *Die Anfaenge des menschlichen Gemeinschaftslebens im Spiegel der neueren Voelkerkunde*, von Dr. phil. Wilhelm Koppers, S.V.D., M. Gladbach.

<sup>35</sup> *The Principles of Sociology*, 1896, New York; *Elements of Sociology*, 1900.

<sup>36</sup> *General Sociology*. An exposition of the main development in Sociological Theory from Spencer to Ratzenhofer. 1905, Chicago. *Adam Smith and Modern Sociology*, 1907.

<sup>37</sup> *Dynamic Sociology*, 1883, New York; *Pure Sociology*, 1903; *Psychic Factors of Civilisation*, 1893, Boston.

<sup>38</sup> *Foundations of Sociology*, 1905, New York; *Social Psychology*, 1908; *Social Control*, A Survey of the Foundations of Order, 1901, New York.

<sup>39</sup> *Introduction to the Study of Sociology*, 1915, New York; *Sociology and Ethics*, The Facts of Social Life as the Source of Solutions for the Theoretical and Practical Problems of Ethics, 1921, New York. Since the attitude of this book toward ethical principles is typical of modern sociology in general, we quote from it some significant passages. "And the only science that can equip us with an ethics is the scientific study of human life, that is to say, of social life, for man's life becomes human in the significant and distinctive sense only in society and by the methods of causation involved in the cumulative effects of association" (p. 4). "Religion built upon the unknown and the unknowable, great as its services have been and still are, has often obstructed thought and obscured duty. It has occupied men too much with keeping their own souls out of hell and getting them into heaven and too little

Charles A. Ellwood,<sup>40</sup> Charles H. Cooley,<sup>41</sup> J. M. Baldwin,<sup>42</sup> G. E. Howard,<sup>43</sup> F. W. Blackmar and J. L. Gillen,<sup>44</sup> Charles Platt,<sup>45</sup> Stewart Paton,<sup>46</sup> Robert E. Park and Ernest W. Burgess,<sup>47</sup> Grove S. Dow,<sup>48</sup> Aurel Kolnay,<sup>49</sup> James Quayle

with the task of transforming the social life of homes and neighborhoods, cities and nations, into a kingdom of heaven" (p. 22). "Geographical conditions mold religion and morality as well as government and household arts. The biological traits of a population have a bearing upon all divisions of their life" (p. 32). "We have defined right conduct as that which increases the net sum of good human experience" (p. 128). "The study of comparative sociology reveals no more impressive fact than the amazing incongruities between the conscience codes of different peoples, and even of the same people at different stages of progress" (p. 182). "Conscience codes are as typical and characteristic products of social evolution as languages or political systems. . . . A moral code, instead of being a universal requirement applicable to the treatment of all mankind, was first the requirement devised by a group, and inculcated and enforced by a group for the benefit of that group and its members. . . . No man is born with a conscience any more than he is born with a language. Though every normal person is born with capacity to acquire both a language and a conscience. One will acquire the conscience of a group in which he has membership, as he will acquire the language of a group in which he has membership" (p. 184). "The distortion of life to which we are most prone is selfishness. The rebalancing which life most needs is rational altruism. The cult we need is the cult of service" (p. 239).

<sup>40</sup> *Sociology and Modern Social Problems*, 1913, New York; *Sociology in its Psychological Aspects*, 1921; *The Reconstruction of Religion, A Sociological View*, 1922, New York.

<sup>41</sup> *Human Nature and the Social Order*, 1902, New York; *Social Organisation*, 1909.

<sup>42</sup> *The Individual and Society*, 1906, New York.

<sup>43</sup> *General Sociology: An Analytical Reference Syllabus*, 1907, Lincoln, Nebraska.

<sup>44</sup> *Outlines of Sociology*, 1915, New York.

<sup>45</sup> *The Psychology of Social Life, A Materialistic Study with an Idealistic Conclusion*, 1922, New York. Though we cannot approve of the general drift of this work, we do find in it sane criticism and valuable suggestions. Thus the author repudiates the modern tendency of exalting the group over the individual: "Much has been written of the soul of the group, of the group mind, of the spirit of the nation. The effort has been made to raise up a group something which shall transcend the individual man and lead its own life independently. I believe this to be a dangerous proceeding. Its tendency will be to relieve man of individual responsibility. In placing power and soul in the group, it must place there, also, duty, and this will be fatal to practical reform" (p. 10). With regard to truth the author is a thoroughgoing pragmatist. He says: "Truth, I repeat it once more, is that which finds in us no conflicting brain patterns. What is true for us may be known as an untruth by another" (p. 267).

<sup>46</sup> *Human Behavior*, in relation to the Study of Educational, Social and Ethical Problems, 1921, New York.

<sup>47</sup> *An Introduction to the Science of Sociology*, Chicago.

<sup>48</sup> *Introduction to the Principles of Sociology*, 1920, Waco, Texas: Baylor University Press.

<sup>49</sup> *Psychoanalysis and Sociology*, 1921, New York.

Dealey,<sup>50</sup> William McDougall,<sup>51</sup> James Harvey Robinson,<sup>52</sup> and Morris Ginsberg.<sup>53</sup>

*Basic Errors of Modern Sociology and Social Psychology.* Neither of these closely allied sciences give any credit to human reason for the upbuilding of society and the maintenance of order. The rational faculty of man is utterly ignored. Human progress and civilization are explained by agencies that work unconsciously, such as suggestion, imitation, sympathetic radiation and others that may be operative in the animal world also. Thus the distinctively human character of society and civilization is entirely obliterated.<sup>54</sup>

The individual is completely absorbed in the group. In fact, man has not made society, but society has made man. Whatever distinguishes man at present from the beasts of the jungle is due to the happy accident of association.<sup>55</sup> The result of this confusion is that modern psychology no longer

<sup>50</sup> *Sociology, Its Simpler Teachings and Applications*, 1909, New York.

<sup>51</sup> *An Introduction to Social Psychology*, 1916, Boston; *The Group Mind*, 1920, New York; *Is America Safe for Democracy?* 1921, New York. Dr. McDougall sees instincts everywhere. His entire social psychology is built upon them. "We may say, then, he writes that directly or indirectly the instincts are the prime movers of all human activity" (p. 44). Prof. Ellsworth Faris somewhat facetiously remarks with regard to this theory: "Many discussions of instinct refer to the imagined experiences of our primitive ancestors, experiences which are learned not by a direct observation of facts, but which are described by those who possess a luxuriant imagination."—"Are Instincts Data or Hypotheses?", *The American Journal of Sociology*, Sept. 1921.

<sup>52</sup> *The Mind in the Making*, 1921, New York.

<sup>53</sup> *The Psychology of Society*, 1921, London.

<sup>54</sup> Here is an illustration. Dr. Robinson says: "They [students] should early learn that language is not primarily a vehicle of ideas and information, but an emotional outlet, corresponding to various cooings, growlings, snarls, crowings, and brayings." *The Mind in the Making*, p. 224. Dr. Charles Ellwood speaks in a similar manner: "In a word, human society rests upon instincts established by natural selection during the long prehuman stage of man's evolution. . . . The origin of these intellectual elements which have given a peculiar color and form, so to speak, to human association we cannot here discuss except to say that they are themselves largely social products. . . . Even self-consciousness itself, the consciousness of the unity and continuity of our mental life, which many make the distinctive mark of human society, is probably an outcome of association." *Sociology in its Psychological Aspects*, p. 133.

<sup>55</sup> Thus Prof. J. Arthur Thomson quotes with approval a current sociological axiom to this effect. "There is much truth in the saying," he writes, "Man did not make society; society made man." *The Outline of Science*, Vol. 1, 1922, London. Cf. Dr. Arthur James Dodd, who says: "Further, the group activity not only really confers personality upon the individual, but it also actually increases the individual's ability and output." *Theories of Social Progress*, 1918, New York, p. 49.

knows what to attribute to the individual and what to the group. It is even willing to subscribe to the absurdity and the monstrosity of a group mind and a group will.<sup>56</sup>

Both morality and religion are regarded as purely social phenomena without any metaphysical basis. They are supposed to have arisen in response to certain social needs and, hence, are subject to change. Moral prohibitions have their origin in group taboos imposed for the benefit of the ruler or of the group. Religion was invented to furnish a sanction for these prohibitions. Though the notion of religion may have become refined in the course of human evolution, radically it still retains its original nature and is nothing but a means of social control.<sup>57</sup> Accordingly, when the sociologist uses these terms he does not accept them in the traditional sense.

We are afraid that modern sociology and social psychology will prove sadly inadequate to the task of reconstructing human society and building a better world.

C. BRUEHL.

<sup>56</sup> Cf. Ralph Barton Terry, "Is there a Social Mind?", in *The American Journal of Sociology*, March, 1922.

<sup>57</sup> Concerning the rise of moral notions, Dr. Hayes says: "Moral judgments originally and essentially are common judgments and sentiments of approval and condemnation for the conduct of members of the group toward each other and toward the actor's own interest. . . . Morality groups are at first small clans. In time ethics become ethnic." *Sociology and Ethics*, p. 189. With regard to religion, Dr. Ellwood has this to say: "The second thing, then, which religion does is to act as an agency of social control, that is, of the group controlling the life of the individual, for what is believed to be the good of the larger life of the group. We cannot have such a thing as purely personal or individual religion which is not at the same time social. For we live a social life and the welfare of the group is, after all, the chief matter of concern." *The Reconstruction of Religion*, p. 42. Dr. W. K. Wright gives the following definition quite in keeping with the preceding views: "Religion is the endeavor to secure the conservation of socially recognized values through specific actions that are believed to evoke some agency different from the ordinary ego of the individual, or from other merely human beings, and that imply a feeling of dependence upon this agency." *A Student's Philosophy of Religion*, 1922, New York.

## Criticisms and Notes.

**THE CATHOLIC CHURCH IN CHICAGO: 1673-1871.** An Historical Sketch by Gilbert J. Garraghan, S.J. Chicago: Loyola University Press. 1921. Pp. x—236.

**THE LIFE OF PATRIOT AUGUSTINE FEEHAN, Bishop of Nashville, First Archbishop of Chicago: 1829-1902.** By the Reverend Cornelius J. Kirkfleet, Ord. Praem., author of the "History of St. Norbert". With Introduction by the Right Rev. Peter James Muldoon, D.D., Bishop of Rockford, Ill. With sixteen illustrations. Matre & Company, Chicago. 1922. Pp. xix—381.

With the exception of the nine years between 1871 and 1880 and the two decades between 1902 and the current year these two works constitute a fairly complete summary of the outstanding events in the history of the Catholic Church in Chicago. The fire of 1871 marked a dividing line in the life of the elder and the later Chicago. The pioneer period may be said to have been brought to a close by that unparalleled conflagration, while the half-century intervening since then spans the rejuvenated life both of the city and of the Church.

When on 17 June, 1673, Father Marquette and Joliet discovered the Mississippi at its juncture with the Wisconsin they descended the great river as far as the Arkansas, whence after a brief delay they started homeward. Reaching the Illinois, into which they turned, they stopped for a while at the Indian village of Kaskaskia on its banks. Resuming their journey, which extended up the Desplaines, and portaging thence to the Chicago River, they voyaged over Lake Michigan to Green Bay. Leaving the Mission of St. Francis Xavier, 25 October, 1674, Marquette, accompanied by two French voyageurs, returned southward over the Lake, intending to reach Kaskaskia, where he had promised the Indians to establish a mission. He arrived at the mouth of the Chicago River, 4 December, broken in health and unable to continue the journey. On the west fork of the south branch of the river his companions built for him a rude shelter. Here he spent the winter of 1674-75, making the Exercises, caring for the spiritual welfare of his companions and writing his Journal. In the little hut near the Lake, and now marked by a cross within the heart of the great city, was laid the foundation of the Church in Chicago.

The story of the gradual growth of those early beginnings down to the strange century-long interruption of the work; the faint,



tentative efforts of resumption about the beginning of the nineteenth century; the patient labors of the successive visiting missionaries until the establishment of the first parish by Fr. St. Cyr (1833); the inauguration of the Chicago diocese in 1843 with its first Bishop, William J. Quarter; then the successive episcopates of Van de Velde, O'Regan, Duggan, and Foley: these several stages in the establishment and the development of the Church in the Queen City are set forth by Fr. Garraghan with a rich abundance of historical incident and a vividness of style that make his work as instructive as it is interesting. Almost all the materials (always when the documents were extant or attainable) have been derived from original sources and they are woven into an inspiring tapestry wherein the heroic figures of the past seem to live again and to react their deeds of self-sacrifice in the cause of faith and charity. The work is a model both of historical research and of historical writing. Neatly made and graphically illustrated, the volume will gratify the book-lover. Thoroughly documented and well indexed, it answers the needs of the historical student. Future historians of other dioceses may take it as a stimulus and an exemplar.

*The Life of Archbishop Feehan* covers in substance the history of the Church in Chicago from 1880 to 1902. Born in Ireland in 1829 and ordained to the priesthood in St. Louis in 1852, Fr. Feehan served at various intervals as curate, seminary professor, and pastor in that city. Consecrated Bishop of Nashville in 1865, he was nominated Archbishop of Chicago, 28 November, 1880. He died in his episcopal city, 12 July, 1902. His pastoral activities were chiefly effective during the yellow fever scourge which almost depopulated Memphis during the epidemics of 1873, 1878, and 1879. These occasions of public calamity evidenced the heroic qualities of the good shepherd. As Archbishop of Chicago, his zeal found a wide range for its energy in developing the educational system of the diocese and in meeting the problems arising from the tremendous influx of heterogeneous nationalities that poured through the wide-open gates of the metropolis. "Fill the schools now and the churches will be filled in the future", was his slogan. The marble statue which graced the Catholic educational exhibit at the Chicago World's Fair and bore on its pedestal the inscription, "To the Father of our Schools", happily symbolized the Archbishop's paternal solicitude for the permanent welfare of his flock, and explains why it was that during his administration his schools recorded proportionately more children under Catholic care than any other diocese in the Western States.

The Archbishop's policy of Americanization blended sympathy and kindness with efficient helpfulness. He feared that the newcomers would too rapidly discard their old-country habits, customs or language. The change, he held, should be "gradual . . . and come from their own appreciation of the United States and the blessings conferred rather than from a too forced action from without". No wonder, as Bishop Muldoon remarks, "he enjoyed the affection and confidence of all the elements of the great metropolitan city".

His zeal for education naturally entailed a deep regard for the Catholic sisterhoods. After administering Confirmation in a parish it was his custom to call upon the religious teachers, to compliment and thank them for the excellent education they were imparting. After one such visit he remarked that "non-Catholics have no conception of the great value of our religious communities, and I often wonder if even our Catholics fully appreciate the heroic work that these men and women are doing. . . . Oh, I can have no patience with priest or layman who is uncivil or discourteous to the nuns. Such show utter disregard for the finer things of life" (p. 230). In this connexion he told the following story which shows that the staid, somewhat silent, prelate was not without the saving sense of humor. "When I was a young priest in St. Louis I was seated one day in an omnibus near the driver. A big Irishman known as 'Red Simon' was also there and as I passed him he lifted his hat and saluted me. I paid no further attention to him until two nuns also entered the vehicle. No sooner were they seated than a violent disturbance occurred. I could recognize 'Red Simon' in action, and with every punch he gave his victim on the floor I could hear him say, 'You will insult these women of God, will you?' After some mauling, 'Red Simon' picked up the disturber and flung him to the street, saying, 'There's where the like of you belong'. After finding his hat he came to me and begged my pardon for the disturbance, adding, 'I could not help it, Father; he insulted those women of God and I would not insult you by repeating what he said'. Now, Fathers," continued the Archbishop, "I cannot entirely approve of such muscular Christianity, but really I somewhat enjoyed the evidence of faith and respect for the nuns and also felt the ruffian had been properly treated. Some people can understand only physical arguments" (ib.).

The present biography, while giving "all the major ascertainable facts", makes no claim to be final or complete. The Archbishop left practically no correspondence, so that the materials had to be gathered from the newspaper reports of events, from sermons, addresses and verbal communications. Great credit is therefore due

the writer for the mass of data accumulated. These some future historian will doubtless discriminate and further utilize.

If sympathy, admiration, enthusiasm are essential to the compiling of a biography, the present writer possesses them in no slight degree. Colder-blooded critics might prefer to have seen them expressed with less ardor and more subdued rhetorical coloring. On the other hand, the very fervor and exaltation of style are but the indices registering the motor pressure of the writer's admiration for the lofty ideals and the high degree of their realization in the life of Archbishop Feehan.

**HEALTH AND HAPPINESS.** An Elementary Text Book of Personal Hygiene and Physiology based on Catholic Principles. By the Rev. Francis J. Dore, S.J., Ph.D., M.D., Dean of the School of Social Science, Fordham University. — Joseph F. Wagner, New York; B. Herder, London. 1922. Pp. xviii—233.

**DIRECTION DE CONSCIENCE PSYCHOTHERAPIE DES TROUBLES NERVEUX.** Par l'Abbé Arnaud d'Agnel et Dr. d'Espiney. Pierre Téqui, Paris. 1922. Pp. 480.

Father Faber used to say that some persons are trying to mend their charity when they ought to be working at their faith. Of course the converse is also true, and no less inferentially correct, as even the tyro of Logic will recognize. So, too, with the "natural" habits. Lots of people are concerned about their spiritual troubles when they ought to be taking pepsin or liver pills. Here, too, the converse proposition is no less obviously true and logically justified. People are often harassed by "nerves" which they might placate by a course in gymnastics of the will. The best rule, therefore, as regards both the supernatural and the natural habits or virtues is: follow the golden mean, the *medium aureum* (not the *aurea mediocritas*). Virtue is said to lie in the middle, albeit it sometimes lies—belies itself—when it is there; and the middle as regards us mortals is secured when the *mens sana in corpore sano* establishes a normal personality. The two books above are helps to this end; aids to its conservation.

*Health and Happiness* is an elementary text book. As "elementary" it gives an outline of the structure of the human body—the skeleton, muscles, circulation; digestion and assimilation; the eye and ear; the lungs; the nerves. The structure of these several organs is described just sufficiently to enable the student to understand their functioning and the practical methods and means required to keep them normal, healthy. Being "based on Catholic

principles", the treatment presupposes that the human body is vivified by a spiritual soul, the value whereof, while supreme and normative, is not *per se* exclusive. As a text book it is befittingly systematic and didactic, each chapter being followed by a questionary for review. On the other hand, the exposition is as untechnical as the matter permits; the style is pleasing; and the text is illustrated with a number of instructive and attractive photographs. Of particular practical value, especially for the religious teacher and even for the priest, are the chapters on the nervous system — the physical basis of all psychical activity whereby we

Sow a thought and reap an act;  
Sow an act and reap a habit;  
Sow a habit and reap a character;  
Sow a character and reap a destiny.

The author's observations on the use of alcohol and tobacco, while not extreme, allow no wide liberty to men (should we add, women?) who love the cheering cup or the soothing pipe. People likewise (here we can include both sexes) who are addicted to the mild dissipation of the breakfast Mocha or the evening Oolong are warned that they are taking "a drug which stimulates the nerves, and although grown people may take it without apparent [note it, ye coffee-ites!] harm, it is very inadvisable to give it to children, as it produces nervousness, irritability, and frequently headaches". One has misgivings that gentle Sister Physiologica who teaches these things may be getting the imperative command from some irate mamma: "Don't learn Sally no more about her insides. It makes her sassy!"

All and all, *Health and Happiness* is a highly commendable production both for its matter and its form, its theory and its practice. The triple academic distinction attached to the author's name stands as an index of extrinsic authority, therefor.

The literature of Psychotherapy continues to grow apace. There are already a goodly number of such books under various titles in English, and the French language suffers from no dearth of them. The work above is probably the most recent. As the title indicates, both a priest, a director of souls, and a physician, a *curator corporis*, have collaborated in the production. This obviously is as it should be when the two professions or vocations are not conjoined in the same person, as they rarely are. We suspect that in the present case the major part of the work has been done by the Abbé Arnaud d'Agnel, as many of the pages treat of the explicitly spiritual phenomena of the inner life and of the psychological penetration of the:

great directors of conscience. On the latter point St. Francis de Sales is naturally and justly given special prominence by reason of the depth of his insight, his practical advice, and the invariable kindness and geniality of his manner.

The symptoms common to morbid conditions of the soul and the physiological disorders of the nervous system are carefully analyzed. The subconscious, or, as the writers call it, the "unconscious", life is examined in detail; the influence of the conscious act, especially of concentration, both in psychotherapy and in spiritual direction is carefully considered; the development and reëducation of the will in the same two spheres are ably treated. There is also a well-balanced chapter on the nature and treatment of scruples.

While little that is new or strikingly original is found in the book, the subject is treated ably, lucidly, and with an eye to practical utilization by both priests and physicians. Confessors and spiritual directors as well as Catholic physicians will find in its pages many valuable suggestions in their respective spheres of guidance and especially in those cases wherein the sanity of the patient calls for the coöperation of the spiritual and corporal advisers. It need hardly be noted that an index or at least an analytical table of contents would have enhanced the value of so large a volume.

**HISTORIC CAUGHNAWAGA.** By E. J. Devine, S.J., member of the Canadian Authors' Association, member of the Antiquarian and Numismatic Society of Montreal, lecturer in Canadian History, Loyola College; editor of the "Canadian Messenger". Messenger Press, Montreal. 1922. Pp. vii—443.

Full half a century before the Spanish Jesuits in South America had established the renowned "Reductions of Paraguay", and a century before the Spanish Franciscans had laid the *camino real* linking up the rosary of twenty-one missions they had strung along the lower half of California, the French Jesuits of North America had gathered into the peaceful sanctuary of Laprairie (Kentake) on the St. Lawrence the converts they had won from the fiercest of pagan savages, the Iroquois Indians, of Canada and New York. The origin of this, the first Christian Indian concentrado, which developed into *Historic Caughnawaga*, the subject of the present monograph, is told by Charleroi in his *Histoire de la Nouvelle France*.

"The missionaries after having watered the country with their sweat and some of them even with their blood, lost all hope of establishing Christianity on a solid basis among the Iroquois, but not of bringing at least a large number of them under the yoke of religion.

They were convinced that God had his chosen souls among those barbarians [the event justified the forecast], as He has in every other nation, but they had long felt that in order to give practical effect to their conviction, they would have to separate them from their fellow countrymen and place them somewhere in the French colony, not merely those who were already converted, but also those who had a leaning toward Christianity."

The foundations were first laid at Laprairie (1667) on the south shore of the St. Lawrence directly opposite Montreal. Subsequently (1676) the village was moved a few miles west (Kahnawake) on the same bank of the river. The spot is still hallowed by the grave of the Indian maiden Kateri, the saintly Lily of the Mohawk. Later (1690) it was transferred to a spot nearer to the Lachine rapids (Kanatakwenkenke) and afterward (1716) to a location slightly above the rapids, where it received the name by which it is still called, *Caughnawaga*. The several steps in the growth of the concentration movement are narrated in the volume above. The author had at control a large mass of first-hand, albeit hitherto unsifted sources; notably the Jesuit Relations, the Dominion and the ecclesiastical archives, and the Colonial Records of New York State.

Although, as he observes, he had "to blaze a new trail through a wilderness of books and musty documents", the reader finds the path anything but arduous or unpleasant. On the contrary, he feels himself under the guidance of one who knows all about the road and the adjacent objects of interest and who possesses at the same time the gift of bright and entertaining narration.

The book is a valuable addition to our historical literature treating of the interrelations of the French and English with the aborigines of Canada and the nearby American colonies. It has a special interest for Catholic readers, as it recounts to them from authentic sources the heroic deeds of the French missionaries and the hardly less inspiring devotedness of the Indian neophytes. The reading of its stirring narrative may, it is to be hoped, induce some of the countless tourists who annually enjoy the scenery of the lordly St. Lawrence—and incidentally the thrill of "shooting the rapids"—to stop over at Caughnawaga, which clings to the river's bank only a dozen miles from Montreal. The village, though in recent times it has taken on an air of modernity, still breathes its aboriginal atmosphere and retains many of its racial types. "The angular features, piercing black eyes, the guttural accents of the native language, the swarthy bronze complexion everywhere manifest, all betoken the survival of a remnant of the doughty Iroquois who for nearly a hundred years spread terror and desolation among the early European settlers." Above all, the village church with spire heavenward

pointing still stands as an unmistakable symbol of the only power that was ever able to tame the savage; and a no less eloquent witness to the fidelity with which the red men and their children have clung to the faith implanted in the fierce hearts of their Iroquois forefathers by the gentle Black Robes of New France.

## Literary Chat.

*Paléographie Musicale*, in which the Benedictine monks of Solesmes have been publishing artistic reproductions of the principal Manuscripts of the Gregorian chant preserved in the old libraries of St. Gall, Einsiedeln, Chartres, Laón, Montpellier, and the British Museum, belonging mostly to the tenth century, have just issued the first number of the ancient Antiphonary of Worcester. This belongs to the thirteenth century. It is now twenty-six years since the work of printing these beautiful documents began, and no librarian interested in the liturgical developments of Roman, Ambrosian, Mozarabic, and Gallican art and letters should fail to procure the work, over which the veteran Dom André Mocquereau, who has helped the Gregorian movement in America but lately at much sacrifice, still presides. (Publishers: Desclée et Cie, Tournai; and Picard et Fils, Paris.)

The *Abbey Vigil Lights* is a collection of seven hagiographical landmarks in which a Benedictine Father of St. Bede's Abbey, Peru, Illinois, interestingly discourses upon the Blessed Sacrament, Our Lady, St. Joseph, St. Michael, St. Benedict, St. Scholastica, and St. Aloysius, favorites of the local Benedictine devotion. The author calls them lamps on the altars of the abbey church, and his reflections are meant to induce others to set these lights anew, to feed and trim them to be vigil lights for the meeting of the Bridegroom.

What most of us know about Lithuania could be quickly told; what we don't know, it would take some years to sum up. What probably few people—outside the esoteric fraternity

of the philologists—ever dreamed of, is that Lithuania can make good claims to being, if not our original birthplace, at least the centre whence radiated our highly antiquated ancestors, the Indo-Europeans.

Those of us who were brought up on the books of ancient history or the compends of linguistics that circulated through the high schools a generation ago (and indeed we are not sure that even the most recent text books of to-day tell any different story) were taught that the home of the noble Aryan from which all our Indo-European forefathers migrated—whether down into India or westerly into Europe—lay somewhere on or about the plains of Iran (Persia). Perhaps some of us may have read somewhere that the original centre of radiation was about the north of Afghanistan or the plateau of Pamir, "the Roof of the World"; or Armenia; or somewhere along the range of the Caucasus; or again around the Caspian Sea. But none of us ever thought of looking for the cradleland of our race in the valleys and the plains of Balto-Russia where now dwell the Letts.

Nevertheless Mr. Harold H. Bender, Professor of Indo-Germanic Philology at Princeton, has drawn up a strong line of argument based chiefly on linguistic data in defence of the thesis that the "home of the Indo-Europeans" was Lithuania and thereabouts. The booklet (pp. 57), bearing the title just quoted, wherein this theory is established, is at once an epitome of interesting philological and archeological information. It is no less a fine exemplar of scientific

method and logical thinking. So much so, indeed, that it might well serve as an auxiliary source of illustration for a course of logic by furnishing some substitutes for the stock-in-trade, such as, for instance, *animal est substantia, sed asinus est animal. Ergo.* Q. E. D. (Princeton, University Press.)

Speaking of text books brings to mind a slender booklet (pp. 87) entitled *Teaching the Drama and the Essay*, by Brother Leo (New York, Schwartz, Kirwin and Fauss). It would not be easy to find a better model of teaching how to teach literature. Brother Leo is possessed by the dual habit of true pedagogical science and art; that is, the habits *possess* him because he possesses them. They have become natural to him, and consequently they move and control with the spontaneity and naturalness of nature. Besides, their efficiency is the more potent because they work invisibly. His is the perfect art of concealing art.

He makes his teacher-readers feel that their chief business is to awaken in the soul of their pupils the vital appreciation of literature. They must teach the mechanics, the aesthetics, the dynamics of literary productions, but the vital thing is appreciation of the work as a contribution to one's philosophy of life. "The great, the tragic error of much college teaching to-day—a heritage in part derived from the study of the ancient languages and in part from the methods in vogue in the German universities—is to make true appreciation of literature as an art degenerate into the study of philology as a science" (p. 12). Brother Leo's booklet will help the student to avoid this deordination. We have ranked the work amongst text books. It deserves rather to be called a literary guide to literary art. It exemplifies its own theory. In its spirit and in its style it might have been a posthumous work left by that true master of the art of letters, Brother Azarias.

Whatever be one's opinion as to the ethical judgment to be passed on the tragic ending of Terence Mac-

Swiney's life—and *doctores adhuc scinduntur* concerning the morality of the hunger strike—there should be no difference of judgment regarding the character sketch of MacSwiney's heroic figure which has been drawn by Mr. P. S. O'Hegarty and embodied in a small volume recently issued by P. J. Kenedy and Sons (New York) under the title *A Short Memoir of Terence MacSwiney* (pp. 98).

Mr. O'Hegarty, an intimate friend of MacSwiney and his family, had command of the data of his hero's life from the cradle to the tragic climax in Brixton prison. The portrait reflects the finest features of MacSwiney's personality—his strength, tempered by gentleness; his refined literary taste; his robust faith; his tender piety; the inflexible will which sustained him under the incessant pain of the seventy-four days' fast (MacSwiney never got used to the physical distress; near the end he told Fr. Dominic, his confessor, that he would give £5000 for a cup of tea). MacSwiney's career being largely identified with Sinn Féin, the present memoir naturally includes a short history of that movement.

The July issue of the *Harvard Theological Review* (quarterly) contains a noteworthy article entitled "Recent Tendencies in Roman Catholic Theology". The study (for such it literally is) which occupies about three-fourths of the Review, is a remarkably critical piece of work. It is thoroughly documented and reflects a knowledge of the subject which is both intimate and almost comprehensive. Such inside acquaintance with Catholic Theology and its literature is rarely seen in a non-Catholic periodical and indeed seldom if ever emanates from a non-Catholic source. One cannot but feel that the author writes from an inside acquaintance with the religious system he so expertly dissects and criticizes, and that a changed attitude toward that system may account for the drops of gall which repeatedly run into his language. One feels too that, had sympathy rather than antipathy been back of his pen, he would have understood more deeply the letter of Cath-



olic intellectualism and that the spirit thereof would not *almost* entirely have escaped him. We emphasize *almost*, for the concluding paragraphs of the article show a more just appreciation of the spiritual or affective side of Theology than does the bulk of the article which deals with its purely intellectual or speculative contact.

The paper is far too extensive and elaborate to warrant much more than mention of it here. It were much to be desired that it should be discussed adequately by a Catholic theologian having as full acquaintance with the literature, permanent and transient, as the writer of it evidences.

It would not be difficult to point out not a few misstatements and half-truths and that the criticism repeatedly reaches a point where, if able to go one step farther, would have turned *volte face*.

It need hardly be insisted that Leo XIII never "advocated the exhumation of scholastic philosophy" (p. 238; also 243), since that philosophy had never died and certainly was never buried—unless metaphorically by its retirement to the monasteries during the Reformation period. If perchance an individual follower of Loyola took up with this or that portion of Cartesianism, is it just to say that "the Jesuits discarded the Thomistic system in favor of Descartes" (p. 243)?

In discussing Modernism the critic appears excessively eager to find fault with Pius X for having declared "a special philosophy" to underlie the Modernist movement. Surely such a *Welt-Anschauung* as Modernism, following in the immediate wake of the widely prevailing Agnosticism (the logical result of the Kantian philosophy) was itself due to the "special philosophy" that permeated contemporary thought—a philosophy that tended to undermine not only "scholastic criteriology and apologetics" (p. 245) but the whole structure of Catholic intellectualism.

There occurs in the article a goodly number of other inaccuracies which

on the whole, however, seem to result rather from an unsympathetic attitude of mind than from deficient information. Attributable to the latter cause, however, is the statement that the Louvain Institute of Philosophy was established by "the priest Mercier" (p. 240) at the University. It was founded in and as a separate and independent college. The latter only much later became affiliated with the University of Louvain. Perhaps it may be superfluous to note that the late Abbé (not Père) Hogan was never a "French Lazarist" (p. 250).

With the July number *The Pilgrim*, edited by Dr. Temple, the Anglican Bishop of Manchester, completes its second volume. The eight numbers to its credit have contained not a few interesting and suggestive papers on questions of the day, especially religious, social and economic. Its field and spirit are somewhat parallel with those of the *Hibbert Journal*; though perhaps it may be a trifle more conservative, as befits its religious affiliations. That conservatism, however, is flexible enough to allow even one "who is a priest of the Church of England" (p. 404) to conceive man as sprung from "pre-human ancestors" who at one time lived in "the tops of trees" (p. 399). By all means let us have "evolutionisme mais restreint".

Amongst the more thoughtful papers contained in the latest issue of the *Pilgrim* is one entitled "Some Principles of Symbolism". It gives an unusually acute analysis of symbolical language in its application to the spiritual and religious order—an application which, as every one knows, is beset with much obscurity and with grave difficulties and demands a nice sense of discrimination if language, and thereby thought, are to be kept free from the implications of pantheism or an exaggerated anthropomorphism.

Tokens of excellent diocesan administration are suggested by the *Year Book of the Diocese of Indianapolis*. Where such publication does not supplement the permanent legislation embodied in the ecclesiastical statutes,

it makes its canonical prescriptions effective, and thus saves them from becoming a dead letter. In several American dioceses there are issued periodical bulletins, much like apostolic letters, which remind the clergy of their pastoral obligations, special faculties, canonical privileges, and corporate activities. Valleyfield, Harrisburg, Duluth are examples. Such publications have a value above the occasional chancery letters addressed to diocesan priests, inasmuch as they can be filed and kept for definite reference. The Indianapolis *Year Book* tells priests about chancery methods, diocesan reports to be made to the Ordinary, salaries and collections, matters pertaining to the matrimonial and curial courts, subjects to be discussed at the clerical conferences, and the topics for examinations of the Junior Clergy and rectorships. Besides being a directory, it furnishes membership lists of clerical organizations, Mass obligations for the dead, and a brief review of important ecclesiastical and local events of the previous year. The *Year Book* idea calls for imitation, especially if it were to contain a full list of special faculties accorded to priests of the diocese by apostolic or episcopal indult and the conditions of matrimonial and other dispensations.

*Fiat justitia ruat coelum.* So may the reader exclaim as he peruses Fr. Cuthbert's two little brochures recently issued by the Paulist Press (New York): *The Ethics of Labor* (pp. 30) and *The Ethical Basis of Wages* (pp. 28). The ethical ideal must never be lowered. Hold it aloft bravely. Happily, flag-bearers will never be wanting who are ready to stand by the colors, cost what it may. Of such one feels is the writer of these short essays, who deals out impartial justice to capital and to labor.

"What the working class is claiming as its right, and what it is restlessly seeking to achieve, is not merely or primarily a just wage, but that its labor and the conditions of labor should be an expression of human personality." Not money first and last, but "the freedom of self-expression", of "self-development"—

such is labor's right, its aim, its ideal. This is fine, splendid, and best of all it's true; even though now and again one has to jack oneself up a bit to believe it.

It looks at times as though labor and capital were alike playing not the glad but the grab game; each lunging at the other and reaching for all that it can get. Our sympathies, however, are with the under dog, and usually, if not always, this is labor's position. How good it is to read Fr. Cuthbert's well-balanced exposition of the worker's aspirations, his rights—and his duties! The clergy will do well to read and broadcast both of these little pamphlets.

Another small pamphlet issued by the Paulist Press, *What is the Catholic Church?*, by the Rev. Richard Felix, O.S.B., will serve the priest in his work of spreading the truth. The pervading line of argument is convincing and is clearly and interestingly presented. A special feature of the booklet is the table on the last page giving the date of origin and the founders' names of the principal Protestant denominations.

*The Flight of an Eagle* is a charming little life story—the biography of Reverend Mother Amy Surdan, a Religious of the Sacred Heart—told by Blanche Mary Kelly, Litt.D. (Paulist Press, pp. 62). When Amy was six, she and her wee brother conceived a passionate desire to fly; and, with sublime confidence that the Father of all winged things, birds and men, would enable them to soar afloat in air, they set themselves to pour forth at top speed countless Paters and Aves—brother and sister each taking turns at the petitioning and at the flapping of arms *per modum alarum*. Needless to say, neither got what they both pleaded for; but, seeing that the boy eventually became a Carthusian monk and the girl a Religious of the Sacred Heart, their childish prayer seems to have been answered in a higher sense.

Amy was no goody-goody little girl. She had a very decided will of her own, which it gave parents and teach-

ers no little trouble to bring under rational control. Once this was effected, however, and the self-centred energy turned Godward, it was converted into wing-power which lifted her soul into the upper air of light and love. The story of her life, inner and outer, cannot but be a source of joy to the Sisterhood who

counted her a holy and efficient member, and of inspiration and imitation to our young Catholic maidens who need just such sort of stories whose characters combine so much of true womanly power, solid virtue, and natural charm, consecrated to unselfish ideals.

## Books Received.

### SCRIPTURAL.

NOZIONI BIBLICHE proposte alla Gioventù Studiosa. Vol. II: Vangeli e Atti Apostolici. Mons. Dott. Giuseppe Nogara. Seconda edizione. Società Editrice "Vita e Pensiero", Milano. 1922. Pp. vii—288. Prezzo, 5 L.

### THEOLOGICAL AND DEVOTIONAL.

THEOLOGIAE MORALIS PRINCIPIA, RESPONSA, CONSILIA. Arthurus Vermeersch, e S.I. Tomus I: Theologia Fundamentalis. Charles Beyaert, Bruges. 1922. Pp. xv—456. Venit 14 fr. 50.

THE "SUMMA THEOLOGICA" OF ST. THOMAS AQUINAS. Part II (Second Part), QQ. CI—CXL. Literally translated by Fathers of the English Dominican Province. Benziger Brothers, New York, Cincinnati, Chicago. 1922. Pp. vi—337. Price, \$3.00 net.

CHRISTIAN SPIRITUALITY. From the Time of our Lord till the Dawn of the Middle Ages. By the Rev. P. Pourrat. Translated by W. H. Mitchell and S. P. Jacques. P. J. Kenedy & Sons, New York. 1922. Pp. x—312. Price, \$4.20 postpaid.

HOLY SOULS BOOK. Reflections on Purgatory. A Complete Prayer-Book including Special Prayers and Devotions in Behalf of the Poor Souls in Purgatory. Edited by the Rev. F. X. Lasance. Benziger Brothers, New York, Cincinnati, Chicago. 1922. Pp. 443. Price, \$1.50.

L'IMMORTALITÀ DELL'ANIMA UMANA. Giorgio Fell, S.J. Traduzione dalla seconda edizione tedesca di G. Schio, S.J. Società Editrice "Vita e Pensiero", Milano. 1921. Pp. viii—256. Prezzo, 5 L.

SAKRAMENTE UND SAKRAMENTALIEN. Eine Einführung in das römische Rituale. Von Joseph Braun, S.J. Verlag Josef Kösel & Friedrich Pustet, Regensburg. 1922. Seiten vii—256. Preis, 50 Mk.

A SIMPLE LIFE OF JESUS FOR HIS LITTLE ONES. By a Sister of Notre Dame. London and Edinburgh: Sands & Co.; St. Louis: B. Herder Book Co. 1921. Pp. 89. Price, \$0.85.

WHAT IS THE CATHOLIC CHURCH? By the Rev. Richard Felix, O.S.B. Paulist Press, New York. 1922. Pp. 30. Price, \$0.05.

ŒUVRES PASTORALES DE MGR. J.-M. ÉMARD, 1<sup>er</sup> Evêque de Valleyfield. Tome II: 1900-1908, pp. 419. Tome III: 1909-1913, pp. 403. P. Téqui, Paris. 1922. Prix, 12 fr. par vol.

THE SEVEN-FOLD GIFT. A Study of the Seven Sacraments. By Wm. F. Robison, S.J., Ph.D., St. Louis University. B. Herder Book Co., St. Louis, Mo., and London. 1922. Pp. 225. Price, \$1.50.

THOMAS VON SUTTON, O.P.R., ein Oxforder Verteidiger der thomistischen Lehre. Von Franz Pelster, S.J. Rom. Innsbruck: Felizian Rauch. 1922. Pp. 86. Preis, M. 20.

PARISH PRIESTS AND CHRISTIAN BURIAL. By the Rev. James H. Murphy. American Ecclesiastical Review: Philadelphia. 1922. Pp. 14. Price, ten cents.

#### PHILOSOPHICAL.

LA FILOSOFIA DI GIOVANNI GENTILE. Emilio Chiochetti, O.F.M. Società Editrice "Vita e Pensiero", Milano. 1922. Pp. xvi—478. Prezzo, 15 L.

ENGLISH AND AMERICAN PHILOSOPHY SINCE 1800. A Critical Survey. By Arthur Kenyon Rogers. New York: Macmillan Co. 1922. Pp. xiv—468. Price, \$3.50.

RELIGIONE E SCIENZA. Fr. Agostino Gemelli, O.F.M. Seconda edizione. Società Editrice "Vita e Pensiero", Milano. 1922. Pp. xii—371. Prezzo, 5 L.

LA CRISI ATTUALE DELLA FILOSOFIA DEL DIRITTO. G. B. Biavaschi. Seconda edizione completamente rifatta. Società Editrice "Vita e Pensiero", Milano. 1922. Pp. vi—336. Prezzo, 40 L.

THE REVOLT AGAINST CIVILIZATION. The Menace of the Under Man. By Lothrop Stoddard, A.M., Ph.D. (Harv.). Chas. Scribner's Sons, New York. 1922. Pp. 274. Price, \$2.50.

HEALTH AND HAPPINESS. An Elementary Text Book of Personal Hygiene and Physiology Based on Catholic Principles. By the Rev. Francis J. Dore, S.J., Ph.D., M.D. Joseph F. Wagner, New York; B. Herder, London. 1922. Pp. xviii—233.

LA TEORIA DELLA RELATIVITÀ. Volgarizzazione e Critica. Giuseppe Gianfranceschi. Società Editrice "Vita e Pensiero", Milano. Pp. 64. Prezzo, 5 L.

THE ETHICS OF LABOR. By Father Cuthbert, O.S.F.C. Paulist Press, New York. 1922. Pp. 30. Price, \$0.05.

THE ETHICAL BASIS OF WAGES. By Father Cuthbert, O.S.F.C. Paulist Press, New York. 1922. Pp. 28. Price, \$0.05.

#### HISTORICAL.

HISTOIRE DE L'EGLISE DANS L'OUEST CANADIEN. Du Lac Supérieur au Pacifique. (1659-1915.) Par le R. P. Morice, O.M.I. Avec de nombreuses illustrations. Vol. I. Granger Freres, Montreal. 1921. Pp. liii—404. Prix, \$2.75.

THE FLIGHT OF AN EAGLE. A Sketch of the Life of the Rev. Mother Amy Gurdon, R.S.H. By Blanche Mary Kelly, Litt.D. Paulist Press, New York. 1922. Pp. 62.

#### MISCELLANEOUS.

MANUALE DI MISSIONOLOGIA. Ugo Mioni. Società Editrice "Vita e Pensiero", Milano. 1921. Pp. viii—535. Prezzo, 12 L.

SOUTH SEA SKETCHES. By B. A. Erdland. Stratford Co., Boston. 1922. Pp. 106. Price, \$1.75.

NOVA TENTAMINA POETICA. Francisci Xav. Reuss, Sacerdotis a Congr. SS. Redemptoris. Romae: Typis Cuggiani. 1922. Pp. xv—348. Pretium, 8 fr.

THE HOUSE CALLED JOYOUS GARDE. By Leslie Moore. London and Edinburgh: Sands & Co.; New York: P. J. Kennedy & Sons. Pp. 251. 1922. Price, \$2.10 *postpaid*.

TWOPENNY PAMPHLETS: *Trumpeter's Rock*. By a Nun of Tyburn Convent. Pp. 20. *The Real Presence*. By the Rev. F. Mangan, S.J. Pp. 16. *Maxims of Mary Ward*. Pp. 48. *Canterbury*. A Guide for Catholics. By the Rev. John Morris, S.J. Revised edition. Pp. 31. *The Church in England in 1922*. By Fr. Bede Jarrett, O.P. Pp. 30. Catholic Truth Society, London. 1922. Price, *twopence* each.

# GORHAM

## CHURCH FURNISHINGS

Stained Glass, Altars, Mosaics, Frescoes,  
Altar Appointments, Sacred Vessels  
Lighting Fixtures, Tile Flooring.

## MEMORIALS

Windows, Fonts, Tablets, Baptistries,  
Grottos, Mausoleums, Cemetery Crosses,  
Ledger Stones, Headstones.

*Illustrations, Designs and Estimates  
upon application*

## THE GORHAM COMPANY

FIFTH AVENUE AT 36th STREET

NEW YORK

BOSTON, MASS.  
480 Washington Street

CHICAGO, ILL.  
So. Wabash Avenue

PHILADELPHIA, PA.  
Widener Building

ATLANTA, GA.  
Metropolitan Building

THE GORHAM COMPANY announces that it has established an Ecclesiastical Department, for the convenience of their patrons, at the downtown branch, 15 Maiden Lane, New York

## THREE CHEERS FOR FATHER FINN!

Any of  
his books  
now :

By special arrangement with Father Francis J. Finn, S.J., Benziger Brothers are enabled to reduce all of Father Finn's Popular Story Books to \$1.00 net each. (Postpaid \$1.10 each.)

**\$1.00**

## On the Run

is Father Finn's latest book just off press. Net \$1.00 (postpaid \$1.10). It is an exciting story of the adventures of an American boy in Ireland during present times. Graphically picturing conditions and stirring scenes as Father Finn found them on his recent visit to Ireland, it is told with all of Father Finn's kindly sympathy, pathos and humor, and will be of absorbing interest both to young and old.

**BENZIGER BROTHERS**

NEW YORK - - - 36-38 Barclay Street  
CINCINNATI - - - 343 Main Street  
CHICAGO - 205-207 W. Washington Street

Best Foot Forward—Lucky Bob—His Luckiest Year—Bobby in Movieland—On the Run



# The Visible Church



essential for

All Catholic Schools and Sunday Schools

By REV. JOHN F. SULLIVAN

A supplement to the Catechism. 70 lessons with questions and 120 pen drawings, a course of four to thirty weeks on the practical, historical and symbolic meanings of prayers, ceremonies and articles used by the Church. You will find your pupils eager to study about the *Visible Church*.

A free copy will be sent on request to the head of any Catholic school which has not yet introduced this valuable reference and text book.

Order before school reopens. Cloth, 12mo., \*\$1.00

Est.  
1826

**P. J. Kenedy & Sons**

44 Barclay St.  
New York

Est.  
1826

# The Ecclesiastical Review

A Monthly Publication for the Clergy

Cum Approbatione Superiorum

## CONTENTS

GREEK VERSION OF THE OLD TESTAMENT BEFORE CHRIST	381
CATHOLIC CLERGY IN INDIA	387
The Very Rev. A. MERKES, Madras, India.	
BUDDHIST LEGENDS AND NEW TESTAMENT TEACHING	386
The Very Rev. CHARLES F. AIKEN, D.D., Catholic University of America.	
IN MARY'S PRAISE. Leaves from a Medical Case Book. VIII	357
"LUKE."	
THE CLASSICS AND CHRISTIAN CLASSICS—THEIR PLACE IN HISTORY OF EDUCATION	370
The Rev. FRANCIS E. TOURSCHER, O.S.A., D.D., Villanova, Pa.	
GREENFIELDS' PARISH CHURCH	385
PETER TALBOT.	
THE ORIENTAL FEATURES OF THE BIBLE	390
The Rev. JOSEPH F. KELLY, Baltimore, Md.	
CORRESPONDENCE COURSE IN CHRISTIAN DOCTRINE	404
The Right Rev. Monsignor VICTOR DAY, V.G., Helena, Montana.	
DIOCESAN AND PARISH DUPLICATION	409
The Right Rev. Monsignor JOHN F. NOLL, LL.D., Huntington, Indiana.	
MARYKNOLL MISSION LETTERS. XXXVI: To a Student	413
The Rev. FREDERICK DIETZ, A.F.M., Tungchan, China.	
STIPEND FOR MASS WITH INVALID MATTER OF CONSECRATION	416
USE OF VERNACULAR IN LITURGICAL FUNCTIONS	417
RAISING MONEY FOR CHURCH AND SCHOOL PURPOSES	419
PAROCHUS SUBURBANUS.	
PROFIT OF MASSES	420
THE NEW FACULTIES GRANTED TO OUR BISHOPS	421

CONTENTS CONTINUED INSIDE

## AMERICAN ECCLESIASTICAL REVIEW

1305 Arch Street

THE DOLPHIN PRESS

Philadelphia, Pa.

Copyright, 1922: American Ecclesiastical Review—The Dolphin Press

Subscription Price: United States and Canada, \$4.00

London, England: R. &amp; T. Washbourne, 4 Paternoster Row

Melbourne, Australia: W. P. Linehan, 309 Little Collins St.

Entered, 5 June, 1889, as Second Class Matter, Post Office at Philadelphia, Pa., under Act of 3 March, 1879



# BROTHERHOOD CORPORATION

E. R. EMERSON and L. L. FARRELL, Sole Owners

(Succeeding the Brotherhood Wine Co., Established 1839)

**Producers of the Finest Sacramental Wines in America**

**New York Office, 71 Barclay St.,  
Vineyards, Washingtonville, N. Y., and California**

Loyola (Moderately Sweet)  
Loyola (Moderately Sweet, Res. Vint.)  
Loyola (Dry)  
Loyola (Dry, Reserve Vintage)

Veravena (Imported from Spain)  
Liguorian Riesling  
St. Benedict (Sweet)  
Cardinal Red (Dry, Claret Type)

**Kindly ask for Price List**

**Revenue tax will be added and kegs at cost**

**RECOMMENDATIONS FROM PRELATES AND PRIESTS ON REQUEST**

*We extend a cordial invitation to the Rev. Clergy to visit our vineyards and cellars*

**Altar Wines sold direct to the Reverend Clergy only**

## ALTAR WINES BEYOND DOUBT

**SOLE EASTERN AGENTS  
OF THE FAMOUS**

**Novitiate of Los Gatos**

**Los Gatos, Cal.**

December 17, 1921.

BARNSTON TEA COMPANY

6 Barclay Street  
NEW YORK CITY, N. Y.

Gentlemen: It gives us pleasure to inform you that another carload containing 8947½ gallons of Novitiate wines, is now on its way to you. It was prepared, as usual, with every possible care and the car was sealed in the presence of our representative at the depot of the Southern Pacific Company, Los Gatos, California. This brings the total number of gallons shipped to you during 1921 to **26437½**.

These wines are absolutely pure and were made by our own Brothers for the Holy Sacrifice of the Mass. They have been under our own care and supervision and the clergy has every assurance that they are materia valida et licita and are highly recommended by the Most Reverend Archbishop of San Francisco. We commit them to your hands in the fullest confidence that you will distribute them to the priests for the high purpose for which they are made, in the same absolute purity in which you received them from us. Yours very respectfully,

SACRED HEART NOVITIATE  
THOS. R. MARTIN, S.J., Rector.

**JESUIT ALTAR WINES**

**L'ADMIRABLE**

**NOVITIATE**

**VILLA JOSEPH**

**MALVOISIE**

**Barnston Tea Company, 6 Barclay St., New York**

## PURE ALTAR WINES BEAULIEU VINEYARD

Made from grapes produced in Beaulieu Vineyard and St. Joseph's Agricultural Institute, at Rutherford, Napa County, California. These wines are made under the supervision of Rev. D. O. Crowley, appointed for that purpose by His Grace, Archbishop E. J. Hanna of San Francisco, as attested to by his unqualified endorsement.

Our Pure Rubrical Altar Wines are also recommended by a large number of Archbishops, Bishops, Monsignors and Priests throughout the United States. For the convenience of the Reverend Clergy and Religious in the East we maintain a distributing station at No. 47-49 Barclay Street, New York City, N. Y., where at all times a large stock of all grades of our Pure Altar Wines are carried on hand.

The vineyards from which our wines are made are situated in the best wine belt of California, which is celebrated for the finest Altar Wines produced in that State.

Price Lists, Government Application Blanks, and Samples of all grades of our Pure Rubrical Altar Wines will be cheerfully furnished on request by our California or New York Offices.

**ST. JOSEPH'S AGRICULTURAL INSTITUTE**

Rutherford, Napa Valley, Cal.—Per Rev. D. O. Crowley

**Beaulieu Vineyard**

Office: 149 California St., San Francisco, Cal.  
Per G. de Latour

**Beaulieu Vineyard Distributing Co**

47-49 Barclay St., New York City, N. Y.  
Per T. F. Rodden, Mgr.



# THE ECCLESIASTICAL REVIEW

---

SEVENTH SERIES.—VOL. VII.—(LXVII).—OCTOBER, 1922.—No. 4.

---

## THE GREEK VERSION OF THE OLD TESTAMENT BEFORE CHRIST.

**A**FTER the death of Solomon, about a thousand years before Christ, the government of Israel was gradually dismembered. The two kingdoms of Judah and Israel, into which it was divided at first, were drawn into association with foreign nations, and, imitating the customs of their allies, were eventually dominated by them. During several centuries of captivity the Jewish tribes, while aiming on the whole to maintain the observance of the Mosaic Law and aspirations of national reorganization, were obliged to adopt the language, and obey the laws and customs of their conquerors. Greek culture and its language were dominant in all the countries grouped around the Middle Sea—Hellas and Latium in the north; Asia Minor, Syria, and Palestine and the Mesopotamian countries in the east; Egypt, with the adjacent tribes of mixed Arabian and Semitic race, in the south.

Under the Ptolemean rule in the third century B. C., civilization shifted its centre of influence gradually from Athens to Alexandria. The magnificent library of the latter metropolis, under Lagos and Philadelphos, drew the learned from every part, as at one time Heliopolis, Memphis, Thebes, and Athens later on had done. Among the scholars, wise with the learning of the ages, were many who had been reared in the Hebrew colonies. They had inherited the traditions of a divine philosophy which surpassed that of the Greek Socrates. They possessed a written law that left the legislation of Solon and of Hammurabbi far behind in its regulations of a powerful commonwealth. But this philosophy and this law were

written in a strange tongue, in a script sacred and not to be interpreted by anyone but those initiated who belonged to the great Council of the Hebrew Sanhedrin. It was written in golden letters, without vowels, so as to be read only by the priestly race, the descendants of the Aaronic aristocracy whose charter of nobility dated back more than a thousand years, and was of divine authority.

A tradition, vouched for by Flavius Josephus, the Jewish historian of the time of Christ, tells of the way in which this code of wisdom and law was translated. There is no authoritative proof that it originated with Aristeas, under whose name it comes to us from the third century before Christ, but its substantial truth need not be made dependent on the name. The story relates that King Ptolemy, learning from his librarian of the existence of the Hebrew document, resolved to obtain it in a Greek translation for his Academy at Alexandria. After some futile demands he gained his request on the condition that all the Jewish captives who served as slaves under Egyptian masters in his domains should be freed; that furthermore the translation should be made under the immediate supervision of the Hebrew Sanhedrin composed of seventy rabbis. The king was to guarantee them freedom of action and support in quarters of their own on the Island of Pharos in the Bay of Alexandria.

That this translation was made, and came immediately into circulation by transcription for the synagogal readings about the years 285-246, is attested by the statements of Aristobulos and Philo, the Jews, of Clement of Alexandria, of Irenaeus and of Anatolius. These witnesses lived sufficiently close to the period to attest the truth of the traditional use of these Greek translations among the Jews of their day, and of their elders for two or more generations. The Talmud confirms the fact. The assumption that the version was actually made by seventy rabbis must yield to the more probable opinion that it obtained its name of "Septuagint" from the fact that it was officially approved by the seventy members of the Sanhedrin, just as we speak of a Vatican edition or a Sixtine edition to indicate the official approbation of the Bible in a particular form. A rabbinical tradition speaks of five *sopherim* being deputed to make the version into Greek. The grandson of Jesus Ben Sirach,

author of the Book Ecclesiasticus, in an authentic preface to his translation of his grandfather's book, indicates that a Greek version of the other sacred books was accepted in his day. Aristobulos, who lived in the second century before Christ, mentions the fact that many of the Greek authors before his day derived their knowledge of divine things from the Mosaic writings and the prophets. As it is not likely that these writers were conversant with Hebrew (then practically a dead language), we may assume that, so far as they accepted authentic accounts of the Hebrew wisdom, they must have had recourse to Greek sources, such as the Septuagint version.

One of the most reliable witnesses regarding the use of the Septuagint version by the Jews of the pre-Christian period, is Philo. According to him the Greek text was as truly inspired as that of the original Hebrew from which the translation was made. The same view is held by Flavius Josephus, who repeatedly quotes the Septuagint version of the Pentateuch and other books, including the Book of Esther.<sup>1</sup>

That the Greek Septuagint version was used in the synagogues for devotional reading, and for the interpretation of the law to those who did not understand the Hebrew tongue, is clear not only from the writings of Josephus and Philo, but also from the New Testament itself. There is indeed no explicit evidence in the words used by our Lord, and cited by the evangelists, to prove that He preferred the Septuagint version to the rabbinical Hebrew text. Nor do we find anywhere in the New Testament a quotation from portions that are peculiar to the Greek version, such as the deuterocanonical books. But there are more than three hundred passages of the New Testament, which passages as quotations or as references to the Old Law can only be verified by the actual text of the Greek version, inasmuch as it differs therein from the Hebrew. St. Mark among the evangelists chiefly, and St. Paul, can easily be shown to have used the Greek version for their quotations from the Old Testament.<sup>2</sup>

The fact that the evangelical writers, and the Apostles of Herod's day in Palestine, could appeal to a Greek (the Septuagint) text as a divinely authorized and inspired source of reve-

<sup>1</sup> *Antiqu.*, XI, 6:2 and other passages.

<sup>2</sup> Cf. *Vetus Testamentum in Novo*. W. Dittmar, Goettingen. 1903.

lation, is evident proof that the Alexandrine version was recognized alike by the Jewish authorities in Jerusalem and in the countries of the dispersed tribes such as Egypt, where it was the only version understood by the people. If there had been any question about its authenticity or even its inspiration, the rabbis would of necessity have protested against the appeal to it by the disciples of Christ who had been trained in the synagogal schools. St. Paul above all, who belonged to the Pharisaical school, and constantly asserts the traditions of his forefathers in his arguments with the Jews, could not have cited a version which was held illegitimate or even of doubtful inspiration in the eyes of the authorities at Jerusalem. Any deviation from Jewish orthodoxy was sure to be noted and made much of among men who drew their chief authority from the letter of the Mosaic Law as taught in the time of our Lord. The references for example to that very tradition, in the Acts of the Apostles (15: 29), where the laws of circumcision and of abstinence "a sanguine et suffucato" are appealed to, would assure us of this attitude of mind on the part of the Jews.

If the Church of the Apostolic age shows a preference for the adoption of the Greek text, it is simply because that was recognized by Jew and Gentile alike as perfectly consistent. Of the two existing sources, the Hebrew and the Greek, the latter lent itself most readily to practical use, not only because the Greek language was in common use and understood by all, but also because the Greek version avoided the difficulties of a purely consonantal script, and offered a complete phonetic rendering of the Mosaic original, which the latter did not. If it be objected that the two codes differed in the number of books, since the Septuagint version contained also the so-called deuterocanonical books written or recognized after Esdras, and not incorporated in the earlier Hebrew canon, we answer that this difference could hardly have been noticeable or of practical moment, since the writings were not in one volume, as with us, but in form of scrolls or megillot. Each book had its isolated place in the synagogal collection to which other inspired writings could easily be added whenever there was need to do so. There could not have been a definitely formulated canon from the beginning and that of Esdras was not fully completed as a collection until centuries after most of the books gathered into it had been written.

The use of the Greek version or the Septuagint canon of the Old Testament can hardly be said to have been a matter of gradual adoption in the early Church. There is a practically complete unanimity, undisturbed until St. Jerome's time, who sought to restore the *Hebraica veritas*, among the Fathers and ecclesiastical writers from the first to the fourth century, as to the superior value for doctrinal verification of the Old Testament teaching, of the Greek or Septuagint version. Witnesses to this fact are Clement of Rome, the Didaché, Barnabas, Hermas, Polycarp, Justin, Athenagoras, Irenaeus, Clement of Alexandria, Hippolytus, Tertullian, the early Latin versions (Itala), the Hexapla, the Lucianian version, and the early Coptic-Sahidic translations. Here we find unquestionable testimony that the Septuagint was the one version to which the early Christians referred without the least misgiving in their controversies with Jewish theologians, as well as in their catechetical and homiletic instructions.<sup>3</sup>

That the Greek Canon of the Bible was recognized by the early Christian converts from Judaism is furthermore apparent from the use made of it by those who defected from the Church and affected to draw their arguments for so doing from the recognized version of the Scriptures. These arguments are embodied in the tenets of the earliest heretics—the Nestorians, the Monophysites of Syria and Ethiopia, the Copts, Armenians and Oriental schismatics, and show the common acceptance of the Septuagint.

The destruction of Jerusalem brought with it a reaction in favor of a return to the primitive observance of the Mosaic Law, of a reformation which threw the blame of the awful chastisements that had come upon the Jewish nation through contact and intimacy with the Gentiles, leading to the adoption of their manners, laws, and language. Accordingly there was a desire to revert to the Hebrew traditions with its language and its interpretation. This tendency took definite form in the effort of the rabbis to discredit the Greek Septuagint, because it was used by the Christians. They would no longer have tolerated the Greek language in the synagogue, if that were possible; but since it was still a necessity, they sought to sub-

<sup>3</sup> Cf. *Dictionnaire de la Bible*, Vigouroux, II, 162.

stitute other versions for the one generally appealed to by the Christian converts from Judaism. "Back to the original tongue of our Fathers" became the cry of a nation which sought their freedom from Roman slavery on sacred grounds. The movement to restore the Hebrew tongue among the people was analagous to that of the Celtic and Slavic peoples who in our day have resisted foreign domination on the principle of national self-determination. It finds its counterpart in the Zionist movement of to-day in Palestine. This spirit of antagonism to foreign influences among the Jewish people found expression in the rejection of the Book of Tobias, because it was known to have come from a Bablyonian or Persian source; similarly of Judith and Esther, because they showed no traces of Palestinian traditions, but bore the stamp of foreign composition in a foreign country. Even if Josephus<sup>4</sup> and the Targums and Midrash speak of Esther as inspired, the tendency was to ignore these parts of the sacred deposit. The increase of "apocryphal" writings on the part of sectarian zealots both Jewish and Christian was however sufficient reason to justify the desire for a return to the true original, as also for a revision of existing Greek versions, just as there has been such a desire on the part of the ecclesiastical authorities in our own time to safeguard the inspired truth.

It was such a purpose in the Church that led St. Damasus to call for a revision of the Itala version made from the Septuagint. This brought about the new versions by St. Jerome. The latter bears witness to the efforts of the Jews who, actuated by the "odium Christi" as he says, sought to retranslate the Hebrew text in a way that would lend authority to their bias, in opposition to the Septuagint. "Aquila et Symmachus et Theodotion judaizantes haeretici multa mysteria Salvatoris subdola interpretatione celarunt."<sup>5</sup> St. Jerome, bent upon restoring the Hebrew reading, underestimated the critical value of the Greek Septuagint in some respects.

That the Septuagint was held as inspired among the Jews before this reform movement took place is amply attested in the rabbinical books, and especially by the fact that the Jews celebrated the feast of the translation at Pharos.

<sup>4</sup> *Antiqu.*, XI, 6, 1.

<sup>5</sup> S. Hieron., *Praef. in Job*; also Isa. 2:20, and Epist ad Marc.

## CATHOLIC CLERGY IN INDIA.

A RECENT book, *The Conversion of the Pagan World*, by the Rev. Dr. J. F. McGlinchey, suggests the desirability of furnishing American readers with correct information regarding the actual strength of the clergy and the seminaries in India, Burma, and Ceylon.

The subject is important, for, as Pope Benedict XV writes in his *Maximum Illud*, "As the Catholic Church of God, being universal, is foreign to no nation, so should every nation yield its own sacred ministers, whom the people may follow as teachers of the divine law and as spiritual leaders. Wherever, therefore, there exists a native clergy, adequate in numbers and in training, and worthy of its vocation, there the missionary's work must be considered brought to a happy close; there the Church is founded."

It is true, that "to-day especially the attention and the solicitude of the Church and of the superiors of missions are focused upon the native clergy",<sup>1</sup> but it would be a mistaken notion to think that this attention and solicitude are something new and peculiar to our own times. At all periods it has been true, as the late Pope Benedict XV has pointed out so admirably in the above mentioned Apostolic Letter upon the missions (1919): "Lastly the main care of those who rule the missions should be to raise and train a clergy from the nations among which they dwell, for on this are founded the best hopes for the Church of the future. Linked as he is by the bonds of origin, character, mentality, and inclinations to his compatriots, the native priest possesses extraordinary facilities for introducing the Faith to their minds, and is endowed with powers of persuasion far superior to those of men of other nations. It thus frequently happens that he has access where a foreign priest could not set foot." The Paris Mission Society lays it down as the first duty and object of its missionaries to train and form native youths for the priesthood, and one of its founders, Mgr. Lambert de la Motte, established a seminary at Juthia in Siam as far back as 1664. Twelve years after its foundation it gave 35 native priests to the churches of the Orient. The seminary is at present situated at Pulo Tikus

<sup>1</sup> *The Conversion of the Pagan World*, p. 144.

(Malacca diocese). It no longer enjoys the prominence of former days, as so many seminaries have been founded that are nearer. Probably there is not another seminary in the world that can boast, as can that of Pulo, of having given over a hundred martyrs to the Church, some of whom are now venerated on our altars.

Older still than this seminary is the seminary of Santa Fe, also called of St. Paul, at Goa. The city of Goa, conquered by the Portuguese in 1510, was raised by Pope Paul III to an episcopal see in 1534. Dom Joao de Albuquerque, a Franciscan Friar, was invested with episcopal authority, and took charge of his diocese in 1538. During his administration the seminary of the Holy Faith (Santa Fe) was founded for the education of young neophytes in 1541. The revenues of the properties once belonging to the heathen temples were employed for its support. In 1543 this revenue amounted to more than £400. It is impossible to approach the noble ruins of this famous college without being reminded of the early history of the Catholic Church in the East, and of the glorious deeds of St. Francis Xavier, the Apostle of the Indies, who made it the chief place of his abode in India for a considerable time. In 1570, when the city of Goa was afflicted with the epidemic, the locality in which the college was situated became so unhealthy that 58 Jesuit Fathers are said to have fallen victims to it. By 1623 the college was abandoned. Goa, the proud capital of the Portuguese Eastern Empire, has been humbled to the dust; the triumphs of the sword have perished, but the triumphs of the Gospel survive. Goa is a Catholic country with a flourishing seminary at Ranchol, and over 600 Goanese priests.

The traditions of the Apostolic Seminary of Puthenpally (Travancore) are almost as old as the Carmelite Mission of Verapoly, which was definitely settled in Malabar about the year 1673. Much of the early history of this seminary has been consigned to oblivion. We know for certain, however, that by letter dated 14 September, 1764 the Cardinal Prefect of the Sacred Congregation de Propaganda Fide proposed to the Carmelite Fathers, already engaged in this work, the erection of a seminary at Verapoly for training the indigenous clergy of both the Syrian and the Latin rites. During the



same year Propaganda sent 1700 scudi (£340). The seminary was opened in 1767, and Propaganda voted an annual subsidy of 400 scudi, later on increased to 460. On the outbreak of the French Revolution (1789) the grant fell into arrears and finally stopped altogether. In 1866 the seminary was transferred to the pretty little village of Puthenpally in Northern Travancore. The present seminary buildings comprise an area of 11,400 square yards. In the year 1890 Propaganda placed the seminary under its own jurisdiction. The Delegate Apostolic of the East Indies became its immediate superior and the Rector is appointed by the Propaganda itself. The strength of the seminary is 122, which is distributed thus among the dioceses of Malabar :

Verapoly .....	15	Kottayam .....	2
Cochin .....	5	Trichur .....	22
Ernakulam .....	26	Changanacherry .....	52

The minimum qualification required of the candidate is to have been elected for the Matriculation examination, and to know sufficient Latin to begin with Rhetoric and Philosophy immediately. The seminary follows a syllabus of studies drawn up on the model of that of the Propaganda College in Rome. Two very important subjects have been added to the general programme, the study of Ascetic Theology and Hindu Philosophy; and it is to the credit of the seminary staff that they have edited the text books on these subjects.

In 1918 the Papal Seminary at Kandy celebrated its silver jubilee. The following details of its early beginnings are taken from the Jubilee Report. This Papal seminary owes its origin to Pope Leo XIII, who established, by Apostolic Letters of 1 September, 1886, a new Hierarchy in India, comprising 8 Ecclesiastical Provinces. *Filii tui, India, administri tue salutis* was the great idea for the realization of which the great Leo XIII never ceased to work. In several Provincial Synods it was decreed that seminaries should be multiplied in India, and the Pope determined to show the way himself and to erect at his own expense in India a general seminary for the formation of an indigenous clergy well grounded alike in virtue and learning. He got the material means needed for this enterprise, when about the year 1888 a wealthy Catholic

left a considerable sum to the Holy See for the erection of a seminary for Indians. After mature deliberation the Sovereign Pontiff decided in favor of a seminary in India itself, and entrusted the mission of founding the seminary to Mgr. Zaleski, who on 7 March, 1893 sent the Bishops of India a circular letter informing them of the official opening of the seminary and inviting them to send candidates. Mgr. Zaleski, admiring the Bengal mission under the Belgian Jesuits, proposed to them to take up the direction of the seminary, and the Pope and the General of the Society assented to his choice. For the studies the Ratio Studiorum of the Society of Jesus and the program of the Gregorian University are followed. The 213 priests, who at the time of the silver jubilee had passed from the portals of the seminary into the mission field, testify to the efficacious vitality with which the seminary has passed through the first quarter century of its existence. The present strength is 81 students, a number which could be increased if means would allow it. It is noteworthy that no fewer than 56 former Kandy students, with three bishops among them, now working in every part of India, appear on a group photo taken on the occasion of the Marian Congress at Madras (1921). Many of these priests took a leading part in the sessions of the Congress and delivered excellent addresses.<sup>2</sup>

But to return to the seminaries. St. Joseph's seminary, Mangalore, was started by the Carmelite Fathers in 1858. It was taken over by the Fathers of the Society of Jesus when they assumed charge of the whole mission from the Carmelites in 1879. The number of priests ordained in this seminary from its foundation till 1921 is 187. The present strength is 86 students, to which number 11 dioceses contribute, viz. Mangalore 45, Madras 4, Bombay 7, Cochin 1, Mylapore 1, Poona 1, Vizagapatam 2, Vicariates of Changanacherry 7, Kottayam 3, Trichur 2. Fourteen Carmelite students of the Syrian Rite attend the lectures in the seminary. The curriculum of studies covers a period of nine years, two of which are given to Philosophy, four to Theology and the remaining to Humanities. Clerics are moreover trained in the method

<sup>2</sup> *The Madras Marian Congress Report*, a beautifully illustrated volume of over 300 pages, gives a complete and authoritative exposition of the present status of the Church in India.

of teaching Catechism, ample opportunity being given them to reduce to practice the theory learnt in the class-room, as there is a large catechumenate next door to the seminary. The fourteen Carmelite students, mentioned above, belong to the Syrian Carmelite Congregation, the only institution of this kind in India approved by the Holy See. It was founded about the year 1828 by two pious Syrian priests of Malabar, Father Thomas Palakal and Father Thomas Porukara. The former was Rector of the Palliport seminary. The vicissitudes through which this Congregation has passed, though interesting, do not belong to the scope of this article. The rules and constitutions were definitely approved by the Holy See on 12 March, 1906.

There are twelve monasteries of this Congregation, four in each of the Vicariates Apostolic of Ernakulam and Changanacherry, three in that of Trichur, and one in Mangalore. At present (1922) the Congregation has 8 Priorates, 3 Vicariate Monasteries, and 1 Branch House. There are in all 95 Fathers, 44 professed students, 19 choir novices, 20 lay brothers professed and 22 lay novices, besides 42 aspirants. It is obligatory on all the postulants to have read at least up to the VI Form. The presence of a monastery of these monks in a locality is regarded as a great boon by non-Catholics as well as by Catholics. They form an invaluable help to the parish priests in the spiritual work of hearing confessions, administering the Sacraments, and preaching sermons, a work for which they have deserved fame in Malabar. The greatest spiritual work of this Order is the preaching of missions. Twenty Fathers are specially appointed every third year for this important work. These Carmelite monasteries are centres of evangelization, specially among the low caste Hindus. Eight catechumenates in different centres have been established. The catechumens, however, are not grouped together in one house, but remain in their own huts. Since the establishment of their first catechumenate in 1866, they have converted 13,000 souls.

The 1922 Catholic Directory of India, Burma, and Ceylon, publishes a list of 21 seminaries for the secular clergy. Some of these seminaries date a long time back, as that of Pondicherry established in 1777, the present strength of which is

22 students, belonging to the four dioceses constituting the Ecclesiastical Province, Pondicherry, Coimbatore, Mysore, and Kumbakonam, each diocese contributing one professor. The most recent establishment is the namesake of Goa's famous seminary, St. Paul's at Trichinopoly, which was opened 9 June, 1921, with 23 students on the rolls: 11 in Theology, 8 in Philosophy, and 4 in Rhetoric. The Bishop of Trichinopoly, I hear, is thinking of making the ecclesiastical students of his diocese follow the two years Intermediate College course before admitting them to the seminary. This would increase the duration of the preparatory studies to 13 years. As a rule, however, the high-school final examination is sufficient. This means that a candidate has had 11 years of general school education. The seminary course of philosophy and theology is at least 6 years, and the average age of the student, when he is presented for the priesthood, is 24 or 25 years. That "few natives become priests before they are thirty or thirty-five years of age"<sup>3</sup> does not apply to Indian students except to those who join the Society of Jesus.

A few particulars about the churches of the Syro-Malabar Rite will be found interesting. They are taken from the Catholic Directory, the only authoritative publication of this kind. The Christians of Malabar firmly believe that the Apostle St. Thomas landed in 52 A. D. at Cranganore, and erected 7 churches on the Malabar coast. Among others the Apostle converted also many Brahmin families and ordained priests and bishops. Divine services were conducted in Syro-Chaldaic, the vernacular of the converted Jewish colony in the neighborhood of Cranganore. The Church in Malabar was governed by Syro-Chaldean bishops till the end of the sixteenth century, when Latin bishops were substituted. Pope Leo XIII separated the churches of the Syrian rite on the Malabar coast from those of the Latin dioceses, and erected them into two Vicariates Apostolic of Trichur and Kottayam (1887). In 1896 the same Pope granted the Syrian Catholic Christians of Malabar three bishops of their own rite and nationality and erected for them three Vicariates Apostolic viz. Trichur, Ernakulam, and Changanacherry. Finally in

<sup>3</sup> *Conversion of the Pagan World*, p. 147.

1911 Pope Pius X restored the Vicariate Apostolic of Kottayam *Pro Gente Suddistica*, i. e. descendants of the fourth-century emigrant Syrians.

The appended list shows the present number of priests in each diocese. By "foreign missionaries" all those who have come out to India are understood; the second column comprises all others. I did not wish to call them native priests, as somehow the word "Native" is not in favor. To call them, however, Hindu priests is indefensible, as Hindu stands for religion and not for nationality.

## CATHOLIC CLERGY OF INDIA.

	Total Strength of Clergy	Foreign Missionaries	Domi- ciled Clergy	Catholic Population
<i>Goa</i> . . . . .	629	2 (Sec.)	627	{ 287,206 <sup>1</sup> 38,164 <sup>2</sup>
<i>Damaun</i> . . . . .	94	5 (Sec.)	89	87,842 <sup>2</sup>
<i>Cochin</i> . . . . .	71	11 (Sec.)	60	108,711
<i>Mylapore</i> . . . . .	76	19 (Sec.)	57	82,899
<i>Agra</i> . . . . .	33	32 (Cap.)	1	8,000
<i>Ajmere</i> . . . . .	37	36 (Cap.)	1	5,889
<i>Allahabad</i> . . . . .	34	34 (Cap.)	. .	9,101
<i>Bombay</i> . . . . .	72	39 (S. J.)	33	24,306
<i>Mangalore</i> . . . . .	95	20 (S. J.)	75	112,000
<i>Poona</i> . . . . .	35	13 (S. J.)	22	21,815
<i>Trichinopoly</i> . . . . .	147	91 (S. J.)	56	277,565
<i>Calcutta</i> . . . . .	147	? (S. J.)	?	211,821
<i>Dacca</i> . . . . .	19	18 (C. S. C.)	1	11,730
<i>Krishnagar</i> . . . . .	15	15 (Milan.)	. .	13,981
<i>Patna</i> . . . . .	12	5 (S. J.)	7	5,033
<i>Assam (Pref. Apost.)</i> . . .	6	6 (S. J.)	(4)	5,738
<i>Madras</i> . . . . .	59	55 (Mill-Hill)	24	58,246
<i>Hyderabad</i> . . . . .	28	21 (Milan.)	7	31,177
<i>Nagpur</i> . . . . .	35	24 (St. Fr. Sales)	11	19,000
<i>Vizagapatam</i> . . . . .	28	28 (Do. Do.)	. .	8,792
<i>Pondicherry</i> . . . . .	94	67 (Miss. Etr.)	27	147,710
<i>Coimbatore</i> . . . . .	54	31 (idem)	23	43,792
<i>Kumbakonam</i> . . . . .	47	33 (idem)	14	102,416
<i>Malacca</i> . . . . .	34	33 (idem)	1	39,610
<i>Mysore</i> . . . . .	66	46 (idem)	20	55,655

<sup>1</sup> Port. territory.<sup>2</sup> English territory.<sup>3</sup> 39,966 in the City of Bombay.<sup>4</sup> Entrusted to Sal. Don Bosco (1922).

	Total Strength of Clergy	Foreign Missionaries	Domi- ciled Clergy	Catholic Population
<i>Simla</i> . . . . .	11	11 (Cap.)	. .	2,361
<i>Lahore</i> . . . . .	29	29 (Cap.)	. .	26,591
<i>Kafiristan and Kashmir.</i> <i>Pref. Apost.</i> . . . . .	15	15 (Mill-Hill)	. .	5,000
<i>Verapoly</i> . . . . .	79	40 (O. C. D.)	39	98,467
<i>Quilon</i> . . . . .	78	22 (O. C. D.)	56	146,732
<i>Changanacherry</i> . . . . .	256	Syro Malabar	256	155,666
<i>Ernakulam</i> . . . . .	141	Rite.	141	113,936
<i>Kottayam.</i> . . . . .	37	Do.	37	. . . . .
<i>Trichur.</i> . . . . .	83	Do.	83	106,435
<i>Carmelite Congregation in</i> <i>Malabar</i> . . . . .	95	. . .	95	. . . . .
<i>Colombo</i> . . . . .	120	80 (Obl. of Mary)	40	259,726
<i>Galle.</i> . . . . .	27	23 (idem)	4	12,853
<i>Jaffna</i> . . . . .	53	48 (idem)	5	45,232
<i>Kandy</i> . . . . .	27	21 (O. S. B.)	6	30,228
<i>Trincomalee.</i> . . . . .	18	16 (S. J.)	2	8,318
<i>Eastern Burma</i> . . . . .	19	19 (Milan.)	. .	21,031
<i>Northern Burma</i> . . . . .	32	25 (Miss. Etr.)	7	10,000
<i>Southern Burma</i> . . . . .	56	34 (idem)	22	6,880
	3143	1047	1949	2,867,656

From the above table it is clear that the bare statement that there are 1230 domiciled priests in India and Ceylon,<sup>4</sup> besides not being quite accurate, does not give a correct idea of the real state of affairs. Indian priests are very numerous from the diocese of Damaun and Goa down all along the West coast, in the diocese of Mangalore, Verapoly, Cochin, and Quilon, and in the Vicariates Apostolic. In fact 1363 out of total of 3143 priests are found in that comparatively small territory. Southern India is well off for Indian priests, who number 220 in the six Southern dioceses of Pondicherry, Kumbakonam, Coimbatore, Trichinopoly, Mylapore, and Madras, making a total, therefore, of 1583 domiciled priests in less than a twelfth part of the whole territory of India, besides 95 native Carmelite priests in Malabar. We have a native clergy on the West

<sup>4</sup> *Conversion of the Pagan World*, p. 146.

Coast from the Gulf of Cambay to Cape Comorin. In all the other missions we have native priests, but not as yet a native secular clergy.<sup>5</sup>

Here the question naturally arises: "When will the Church in India be able to dispense with the foreign missionaries?" We cannot reply better than in the words of Pope Benedict XV, of happy memory, in his letter *Libenter quidem*, 15 October, 1921, addressed to His Excellency Mgr. P. Pisani, Delegate Apostolic in the East Indies: "All indeed desire to be governed even in religious matters by men of the same nationality. As regards this, those Catholic in India are not to be blamed who wish to be ruled by native pastors. To this longing the Church has certainly never been opposed, inasmuch as in her there is not 'gentile nor Jew, circumcision nor uncircumcision, Barbarian nor Scythian, bond nor free', nor is there respect of persons. The same clearly follows from the fact that the Sovereign Pontiffs have always had at heart that the indigenous clergy should make continual progress in holiness and in erudition. But it belongs to the Church alone to decide when it is suitable to satisfy this longing; to the Church, we say, which, surveying as from a watch tower what is useful for each diocese, had from the earliest times sent out missionaries, who through painful journeys, sufferings and persecutions, might bear the name of Christ into those regions. Whoever, therefore, by hurrying the course of events, strives to forestall the decision of Rome in any way, by word or writing, shows himself insolent and insubmissive to the Vicar of Jesus Christ, as if the salvation and prosperity of the sons of India were no concern of His." Let us join in the Holy Father's prayer that it will be soon.

A. MERKES.

*Madras, India.*

<sup>5</sup> *The Apostle of Ceylon, Father Joseph Vazy*, by L. M. Zaleski, Del. Ap., p. 5.

### BUDDHIST LEGENDS AND THE NEW TESTAMENT TEACHING.

THERE is an ever growing tendency among scholars not of Catholic faith to find in the formation of the Gospels and of Christian external worship the working, in greater or less measure, of factors derived from pagan cults. Among these alleged sources of external influence Buddhism looms large. And so the question of the possible relation of Buddhist to Christian thought as contained in the Gospels is a pertinent topic for the priest's study of New Testament problems.

For an acquaintance with Buddhist legends the recent publication by Dr. E. W. Burlingame of a Buddhist classic hitherto but little known is worthy of mention. This is the *Dhammapada Commentary*, composed about 450 A. D. in the ancient literary tongue of Southern India, known as the Pali, closely related to the Sanskrit.<sup>1</sup> Heretofore, but few of the stories composing the original work had been translated, some in English, some in German, and a few in French. Thanks to Dr. Burlingame, English readers now possess the first complete translation in a modern tongue of this highly interesting classic of late-Buddhist literature. So admirably has he performed his task that his three beautiful volumes, forming volumes 28, 29 and 30 of the Harvard Oriental Series, will remain the standard version for years to come. All who read it will be pleased with its elegant and at times striking diction. But his work is more than a fine translation. In a long introduction of sixty-nine pages, he prepares the reader for the proper understanding of the stories, giving a valuable summary of the legendary life and the teachings of the Buddha, showing the nature and place in the Buddhist canon of the *Dhammapada*, which serves as the basis of the stories, and describing the subject matter of the stories, their motifs, and their literary relations to the *Vinaya*, the *Commentaries of Buddhaghosa*, the *Jataka Tales*, and other Buddhist writings. This introduction is supplemented with a long series of synopses covering seventy pages, giving the gist of each story in a few words. At the end of the work is a

<sup>1</sup> *Buddhist Legends, Translated from the Original Pali Text of the Dhammapada Commentary*, by Eugene W. Burlingame. Three parts. Cambridge, Harvard University Press, 1921. Being a work meant primarily for scholars, and not destined to become one of the "best sellers", it is necessarily high-priced.



copious index affording a ready reference to the names and subjects mentioned and treated in the three volumes. The whole work is a fine example of painstaking scholarship.

The *Dhammapada*, the Path of the Law, of which the present work professes to be a commentary, is a book of Buddhist proverbs in verse, most of which may be found scattered through the numerous canonical writings of the Southern School. It is thus a compilation of later date than these sources, belonging probably to the third century of the Christian era. These expressions of moral and religious wisdom, ascribed by the pious Buddhist to the great Teacher, are only in small part distinctively Buddhist. By far the greater part belong to the common ground of faith and morals where Brahman and Buddhist join hands. Some of its stanzas are but slight variants of verses in the *Laws of Manu* and the *Mahabharata*. They abound in noble sentiments finely expressed.

The *Dhammapada Commentary* is a series of stories, 229 in number, purporting to explain how the great Teacher came to give voice to the successive metrical maxims of the *Dhammapada*. To lend a semblance of reality to the scheme, each story or combination of stories begins with the indication where, and in reference to whom, the sacred stanza was uttered. The aptness of the story to point the appropriate moral varies greatly. Some of the stories are misfits, being dragged in by the ears to do duty where an appropriate story is not ready to hand. Some betray the Brahman environment in which they originated.

The *Commentary*, like other canonical Buddhist books, makes frequent mention of the spiritual world. For while the Buddhist does not look to any of the traditional gods of India for salvation, these deities, high and low, are no less real to him than to the Brahman. They form an indispensable background to Buddhist faith, which peoples the unseen world with all manner of friendly and hostile spirits, and which retains the various heavens and hells of Brahman theology. There is frequent mention in the *Commentary* of the Tusita heaven, where every Buddha of the past and future is destined to sojourn as a spirit, and whence at the earnest entreaty of the numerous deities he descends to earth to be born for the welfare

of men and gods. Among these denizens of heaven, the god Sakka is especially prominent as a zealous promoter of the Law and a notable helper of the Buddha and his Order in times of embarrassment. The helpfulness of the lesser spirits is also recognized. In the opening story we are told that a wealthy merchant obtained a son in answer to a vow to a tree-spirit (Part I, p. 146); and in another, the poor man sent on an impossible errand by the king who has designs on his life, is saved through a rice-offering to a water-dragon (Part II, p. 102).

The religious life depicted in the stories is by no means a mirror of primitive Buddhism. It is rather an idealization of the Order and the glorification of the Teacher in the most extravagant terms of legendary lore. The Buddha is the divinized superman, surpassing in knowledge and power the greatest of the gods. At will, colored rays of dazzling brilliance radiate from his body. At will he sends forth a luminous image of himself to encourage a distant monk and to save him from impending ruin. The members of his Order, especially the chief disciples, are privileged beings, possessing wonderful magical powers, which they display as occasion demands. They move about in solemn dignity, honored alike by gods and kings. Monasteries costly as palaces are erected for them, like the Jetavana vihara, on which fifty crores of treasure are expended. In every one is the perfumed chamber where rests the Buddha alone. Wealthy householders vie with one another for the honor and merit of feeding them with the choicest foods; they present them with costly robes, with vessels of beaten gold, with garlands, perfumes, and other luxuries that are rigidly forbidden in the primitive rules of discipline.

The fabulous character of the stories is still further brought into relief by the recurrence of stereotyped features, and by a reckless extravagance of statement born of the oriental love of exaggeration. Several stories open with the interest of the reader centered on a lovely maid of sixteen years, lodged for security on the top floor of a seven-storied palace. Monks, travellers, and robbers generally go about in bands of five hundred. Five hundred is the number of the maids who accompany Visakha when she rides out in her chariot to meet the

Buddha, and each of these is attended by five hundred slave maids. Her marriage dowry consists of five hundred carts of money, as many carts of golden vessels, as many of silver, as many of copper, and so on (Part II, pp. 59 ff). Even more extravagant are the assertions made of the Buddha. According to the opening story, he converts at Savatthi fifty million out of its seventy million inhabitants. At Rajagaha he is less successful; he preaches to its eighty million residents and converts eighty-four thousand (Part I, p. 236). On another occasion, eighty thousand kinsmen save six recognize on him the marks of the Buddha and become monks (Part I, p. 231). In the story of the twin-miracle and in that of the Ascent of the Ganges, the reader is transported to a veritable wonderland of astounding events.

Despite this strong flavor of the fantastic and the unreal, the stories are in large measure full of interest, though there are some that must be judged insipid, dull, and even coarse. They have a wide range—the doings and sayings of the Buddha, of his chief disciples, of less prominent monks, nuns, and novices, of laymen good and bad, of gods and goddesses, house and tree spirits, ogresses, dragons, ghosts, and animals that talk like men.

Through most of these stories runs the underlying idea of rewards and punishments for good and evil deeds, whereby the happiness or misery of an individual's successive births is determined; for not till one has attained to the faith and freedom from desire constituting Buddhist perfection, the state of the *Arahat*, can one break the chain of rebirth and pass into *Nibbana* (Nirvana). To those not yet fit for this state, Buddhism holds out the means of escaping from, or at least mitigating the retribution of evil deeds, whether committed in the present life or in a past existence. This is to acquire merits by putting one's faith in the Buddha and by promoting the welfare of the Order, especially by liberal almsgiving. Many are the stories that emphasize these points. In not a few, the main thought is renunciation of great wealth, of a happy home and an honorable station in life, in order to become a monk. Some of these are patterned on the type of the Buddha's great renunciation. In a few the hero flees to the monastery on the very day of his wedding. A curious story belonging to this class is that of *Nanda the Elder*. Prince Nanda is busy with

his wedding feast when the Buddha enters the palace, places his alms-bowl in the hands of the happy young groom and wishes him luck. He turns to go, leaving the bowl in the prince's hands, and the latter, expecting that at each turn the Buddha will ask for his bowl, follows him respectfully. On they go, out from the scene of merriment, along the way to the monastery, the Teacher leading and the embarrassed prince following with the bowl in his hands. His bride with tears in her eyes comes running up and begs him to return, but much as he would, a secret power leads him on. And so he follows the Buddha to the monastery where he accepts the invitation to become a monk (Part I, pp. 217 ff).

Generosity to the Order is inculcated by such stories as the *Marriage of Visakha* (Part II, pp. 59 ff), *Kappina the Great* (ibid., pp. 167 ff), *Gifts beyond Compare* (Part III, pp. 24 ff), in which great rewards come to the rich supporters who lavish their wealth upon the Buddha and his followers. Yet it would not be doing justice to the stories to say that it is only the wealthy gifts that bring a generous reward. In not a few the value of even a small alms bestowed at a sacrifice, is emphasized. The stories conveying this lesson are among the finest in the whole collection. Such, for example, is the story of the *Seven-year-old Novice Pandita* in his former merit-winning existence. In untold ages past, when the Buddha Kassapa preached the Law, the residents of a city prepared to entertain him and his retinue of twenty thousand monks. A canvass was made of the well disposed householders and the names were taken of those willing to set food before the monks, as well as the number that each could entertain. A very poor man offered to give food to one monk, and as he had nothing on hand, both he and his wife worked the next day for hire, thereby securing enough to buy the needed rice. To his great joy, as he went to the river bank to pick leaves for curry, a fisherman, learning the cause of his activity, gave him four redfish. The god Sakka, knowing what was to happen, came down from heaven and, disguising himself as an old man, was received into the poor man's house as cook. When the time came for the reception of the guest, the poor man went to the director to get the name of the monk assigned to him, and was told that he had been overlooked and that every monk had been

provided for. This news was like a dagger thrust into his heart. What should he do? The great Teacher alone had not signified at whose house he would dine. For this privilege the king and the richest of the nobles were longing with anxious hearts. At the suggestion of the director, the poor man hastens in his anguish to the Buddha as he is about to come forth from his perfumed chamber, and throwing himself at his feet, asks the Teacher to bestow his favor on him, the poorest of them all. The Teacher graciously takes down his bowl, puts it in the poor man's hands, and follows as the latter proudly leads the way to his hovel. The envious king and nobles offer him great sums of money for the privilege of taking his place, but in vain. Meanwhile the god Sakka has prepared food of wonderful savor. The poor man, suffused with joy, serves the food to the Teacher, and at the end goes back with him to the monastery, bearing the alms-bowl. To his surprise and joy, when he returns to his house, he finds it filled with jewels. For his great wealth, the reward for his alms to the Buddha, he is made the king's treasurer, and at death is reborn in the world of the gods (Part II, pp. 176 ff).

Another charming story, setting forth the graciousness of the Buddha in accepting gifts of little worth, is that of the poor slave Panna. She had made for herself a wretched cake of rice dust and water, and putting it in the fold of her dress, set out for the bathing-place, intending to eat it on the way. She had not gone far when she saw the Buddha approaching on his way to the village for alms. She saluted him saying, "Reverend Sir, accept this poor cake and bestow a blessing on me." The Teacher held out his bowl, a gift from a king, and receiving the cake therein, pronounced on her a blessing. Surely, she said to herself, he will not eat that wretched food. He will proceed a little way and throw it to some dog or crow, and then fill his bowl with choice food from some rich man's table. To her great surprise, the Buddha sits down and proceeds to eat the cake, and as he breaks it, some gods squeeze nectar on the wretched food, making it richly palatable (Part III, pp. 111-112).

In the interesting story of Suppabuddha the Leper, the lesson is inculcated of the priceless value of faith. This poor leper, seated in the outer circle of the throng that listened to

the Teacher as he preached the Law, attained the fruit of conversion. Desiring to tell the Buddha of his change of heart, he waited for the multitude to disperse and then directed his steps toward him. At that juncture the god Sakka, in order to try him, appeared poised in the air and said, "Suppabuddha, you are a poor man, afflicted with misery; I will give you limitless wealth if you will deny the Buddha, the Law and the Order." "Fool," the leper replied, "you say I am poor and afflicted. On the contrary, I have attained the happiness of the seven stores of wealth. They who possess these are not called poor by the Buddhas." The leper then went to the Teacher, and was kindly received. Shortly afterward he was killed by an ogress in the form of a heifer and was reborn in Sakka's heaven, also known as the World of the Thirty-Three (Part II, pp. 119-120).

A curious story illustrating the magical power attributed to the monk in the state of perfection is that describing the death of the venerable disciple Ananda. When he was a hundred and twenty years old, seeing that his end was nigh, he announced that he would die in seven days. He had zealous supporters on each side of the river, and saw that if he died on either side, a bitter dispute would arise over his relics. So summoning his admirers to gather on both sides of the river, he rose in the air to the height of seven palm trees, and sitting crosslegged over the middle of the river, he preached the Law. He then entered into an ecstatic meditation on fire. Suddenly flames burst from his body, which split in two, one part falling on the near side, the other falling on the side beyond (Part II, pp. 160-161).

Other stories have the ring of reality and are true to life. Such is the story of the two pickpockets who went with the crowd to hear a discourse on the Law. One of the pair was moved to conversion. The other, heedless of the words of wisdom, improved his opportunity by extracting five farthings from the skirt of an attentive listener (Part II, p. 117).

Some stories, while bringing a moral lesson, are not without a strain of humor. Such is the story of the *Four Seven-year-old Novices*. According to this tale, the wife of a Brahman cooked food enough for four monks and sent her husband to the monastery to bring four guests. Four seven-year-old novices, old in virtue if not in years, were assigned to him.

When these four youngsters were brought in, the wife was indignant that mere children had been sent, and placing them rudely on inferior seats, bade her husband look up some old Brahmins and bring them in. He went out and brought back the elder Sariputta. The elder, seeing that just food enough for four had been prepared, and that the novices had not been served, took up his bowl and departed. Then came the elder Moggallana, who did the same. Once more, at his wife's bidding, the husband went to find an old Brahmin, while the poor famished novices sat waiting without a word of complaint. At this juncture, the god Sakka, seeing the situation from his high heaven, took the form of a very old Brahmin, and coming with the husband, saluted the four novices as his superiors and sat respectfully on one side. This made the wife so angry that she ordered her husband to put him out. The husband tugged at him, but the god would not budge. Then the wife lent a hand, and both, after much effort, managed to drag him out of the house, but were terrified to find him instantly restored to his place by the side of the novices. Sakka then made himself known, and the food was distributed among the five guests. Even more astounding was their manner of departure. One of the seven-year-olds soared through the circular peak of the house. Two others broke through the roof, one in front, the other in back. The fourth, by way of change, plunged through the floor into the earth. Sakka made his exit in a different way still, so that henceforth the Brahmin's home was called the House of the Five Openings (Part III, pp. 297 ff).

While Buddhist faith, as depicted in the *Dhammapada Commentary*, has much to edify, it is not wholly free from moral flaws and inconsistencies. The various heavens held out as the reward of merit for good deeds on earth are as grossly sensuous as the heaven of Mohammedan faith. The Buddhist saint, reborn in Sakka's heaven, luxuriates in a vast mansion of gold and jewels, feasting on celestial food, and having a retinue of from five hundred to one thousand nymphs of surpassing beauty to minister to his desires.<sup>2</sup> In this form of heavenly pleasure the gods themselves give the example. The Buddhist maid

<sup>2</sup> In the *Jatika* 494, we are told that the righteous king, Sadhina, being at death reborn in heaven, is given more than twelve millions of nymphs. Cf. E. B. Cowell, *The Jatika*, vol. IV (1906), p. 225.

Rohini, distinguished for her friendship with the Buddha and for her liberal benefactions to the order, is for her merit reborn in the Sakka-heaven as a nymph of such loveliness that the gods of the four boundaries—strangely called archangels in some English versions—make rival claims to possess her. The god Sakka is called in to settle the dispute, but at first sight, he is so deeply smitten with her charms that he takes her for himself, to be his chief darling and delight (Part III, p. 97).

The story of the *Husband-Adorer* centers on a pious woman of Buddhist faith whose recollection of her previous existence as one of the thousand nymph-wives of the god Garland-wearer is so strong that all through her present life she is possessed with the longing to be reunited with her god-husband. With this end in view, she accumulates so much merit through almsgiving to the monks that at death she attains the object of her desire. To the god and his other nymphs, who meanwhile have been engaged in plucking flowers for garlands, her absence on earth, during which she has brought up a family of four sons, seems but one of a few minutes (Part II, pp. 46-47).

The *Dhammapada*, it is true, abounds in fine maxims in praise of virtue in general and of chaste conduct in particular. What, for instance, is finer than stanza 183, which Dr. Burlingame has placed with a few others on one of the front pages of his first volume. It runs thus:

The shunning of all evil, the doing of good,  
The cleansing of the heart: this is the Religion of the Buddhas.

To the extent that this is true, we cannot but admire so noble an utterance. But it would be a mistake to give a Christian content to these phrases. The Buddhist conception of moral rectitude fails to measure up to the standard set forth in the Gospels. This is particularly true of that virtue which in Christian ethics is so rigidly exacted of right conduct, the virtue of chastity. While abstinence from every forms of sensual indulgence is laid down for the members of the Order, there is tolerated in the lay supporters of Buddhism a license of conduct between men and some classes of women that the Christian moralist cannot but condemn. How far, for example, from the Christian standard is the conduct of Uttara, one of the models of Buddhist virtue, when, in obedience to the advice of



her father, also a zealous promoter of the Law, she hires the beautiful courtesan Sirima, at the cost of one thousand pieces of money a night, to serve for a fortnight as mistress to her unbelieving husband so that she may have leisure to give alms to the Buddha and listen to the preaching of the Law. In the words which the Teacher addresses to her there is not the slightest suggestion that she has done wrong (Part III, pp. 103-104).

Again, in the same story, when the Buddha, on the occasion of Sirima's conversion to Buddhist faith, pardons her for throwing hot ghee on Uttara's head in a fit of jealousy, he has not a word to say about her manner of life, but confines himself to stressing the importance of overcoming anger with kindness, as Uttara had done (*ibid.*, p. 106). Indeed, the other story of Sirima, which depicts her as a convert to Buddhism and as a noted patroness of the Order, seems to imply that she remained a professional courtesan to the end of her life (Part II, pp. 330 ff.). This is quite in keeping with the *Jataka* tale, which tells how the exemplary courtesan, who kept the Five Virtues and got for her service of love one thousand pieces of money a night, waited three years with her occupation suspended to keep her appointment with a young man, who had paid her in advance, and who at the end of her long waiting, made himself known as the god Sakka and commended her for her fidelity.<sup>3</sup>

Nor is the keeping of a pet nautch-girl out of harmony with Buddhist ethics. According to the story of *Prince Abhaya*, the king, Bimbissara, one of the Buddha's first converts and a zealous upholder of the Law, gives his son a dancing nautch-girl as a reward for distinguished service. In the act of amusing him with her dancing and singing, she is seized with cramps and dies. The prince is deeply distressed and hastens to the Teacher for consolation. The latter, without seeing anything wrong in the prince's attachment to the nautch-girl, consoles him by saying that in his many previous existences there is no counting the number of times his nautch-girl has died in this way, and no measuring the tears shed by him over his loss (Part III, p. 4).

<sup>3</sup> *Kurudhamma Jataka*, 276. E. B. Cowell, *The Jataka*, vol. II, 1905, pp. 251 ff.

The conception of merit, as set forth in these stories does not rise above that of Brahman theology. A man's store of merits is a sort of spiritual bank account, which, when sufficiently large, is diminished, but not wiped out by grave sin. When queen Mallika, noted for her liberal benefactions to the Order, dies after falling into a sin that would plunge the unbeliever into hell for untold ages, she suffers but seven days in hell, and then, in virtue of her great store of merit acquired through rich gifts to the Buddha and his monks, is reborn in the Tusita heaven (Part II, pp. 341-342). The story of the Enchanted Hunter with its supplementary tale points the lesson that great merit acquired in a previous existence may have its fruit in conversion to the Buddhist faith in a subsequent existence whereby the dire consequences of years of crime may be happily avoided (Part II, pp. 276 ff.). Merits, like worldly possessions, may be even sold. In the first part of the group-story of the *Novice and the Dragon* (Part III, pp. 264 ff.), the hero of the tale, a poor servant, when asked by his rich master to take a thousand pieces of money for the merit he had acquired by giving his bowl of rice to a private Buddha, refuses to sell, but generously makes it over to him as an act of faith, for which generosity his master richly repays him. Not so edifying is the act of the poor servant in the story of *Sukha the Novice*. He wins rich merit by giving to a private Buddha the costly bowl of food which he has won as the price of three years of service to his master the treasurer. When the latter, holding out a thousand pieces of money, tells him to take it and make over to him the merit he has acquired, he accepts the offer without hesitation (Part II, pp. 318 ff.).

These features of the *Dhammapada Commentary* go to show that the Buddhism it sets forth in so interesting a manner falls short of the high ethical standard inculcated in the Gospels. Admirable as it is in many respects, it does not rise to the level of the Christian religion. The Light of Asia pales before the Light of the World.

CHARLES F. AIKEN.

*Catholic University of America.*

## IN MARY'S PRAISE.

Leaves from A Medical Case Book. VIII.

## I.

IT was on the morning of 7 December that Jefferson rushed in just as I was preparing to set out on my round. "Can't stop," he said, snatching a cigarette out of the box. "Just run round to-night and have a look at the old girl, will you—yes, same old game—bye", and he was off.

There is always a peculiar pleasure in paying a visit where a fee is neither asked nor expected: it may be that complacency arises from the knowledge of a simpler motive. In this particular case, however, I always find an added pleasure because visiting Mrs. Jefferson means a break in the monotony, a change from the routine of seeing people in whom one finds little interest save that of their physical condition, to the study of an exceptionally attractive soul.

Jefferson had chosen for his partner in life a woman who was perhaps as opposite to himself as any human being could be, and yet there resulted a perfect matrimonial blend such as has never been my fortune to meet with elsewhere. Their married life of nearly fourteen years had never been touched by even a shadow of disagreement, in spite of the strongly marked divergence of their characters and tastes. The reason was that while they differed about anything and everything of secondary importance, about the one thing that mattered they were perfectly in accord. And it need scarcely be added that there was to be found the only too rare phenomenon of real love: the genuine article that seldom speaks, never makes a fuss, and hides itself from all of harder mind. No doubt Jefferson would have called this a long-winded explanation. On an occasion when I happened to remark to him on the unity of his home life he settled the question off-hand.

"Well," he said, "it's the grace of the sacrament, isn't it? What more do you want?" And having delivered this theological dictum he changed the conversation.

Jefferson is a man who conceals under a crust a much nicer character than one would expect from a superficial acquaintance; his wife conceals nothing. Everything comes up to the

surface with such a naive simplicity that a chance observer might consider her as shallow, and thereby commit a grave error. There are neither brilliant gifts, accomplishments, nor education; but these deficiencies matter little, for in the things of the spiritual life she has a much deeper insight than many who possess everything she lacks in other directions. She is a convert; but one who appears to have dropped the past like a cast-off cloak. Father Jackson, who had called my attention to this, added an explanation.

"You see, the grandmother was a Catholic, of an old Lancashire family. There lies the solution, and the riddle too. It is a fact that where there is a Catholic grandparent or even greatgrandparent there seems to be produced in some mysterious way a suitable soil for the implanting of the gift of faith. They tumble to things quickly and hold them fast; and, unfortunately, many other converts do neither."

The Jefferson domestic picture however has a shadow, the shadow of physical suffering. A chronic and extensive pulmonary tuberculosis renders Mrs. Jefferson incapable of any active life and a martyr to the various ailments that accompany the disease. But the shadow never falls across her soul. It is said that suffering either makes or mars, and there is no doubt whatever as to which has happened in this case. In sharp contrast to the self-centred and introspective soul of the neurotic person, she never alludes to her condition unless she is forced, takes every opportunity to hide it, and often sins against prudence by ignoring it. From the purely medical standpoint it is a wonder she is still alive.

"Any self-respecting sensible Christian person," Jefferson remarked to me recently, "would have been dead long ago. They would have taken to their wooden suit for mere decency's sake! But there is my old girl ramping round as if nothing were the matter with her—and paying for it afterward," he added. "Well, well, the end must come some day, perhaps not—"

"Tell me," I said, "would you like her to be cured?"

"No," he said simply, and left me to guess the rest.

On this eve of the Immaculate Conception I went round to see my patient, prepared by Jefferson's remark. The "same old game" meant one of her attacks of bronchitis to which

she was very subject and which often kept her in bed for long periods at a time during the winter months. I found that it was so and was met by an expostulation from the invalid.

"It's a shame, Dr. Manners, to drag you out after your day's work like this. But Howard says I'm such a naughty girl that he must have someone else to do the scolding!"

"Just so," I said, "and someone you won't dare to disobey, I suppose. May I ask if you feel in a disobedient mood to-night?"

"N-no. You see I caught cold doing gardening on Monday and Howard was so cross when he came home—awful things he said to me, you wouldn't believe it."

"I would," I said, "quite easily. And here you are as a natural result. What are you giving her?" I asked, turning to Jefferson.

"A small Lourdes and soda, three times a day after meals, shake the bottle," said Jefferson all in one breath.

"You see," she added, "there is so little Lourdes water left that we put soda with it to make it go further. But Our Lady hasn't cured me—as you know, I think she does not intend to."

"I know you think so, yes. And you have some reason—"

"Well, yes. Of course, it may be my want of faith, but then apart from that it might not be good for me, I might get worldly you know—or perhaps—"

"Ah!" I said, and Jefferson's remark to me flashed across my mind. Evidently a deeper reason lay behind and one into which it were better perhaps not to inquire. Jefferson walked away and went and stood with his back to the fire, and I changed the conversation to the immediate problem.

"So now," I added, "I suppose it is question of the cough. And as to that?"

"As to that," he said, "it is the usual tale. She woke at three yesterday morning and this morning at four—and coughed her soul up, as she does you know. I make her tea, and that eases matters a little. And she has heroin, of course; if she doesn't have it, she won't sleep at all; and if I give her too much, the heart goes under. As I have told you before, Manners, with this old thing one is always between the devil and the deep sea."

"Then choose the deep sea," I said, "it's safer. Push the drug. It is better to be a little depressed from the narcotic than for the heart to give out from exhaustion."

"Listen to it first and then tell me," he said.

After my examination I took the chair Jefferson had placed for me by the fire and sat down. He broke in upon my thoughts.

"Now where are you?" he asked.

"Very much where you said. In fact I don't like that first sound at all—it suggests the old myocardial trouble coming up again."

"Yes, doesn't it? I suppose, by the way, that there is no doubt about that being myocardial?"

"It is a very obscure condition," I said, "but I don't see what else it can be; and other people have agreed with us on the point. And it seems to yield to nothing except grace."

"That's true. It was stopped once by the relic as you may remember, and when it gets rampant we have recourse to a little spiritual lubrication. What with one thing and another the old machine has been well oiled; I suppose that is why it is still on the go. Four times, I think, or is it five—come in!" he added in response to a knock. The door opened and Father Jackson put his head round.

"Well, ma'am?" he asked.

The invalid looked up from the crotchet work with which she had been busy.

"Oh! I'm all right, Father," she said, "I—" and finished the sentence with a fit of coughing. The ball of cotton jumped off the bed and rolled to his feet. He stooped to pick it up.

"Exactly so," he said, "when does one ever get the truth out of a woman?" and he turned inquiringly to Jefferson.

"If you want the plain unvarnished truth, Father," he said, "we are where we usually are in this business, between the devil and the deep sea. And Manners has scratched his learned head and nothing has come of it."

Father Jackson came and sat down between us and leaning his head on his hands stared into the fire, lost in thought. Then he said suddenly, apparently apropos of nothing, "I wish I had more faith!"

Instantly there came a response from the bed.

"So do I!"

"There! Have I not told you before that the priest has no chance to commit the sin of pride in this parish?"

Jefferson and I who saw the point, waited for its effect to go home. After what seemed a long pause the answer came.

"Oh! Father, you know I didn't mean that at all—I—"

A loud laugh from the three of us cut short this explanation. Jefferson jerked his thumb.

"It's got there," he said, "at last. Now, Father, finish the argument."

"I was just thinking. You are in a dilemma—whatever you do may be dangerous for the patient, and it seems to me that this is a case where Holy Church may step in and solve the difficulty. You know we have often discussed the question whether the gift of healing is in the priesthood *operantis* or is merely a personal matter? Well, it has struck me to-night that I might try an experiment, try, that is, the effect of the *sacerdotium* in this case. How long did she sleep last night?"

"Till four."

"Then I take it that if she slept till seven, or say even six, to-morrow morning, that would enable you to come to Mass without difficulty? Yes. Well now—if I see you at Mass to-morrow I shall know that you have had a good night, I shall accept it as a sign; and I will bring Holy Communion here at nine o'clock. Is that a bargain?"

"It is, Father," said Jefferson. "If the old puff-puff keeps on the rails and has a non-stop run, the conductor will run off to sing *Gaudens gaudebo*. What will you do?"

"Just bless her," said the priest, rising and going to the bed. Then the priest laid his hand on her head for a moment in silence.

"*Benedictio Dei omnipotentis, Patris et Filii et Spiritus Sancti, descendat super te et maneat semper.*"

---

Jefferson was wakened at six by the noise of coughing from the neighboring bed. He got up, shut the window and set the kettle going for tea. Then he went to the fire and, raking out the ashes, proceeded to relay it. He had nearly done when his wife put a question.

"Need you go to Mass this morning?"

Something in the tone of the question as well as its strangeness arrested him. He turned half round with a match in one hand and the box in the other.

"Need I go—I *am* going, if that's what you mean. Why?" He struck the match and set light to the fire.

"I do not feel very well," she said.

Again the tone struck him. He felt at a loss to interpret it.

"Hunger," he said to himself. "See here, sweetheart, you will be better after a cup of tea. The kettle will be boiling in a minute."

"Can't I have some bread and butter?" she asked.

"Er—well, no, I'm afraid not. A cup of tea, Father Jackson said." There was a long pause. He stood looking at her in a kind of stupor. It was his wife, of course; she was there in front of him sitting up in bed in bodily presence—but her soul. It seemed as if she had changed it somehow for another one. His brain refused to meet the situation; but then—he was thoroughly tired out with want of sleep for several nights. That might account for it. The noise of the kettle boiling over recalled him.

"Here, sweetheart," he said.

She took the cup and sipped a little of it. Then she put it down. "If you do not go to Mass, Father Jackson will not come and then I can have breakfast," she said.

"If I do not go to Mass, the Master will not come," he answered. "Don't you want me to go?"

"I don't know—I do not feel well—I feel—"

Some ray of light broke then, at least he thought so. But it led nowhere. He felt he must gain time.

"It is too early to get up yet," he said. "I shall go back to bed till seven. Finish your tea and try to get a little sleep."

He intended to try and think things out in bed, but weariness came down upon him and a kind of confusion of thought running into blind ends. He had nearly fallen off to sleep when the noise of a factory horn awoke him. His wife appeared to be dozing. He got up as quietly as he could and went to his dressing room. Lighting a gas fire, he knelt down in front of it and remained lost in thought. He scarcely knew what he did (so he told me afterward) between seven and half-past that morning. He dressed in a semi-automatic way, and I



remember he tried to have me over an argument about states of somnambulism and trance. At twenty to eight he went back into the bedroom. His wife was sitting up in bed leaning her head on her hands. She looked up as he came in and he noticed that there was a curious frightened look in her eyes.

"Do not leave me," she said.

"Why not?"

"Do not leave me—I—I feel so ill."

"See here, sweetheart, if I do not go to Mass, the Master will not come, and if the Master does not come you will not be better."

But his words had no effect. From imploring the voice became insistent.

"Do not leave me!"

He felt he must act quickly, but how? The light was beginning to glimmer, but even so there was a veil of darkness in front of him. Her next sentence rent it open.

"Do not leave me! I think—I think I am going to die."

"Give me your hand."

He seized the wrist and pressed his fingers down upon the pulse. The hand that held the watch shook as he counted the beats. There was no doubt about the tale they told.

"You cannot be dying. . . . There is nothing the matter with that pulse; it is better than it has been for a long time. Where do you feel ill—have you any pain, or what?"

No answer. Downstairs a clock chimed the quarter to the hour.

"I must go," he said.

She looked up at him and then dropped her eyes quickly. He bent over and kissed her.

"Sweetheart," he said and turned away.

She clutched at his coat sleeve.

"Do not leave me . . . "

He rushed from the room.

## II.

There was a goodly number at Mass that morning. The altar was tastefully decorated and Father Jackson (who I strongly suspect at times has a private interpretation of rubrics all to himself) had adorned it with many lights and in addi-

tion had placed two branches in the sanctuary. There seemed an unusual peace too in the church, a fact which doubtless made an interruption which occurred in the middle of Mass all the more noticeable. Certainly it impressed itself on my mind sufficiently to cause it to remain during the day and come up at intervals. By the side of the church there ran an unmade lane leading to a builder's yard behind, which was seldom used owing to there being a more convenient access by another road. On this occasion, however, two steam trucks passed along it (to judge by their noise, heavily loaded with bricks) just at the time of the Preface, and the disturbance completely drowned the priest's voice. And the bell too seemed to strive to make itself heard as a kind of protest. At the Consecration my thoughts flew involuntarily to the patient I had seen last night and I found myself wondering how she was, though I knew from Jefferson's presence that it was most probable that she was better. But at the same time I was conscious of a feeling of depression as if after all there might be something wrong at his home, although I did not formulate anything definite in my mind. With the first elevation bell there sounded out the town-hall clock chiming the quarter past eight. This is a thing I hear every day at Mass without noticing it: but on this occasion I noticed both the fact and the coincidence, and these things too fixed themselves in the memory. A number of distractions circling round the healing of disease by spiritual means took possession, till the *nobis quoque peccatoribus* recalled me to advertence again.

No sooner was the Mass done than Jefferson got up and went out hurriedly. He did not look in my direction, but the glimpse I caught of his face showed me that it was strained and anxious. There was something more than physical fatigue written there: but if it meant that his wife was worse, why had he not stopped to speak to Father Jackson? My arrangements with him were for eight that evening; but I knew him well enough to leave them alone. And when the time came he opened the door to me himself.

"How is she?" I asked.

"Right enough, by the grace of God. But we had an unpleasant little flutter this morning. Come in here and I will spin you a yarn."

He showed me into the consulting room, where I found Father Jackson already established in an armchair in front of the fire. When I had been supplied with another, a cigarette, and a tumbler filled with something which Jefferson insisted was absolutely essential to a spiritual conference, he began his tale and narrated to us the incidents which had taken place in the bedroom before Mass. Then he went on.

"Now when I got into church I felt that curious feeling you get when you are dead tired; everything seemed far away and unreal—you know what I mean. I was aware that Mass was going on and that's about all. I hardly noticed those damned trucks—"

"Which means you noticed them particularly," said Father Jackson. "Yes—go on."

"Oh! well—and then at the Consecration I felt bad as if something awful was happening at home—eh? whatever's the matter with you, Manners?"

"May I ask if you noticed the town clock striking?" I asked, ignoring the question.

"I did, if you want to know. It struck with the first bell exactly."

"Which you often notice, I suppose?"

"Which I never notice. I hear it, I daresay, but it doesn't get in. Now why all this catechism?"

"Because I had the same experiences," I said, "word for word. It is curious, but—"

"Telepathy," said Jefferson, "that settles that. Now this is what happened afterward. I rushed home feeling pretty bad, as I did not know what I might find upstairs; but when I got in, there was the old girl sitting up in bed as perky as sixpence. Well, I just stood and looked at her and she told me everything. She felt worse after I left her and things worked up to a sort of climax, though she has never been able to describe what she felt, really and definitely: finally she ended by being very sick and she told me without asking that she looked at the clock then and saw it was a quarter past eight."

"And the clock is?"

"With the town hall precisely—yes. So of course I put the question—'What made you look?' and she said a feeling

that the Consecration was taking place at that moment. Of course it usually is about then, but—"

"There is no but," said Father Jackson, "or guessing in the matter. And she was better after that?"

"She was cured immediately. The whole bag of tricks burst like a bubble. And by the way it was none of your common or garden dyspeptic vomiting, it was that beastly kind where you perform on an empty stomach. What is more, there was no pain with it or before it; she told me there was no pain in the stomach any time during the whole trouble."

"That's quite an interesting point," I said. "If there was no pain—"

"You be quiet, Manners," he interrupted, "and let me get on with it. I'm wound up. Now see here—the temperature has fallen a degree to-night, the cough's better, the respiration easier: in fact there has been a general clearance sale of all the immediate symptoms—only the old stock left that nobody will buy. Now, Father, there's the case, what's the meaning of it all? Begin at the beginning and expound. *Quid dicit Sancta Ecclesia?*" And Jefferson, whose cigarette had gone out, threw it in the fire, took another, lit it, and leaned back in his chair with the air of a man who has done his bit.

Father Jackson cleared his throat.

"The Church," he said, "will hear what the faculty has to say with regard to the cause of that vomiting first. Was there a physical cause?"

"Put the problem this way," I said. "Here is a patient who has been a chronic dyspeptic for many years, yet (unlike some tuberculous people) never suffers from vomiting as a symptom of dyspepsia, and further was on her own confession free from dyspeptic symptoms on this particular occasion. Therefore it cannot have been due to a meal left undigested over night. The only food she has is a cup of tea two hours before, which she is used to have every morning, and which gave her no pain whatsoever. It is wholly unreasonable to put it down to this cup of tea: and to my mind it is absurd to look for a remote and wholly improbable physical cause for which there is no evidence, for the sake of making a case. My answer is in the negative, Father."

"Very good. Now what about emotional vomiting?"

"That of course is the first thing one thinks of. But there was no pain. And a question here—what was the pulse rate?"

"Eighty," said Jefferson, "and as regular as yours or mine."

"Then we lack a cardinal symptom of emotion," I replied, "though of course you may say we do not know the pulse rate at the actual time and so are without positive proof. But you said the whole thing worked up to a climax—what sort of climax?"

"Of depression I should say. Oppression if you like, but not terror, so far as I can gather."

"Probably if there had been terror she would have said so. I cannot diagnose emotional vomiting without epigastric pain, without terror, and with presumptive evidence of a quiet pulse. I resign in favor of the Church."

"Very good," said Father Jackson. "You agree, Jefferson?"

"Right now," said Jefferson promptly, "and if you want to know, this old girl is not given to suffering from the solar plexus phenomenon, as Manners calls it: it isn't in her line."

"Then if you two medical gentlemen can find neither a physical nor an emotional cause it is up to me to find a preternatural one. And really I do not think we have far to seek. I begin at the beginning as you asked me, by reminding you that it is the feast of the Immaculate Conception. Now if there is any one of Our Blessed Lady's days that the devil is likely to hate quite specially, it will be to-day, for reasons only too obvious: and I think I may safely say that he would move heaven and earth (if he could) to keep any one from Mass or Communion this day. Also I remind you that, though the devil cannot know our secret thoughts, he does know our words and acts, and therefore he is perfectly aware of what passed upstairs last night. And thirdly I would remind you that he has a special spite against the priesthood. Now let us take the incidents at Mass. It is a fact that the lane by the side of the church is a most inconvenient way of getting into the yard, so much so that they practically never use it. Yet they did so this morning. And it is noteworthy that the last time they used it was exactly a year ago to-day when they drove two wagons up there during Mass with the same disturbing result. The year before that they had no right of way: since they have

had the right they have used it only on 8 December. It is one of those little things that prove nothing, yet they count. Now we come to what Jefferson has called 'telepathy', and I believe that means that persons physically apart may know each other's thoughts or acts. Personally I think that if you can prove a genuine case it is either an operation of grace or a work of the devil, the latter when people use so-called 'occult' means to get into touch with one another. But here in your case, Jefferson, I doubt if there is any true telepathy at all, rather your experience arose out of your mental state. You would naturally be anxious, you were in a state of great strain, and at the Consecration all this would come to a head, since you knew it was a parish Mass and therefore your wife would share in the fruits of it."

"Yet I had a kind of composition of place," he said. "I thought I saw her get out of bed and fall down collapsed; so there was a picture of something going wrong up here."

"Which proves my point, I think," said Father Jackson. "If it had been an operation of grace, surely it would have shown you the truth completely and not left you in darkness, as was the case; for you came home still in a state of anxiety. Now in your case, Manners, what exactly did you feel?"

"Merely a sense of oppression, Father, and vague idea that something was wrong. I could not interpret it in the light of Jefferson's presence at Mass."

"Of course," he said, "you knew also about the parish Mass; so there is one association. But I am bound to admit that that seems an insufficient explanation and that therefore we probably have a true telepathic phenomenon. We must take all the circumstances together to judge properly. You both notice the time coincidence, and at that identical moment the patient is cured of what was, I feel sure, a diabolical assault; and simultaneously she knows that the Consecration is taking place. View it as a whole, including the bedroom scene, and we have our case clear. For there we have two people, both of them acting contrary to their natures. It is utterly unlike your wife to behave like that, to refuse Holy Communion, that is, for the sake of having breakfast before nine o'clock. That struck you, evidently."

"Yes. I know it did," said Jefferson. "But then I thought

—of course, if a person feels desperately ill, well, they might not be responsible, you know."

"What sort of illness?" I put in.

"Collapse from hunger."

"Yes, just so. But was she behaving like a person collapsed from hunger?"

"Not a bit of it. But then I was in a thick fog—my mind was like soup. The devil had got hold of one arm and Almighty God was pulling the other, and I felt—well, as if I was going to split. And I had to run away to save myself—I should have gone under else."

"That is the whole point," said Father Jackson. "Both you and Mrs. Jefferson were suffering from a violent temptation, the kind that lays a cold hand on faith and blindfolds reason. Its power lay in the fact that it made a subtle appeal to human love on the one hand and produced a severe bodily depression on the other; thus it got both of you at a disadvantage. You, the man of quick action, are so blinded that you forget to do the obvious thing which any medical man would have thought of straightaway—you never take the patient's pulse until the situation becomes absolutely obstreperous. But apart from that I believe you could have settled the whole thing with holy water. Had you given her some, and then sprinkled the room about, I fancy the trouble would have cleared."

"I never thought of it, Father. I never even got anywhere near thinking about it."

"Just so. The devil took very good care you should not, I imagine. And his object is plain enough. Of course it is spite—spite against the priesthood, against Our Lady, against the Blessed Sacrament. He will attain his end if he can stop you going to Mass and your wife from going to Communion. So he brings about this bodily oppression with the intention of forcing her to break her fast beyond the limits of the dispensation. He tempted her at the beginning that way, you remember. But the end comes at a quarter past eight—our Lord is born upon the altar and he is vanquished. And the vomiting is just the last act in the drama; it is the parting shot which he cannot resist—'Take that!'"

"See here, Father," said Jefferson, "Almighty God allows the evil one to play these monkey tricks for some good reason, I suppose. What do you think is the reason in this case?"

"I give you one reason—Mary's praise."

"How that?"

"Surely thus. Everything done in her despite redounds to her honor because it shows her greatness. The devil hates her with a malignity we cannot even dimly imagine, because she is the greatest created person, the woman who has overcome him and crushed his head. Outside the Church, who is so much misunderstood and reviled? Within it, who else is so much the touchstone of Catholicism? And there is no one, however devout to Our Blessed Lady, but has need of more devotion, need to take stock from time to time of his position to see how he may serve her better. None of us here will forget to-day, I think. . . . But one last point—I received a note this morning enclosing a check and the donor asks me to buy a new carpet for the Lady Chapel with it. How's that for reparation?"

---

The next morning Jefferson passed me in the street. He caught sight of me and pulled his car up with a violent jerk. Leaning over the side he beckoned to me. "See here, Manners," he called out, "I forgot to tell you last night—that first sound has gone back to normal again—right as rain."

"When?"

"Just when I got home from Mass yesterday I had a look at the heart and found it so. That settles it, eh?"

"That settles it," I said.

"LUKE."

---

#### THE CLASSICS AND CHRISTIAN CLASSICS—THEIR PLACE IN THE HISTORY OF EDUCATION.

THE aim of the monastic retreat of St. Augustine at Tagaste after his return to Africa in 388 was evidently school work and education. Augustine's studies in the various systems of pre-Christian philosophy are classics in school literature, and first-hand sources of information in the history of education.<sup>1</sup> These studies, begun in Italy after his conversion,

<sup>1</sup> In particular the Christian studies referred to here are: *Contra Academicos*, three books; *De Beata Vita*, one book; *Soliloquia*, two books; *De Immortalitate Animae*, one book; *De Quantitate Animae*, one book; *De Ordine*, two books; *De Libero Arbitrio*, three books. See ECCLESIASTICAL REVIEW, March, 1922.



were now continued and carried forward into new fields of thought. The text books in Grammar, Rhetoric, Dialectics, Arithmetic, Geometry, Philosophy, which had been planned by a circle of friends at Milan, were now finished for use. The six books of dialogue on *Music*, familiar conversations on the laws of harmony, rhythm, meter and the structure of poetic forms, were also completed during these years of residence on what had been the estate of Augustine's parents near Tagaste. *De Magistro* is another classic of educational literature, a permanent result of these first years of the Christian thinker's work for schools. This little work is a study in the nature and structure of language, which has, I believe, no equal in the school texts of ancient or modern times. In the simple direct form of question and answer Augustine brings to the level of the pupils' mind principles that are fundamental to any knowledge of the relations of language to human thought. By a simple analysis of the learner's own words and sentences he explains some of the marvels of the mind's creation in rational speech, the forms of symbolic meaning, which make our thoughts pervious to the minds of other men. *De Vera Religione* also was built up during these years of quiet, monastic retreat at Tagaste, a solid little study in the philosophy of religion and the religion of philosophy. Its aim is educational. It rises from the speculations of the earlier schools to the logical term of thought and reflection on "things that are made"—God the Creator. Through the reign of law in the material world it points to the Intelligence, the Power supreme above the world. In the Incarnation, revealed in the gentle influence of Christ's sacred humanity, traced in visible results in the work of the Catholic Church, Augustine finds the solution of the perennial problems of human life. Another work which is the result of these first years of study and teaching in Africa is the book of *Eighty-three Various Questions*. An interesting account of the origin of this list of school problems is given in the *General Review*.<sup>2</sup> The work

<sup>2</sup> "Est autem inter illa quae scripsimus quoddam prolixum opus, qui tamen unus deputatur liber, cujus est titulus *De Diversis Quaestionibus Octoginta-tribus*. Cum autem dispersae fuissent per chartulas multas, quoniam ab ipso primo tempore conversionis meae, postquam in Africam venimus, sicut interrogabar a fratribus, quando me vacantem videbant, nulla a me servata ordinatione, dictatae sunt. Jussi eas jam episcopus collegi, et unum ex eis librum

is described as a compendium of notes, which had been dictated by Augustine at various times, during this period of Christian school work, when the brethren found him free to answer their questions. Later, when Augustine was Bishop of Hippo, he ordered these notes on school topics to be gathered into book form, to be catalogued and numbered for reference and use. The Index to this collection of fourth-century school problems is given in the *General Review*. A glance at the subjects listed will show what was holding the interest of this circle of friends, Christian teachers and students associated in the work of education at Tagaste.\* A study of the text would reveal problems in metaphysics and psychology which our text books are still trying to solve. Thirty-three, at least, of the *Eighty-three Questions* are purely philosophical. They belong equally to Christian and to pre-Christian schools. About thirty of the questions center on the meaning of particular passages of the Bible. These Bible questions are too often, perhaps, passed over as having a purely theological interest, as bearing on points of evidence in the development of dogma only or chiefly. But the Bible as we find it used in the Tagaste school, contemporaneous with the school of St. Jerome at Bethlehem, is first of all a source book of facts in the real history of the world. The study of the Bible by these Christian thinkers was the study of venerable records of the past, where they found facts, the framework of history, and traced the divine plan, the meaning of life. There, outlined in the literature of the Old Testament and the New, was a survey complete and harmonious of real human life and history—records of the past, the promise of the future, the present reality of the living Catholic Church.

This Bible view of life, history, religion was clearly a contrast to the accumulated myths of the old classics. The

fieri, adhibitis numeris, ut, quod quisquis legere voluerit, facile inveniat."—*Retract.*, lib. 1, cap. 26. Augustine was consecrated bishop probably during the first half of the year 395.

\* Some of the associates of Augustine at Tagaste were Alypius, later bishop of Tagaste, Evodius, later bishop of Utica. Evodius is also the disciple in the dialogue on the *Measure of the Soul—De Quantitate Animæ*; Severus later bishop of Milevis or Milevium. Something probably very like the actual plan of this community life, and school of thought and literature is outlined by Augustine just before his conversion in the *Confessions*, Book six, Chapter fourteen.

mythologies had their place in the culture, the education, the literary training of the old schools. The creations of the poets were standards of taste, models of style and ornament in the use of language. But beyond language, its structure and its proprieties, the great want of the schools of the fourth and fifth centuries was a correct view of life. The educational literature of the time needed that discerning judgment of the Christian apologists who first drew the line distinctly between history and myth, and taught the heathen world how to bring substantial facts out of the labyrinth of folklore and fable.<sup>4</sup> The theme of the Bible was the real drama of life. The fact of the Incarnation, the gentle influence of the Son of Mary, Bethlehem, Nazareth, the Sermon on the Mount, the Last Supper, the tragedy of Calvary, the triumph of the Resurrection, the Sacrament of the Real Presence were facts of record: they were factors also of enduring, living and present power in the making of four centuries of Christian history. Here was material for educational literature, a subject for school work quite as legitimate as the philosophy and the poetry of pre-Christian classics.

Over forty years of Augustine's life in North Africa, nearly thirty-five years of Jerome's labors at Bethlehem were devoted to this work of building up Christian thought, Christian habits of mind, a literature worthy of the Bible and the realized ideals of the living Catholic Church. To speak of results in these two centers of Christian school work as a "retrograde movement", as "reactionary", as "hostile to the learning of the classics" may be fine rhetoric: it will not go down to the schools of the future as the history of education. History must have facts; it must show relations between facts. It is not built on the echoes of tradition.

St. Jerome made history. His Bible studies turned the attention of men and women trained in the schools of pre-Christian culture to the literary treasures, the moral standard, the religion of the Bible. He gave the work of a lifetime and the influence of his own unique personality to the Bible

<sup>4</sup> See this discerning judgment throughout the argument of the *Octavius* of Minutius Felix; also in the *Adversus Gentes* of Arnobius. The same confident appeal to facts and records of the past will be found in St. Justin, *Apologia* 1, notes 13, 21, 65, 66, 67.

school at Bethlehem. He established a precedent in the higher education of women. He personally directed their studies at Rome, and later taught the Bible languages in their convent school in the East. He did pioneer work in the archeology of the Bible lands. His handbooks on place names and the topography of Palestine and the antiquities of Hebrew national life and religion contain the substance and much in detail of what we are wont to regard as the property exclusively of modern intellectual capital and research. In his epistolary correspondence Jerome combines the work of a modern university with the methods of a publicity bureau. His school work was a living factor in the world of education and Christian culture. His translations, his commentaries, his notes and collected information on the history, the laws and government, the literature and social life of ancient civilizations were sought and copied and studied in Italy and Africa, in Gaul and Dalmatia, in the provinces along the Danube and the Rhine.<sup>5</sup>

What we note in the Christian school work of North Africa and Palestine is not a new system of education. It is substantially new material for the work of education. We have in the school literature of Jerome and Augustine new source books of information drawn from the history and the thought of the Bible. The Bible, its philosophy and its literature, was a new subject of knowledge, of authentic information, and so far it was a distinct advance in school work. This was measured by contemporaries as a forward movement. It was something supplementary, to be added to the regular courses of the grammar school and the rhetoric school of the old regime, not to displace them. The Bible then, as now, belonged to the advance work of higher education, not as a mere target for criticism, but as a treasure of solid thought and facts of human experience, an index to the meaning of life. The Bible as seen by these schoolmen of the fourth and fifth centuries was a mirror of human life, a source of thought, a guide to the divine plan of history. It was not a substitute for the philosophy and the poetry of the pre-Christian classics. Its thought solved their problems. Its wisdom covered the

<sup>5</sup> See sources cited in *ECCLESIASTICAL REVIEW*, April, 1921, pp. 348-365; September, 1919, pp. 254-270.

whole range of human learning. It gave that poise to Christian school work which school work wants to-day.

The shortest way to make this clear in the history of education, the only way now to correct wrong impressions is the way of direct evidence. How did St. Augustine handle such educational problems as the philosophy of creation, the origin and the evolution of life on this earth; the relation of living organisms and their specific differences to the material out of which they are formed, and the supreme rule of divine law and power which gives form and quality to material things? How again did the Christian bishop take up the educational side of the question of the old state religion, the problem of a popular choice between the social culture of the old classics and the morals of the Bible, the religion of Christ? These were living questions and points of interest for popular education in the fifth century as they are in the twentieth.

St. Augustine's twelve books *De Genesi ad Litteram* were written and revised and prepared for distribution to the reading public during the first twelve or fifteen years of the fifth century. They are not school text books, but they reflect the character of educated Christian interest in the thought and the meaning of the Bible. They will compare not unfavorably, I believe, with the cosmogonies of pre-Christian philosophers, and they are a help to the reading of post-Christian scientists. Incidentally, in a letter written about A. D. 412, to Marcellinus, an official of the imperial government in Africa, Augustine has told what was the demand for these books and his own methods of correcting work for publication. Speaking of the twelve books on Genesis and the fifteen on the Trinity, he says: "Hence it is that I am holding the books of most difficult problems *on Genesis* and *on the Trinity* longer than you wish or would endure. I hold them so that, if they can not be cleared of all flaws that deserve blame, they may at least have fewer faults than they would have if published with heedless haste and too little design (*si praecipiti festinatione inconsultius ederentur*). You indeed, as your letters prove (for my holy brother and fellow bishop Florentius has written to me also on this subject)—you urge that they ought therefore to be put forth so that they may be defended by myself while I live in the flesh, if perchance they come to be censured by

unfriendly, fault-finding critics, or even by friends who do not understand. You say this surely because you think there is nothing in them (these books) that might in good reason be worthy of censure. Otherwise your counsel would be, not to hurry their publication, but rather to make revision more thorough. But I am looking forward to critics, who will be true, and severe on the truth. Among these I wish to give myself the first place, so that nothing shall reach them to be corrected, but that which I, after careful study, have been unable to find." \*

I shall try here to turn into readable English some passages which express Augustine's thoughts on the fact of creation and its record in Genesis. These will show, I believe, that the story of divine power and design, the plan of the Creator written in the rocks, reflected in the stars, to be discovered by the science of future ages, was a subject of interest and intelligent study to the Christian bishop. It was a point of progress in the plan of the Christian educator of the fifth century to show that the narrative of Genesis, the fact of creation, a fundamental article of the Christian Creed, is not out of harmony with the logic of metaphysical thought and the proved facts of science. How far Augustine's thought has cleared the way for modern, orthodox, Catholic views on "evolution" secured by the dogma of divine creation may be left to the judgment of the individual reader. One point, I think, will be granted—these reflections of the Christian educator on the text of the Bible are distinctly an advance over the cosmogonies of the old classical fables and the speculations of pre-Christian philosophers. The Bible was holding a place in Christian thought and education which the heathen classics never held.

Speaking of the origin of living things from the substance of primeval creation, as it is outlined in Genesis, Augustine points to the universal reign of law, the reach of divine providence, the power of the Creator extending to every plane of created excellence, to every change and variation of living species and kinds. The picture drawn for readers in the fifth century is a meditation for men who think in the twentieth.

\* *Epist. ad Marcellinum*, cxliii, num. 4.

"Let us study, then," he says, "the beauty of any tree, in its trunk, branches, foliage, fruit. That form, so majestic, so fair, appeared not on a sudden: it had its rise, we know how and in what order. It sprang from the root which the seed sent into the soil. Thence have grown all these qualities and forms distinct. Furthermore that germ of life from seed: in the seed therefore all was contained originally, not indeed in the measure of material mass, but in potency and force, as in a cause. That magnitude truly is gathered from the richness of the soil and its moisture. But there in the little seed was a force more marvelous, more excellent, a force by which moisture mingled with earth could be assimilated as material to be changed into the quality of that wood, into its spreading branches, into the shape and verdure of its foliage, into the form and abounding wealth of its fruit, and the distinction of all these in perfect order. For what has grown on that tree, or is pending there, that has not been drawn out in some way and brought forth from the unseen treasure of its seed? But that seed from a tree, though not from the same, yet from another, and that again from another seed. Sometimes, however, also a tree from a tree, as when a shoot is cut and grafted. Therefore a seed from a tree, a tree from a seed, and a tree from a tree. But a seed from a seed never: the tree is the medium. By alternating succession one is from the other; but both from the earth, and not the earth from them. So also, as to animal substances, it may be questioned whether seed from them, or they from seed (in their first origin): but whichever one of these is first in order, that most surely is from earth. But, as in the seed, all elements that are to develop in the tree are simultaneous in invisible force, so are we to think of the material world, that it contained at once all things that are made in it and with it, when time was made, when God created all things simultaneously. . . . Likewise those things which the waters and the earth produced in the way of potentiality and cause were made before they are unfolded in periods of time, as they are known now and seen by us in the works of God, in present results."<sup>7</sup>

These same thoughts of the Creator's power and design are carried quite logically into Augustine's reflections on the origin

<sup>7</sup> *De Genesi ad Litteram*, lib. v, cap. 23.

of man, the source of human life on earth. How the first human body was formed, how the material animal frame was fitted for organic life, for the action of the mind, the intelligent soul of man upon the external world remains now an unexplained mystery. The pre-historic fact has an everlasting interest for human thought and science—a subject for education. This problem was not solved by the “learning” of pre-Christian classics, by the theories of philosophers or the legends of mythology. In late years the difficulty has been deepened rather than explained by suggested shadows of the “ape”, the “missing link”, the “cave man” unknown to the classics and to the records of Genesis. Between the two extremes of classical myths ancient and modern on the one side, and the bare fact of Bible records on the other, the Christian thinker builds up a series of reasoned reflections which are standard in Christian thought and have held a place in the literature of education for fifteen centuries. Augustine’s language on this point is so clear in its meaning that I shall not risk spoiling it by a translation. Our modern terminology will hardly carry the thought.

In illa enim prima conditione mundi, cum Deus omnia simul creavit, homo factus est qui esset futurus, ratio creandi hominis, non actio creati. Sed haec aliter in Verbo Dei, ubi ista non facta, sed aeterna sunt: aliter in elementis mundi, ubi omnia simul facta futura sunt: aliter in rebus quae secundum causas simul creatas, non jam simul, sed suo quaeque tempore creantur, in quibus Adam jam formatus ex limo, et Dei flatu animatus, sicut foenum exortum: aliter in seminibus, in quibus rursus quasi primordiales causae repetuntur de rebus ductae quae secundum causas quas primum condidit extiterunt, velut herba ex terra, semen ex herba. In quibus omnibus ea jam facta modos et actus sui temporis acceperunt, quae ex occultis atque invisibilibus rationibus, quae in creatura causaliter latent, in manifestas formas naturasque prodierunt. . . . Ita enim certas temporum leges generibus qualitatibusque rerum in manifestum ex abdito producendis attribuit, ut ejus voluntas sit super omnia. Verumtamen sic factus est homo quemadmodum illae primae causae habebant ut fieret primus homo, quem non ex parentibus nasci, qui nulli praecesserant, sed de limo formari oportebat secundum causalem rationem in qua primitus factus erat.<sup>8</sup>

<sup>8</sup> *De Genesi ad Litteram*, lib. vi, cc. 10 et seq.



A chief point of merit in these reflections is, I think, that they do not pretend to explain in the pre-historic fact what we, after centuries of search and science, have not yet discovered in the physical world, in the present environment of life. Augustine sees the problem and presents it as we see it to-day. He does not offer as "evidence" what is not clearly a fact, or proved. There is no endless search for a "missing link" in a chain which seems to have neither beginning nor end, no promise of an "explanation" of man's origin in the frame of an "ape". In the accumulated data of observation and science we have a vast advantage over the educator of the fifth century. But in solving the problems of the origin of life, of species and kinds, in bridging over the distance between matter and mind we have still to follow the thought of Genesis, the unadorned narrative of divine creation. God's supreme personality and power, the universal reign of divine law are still postulates for logical and complete thinking as they were in the studies and reflections of Augustine.

One point in this educational literature of the fifth century deserves our notice in particular. Augustine invites his readers to observe in the marvelous force of germs of life, the seed of future growth a miniature of primordial created causes in the material world. "*Aliter in seminibus in quibus rursus, quasi primordiales causae repetuntur, de rebus ductae quae secundum causas quas primum condidit extiterunt, velut herba ex terra, semen ex herba.*" Our modern philosophy and science have, I believe, lost the grasp and meaning of this thought. The terminology of the past sixty years of "Evolution" has not improved over the accurate meaning of Augustine's figure in the language of science. There, he says, in the material seed of living things, is an unseen power implanted by the divine Maker, a force which transcends the inventions of man—the God-given principle of life. There is a power which evolves and builds up its own substance. It draws elements from the soil and the air, and transforms them into the fiber of its own structure and kind, the unnumbered forms of animal and vegetable life, the frame of the body of man fitted for the life and functions of the rational soul. The fact is one of visible and constant experience, the open book of the Creator's law. Genesis is a key to its meaning.

There is nothing, so far as I know, in the cosmogonies of the old "learning", in the classics of philosophy and poetry, the educational literature of pre-Christian schools, that will hold together like these twelve books of Augustine on the Bible records of creation. Objectively they have held a place in the history of Christian thought and the work of education for fifteen centuries. A Christian would look for some account of them in a reputable "history of education". Such an account would fill space and inform pupils quite as profitably as figures of language about a "retrograde movement", and the hostility of the Church to classical "learning".

St. Ambrose takes up this same subject, the cosmogony of the Bible, from another point of view. In the *Hexaemeron* he gives his readers a study of creation in the six periods and planes of the "days" of Genesis. He observes and points out the phenomena of the material universe, the code of divine order and law. He recalls the movements of the planets, then known to astronomy. He turns the attention of his readers to geological formations, stones, minerals, metals and the soil of mother earth. He invites them to consider divisions of land and water, the subject of geographical knowledge in the fourth century. He draws the line of difference between living and non-living things. The value of this little work to-day is in its wealth of observation. It is a source of contemporary information in "nature study". The trees, plants, flowers, fruits, and their qualities and uses known to men of science and experience in the fourth century are described. St. Ambrose has done the work of an educator. He has gathered the details of the science and knowledge of his time. His work is a hand-book of popular information as it then existed, about the life, habits, and instincts of animals, insects, birds, and fishes. It is not up to date, of course, in modern science. It draws chiefly from the "learning" of pre-Christian classical sources. The *Hexaemeron* is a worthy index to the legends and the lore of "natural history". It is to be read as a companion and a supplementary study with the works of Pliny.<sup>9</sup>

<sup>9</sup> Migne, P. L. XIV, col. 130 et seq. The Migne Editors note that Ambrose follows Pliny; but St. Jerome refers to Hippolytus and Basil as the sources of information. "Nuper Sanctus Ambrosius sic Hexaemeron illius compilavit, ut magis Hippolyti sententias Basilique sequeretur." Epistola LXXXIV, not. 7; Migne, XXII, col. 749.

These Christian Bible studies of the fourth and fifth centuries cover practically the whole range of the old "learning" of the classics. And just so far as they are built on the facts, the laws, the thought, the morals of the Bible, they mark a material advance in the subject and the work of education. The stock of the old schools was expression, the polish of language, the tinsel of rhetoric, eloquence, style, imitations of former glory. In thought the best that the schools had to offer was a philosophy of the past, the study of systems, which reached its highest point in the theory of Academic Scepticism, the brink of intellectual suicide. It is no wonder that thinkers like Arnobius, Lactantius, Cyprian, Victorinus, Augustine, all formerly rhetoric school teachers, turned to the Bible for something substantial in the philosophy of life. There they found harmony of facts and theories, as Augustine states it, speaking of his own experience: "*Idipsum enim maxime credendum erat, quoniam nulla pugnacitas calumniosa quaestionum, per tam multa quae legeram inter se confligentium philosophorum, extorquere mihi potuit, ut aliquando non crederem te esse, quidquid esses, quod ego nescirem; aut administrationem rerum humanarum ad te pertinere.*"<sup>10</sup> There was the record of the central fact, which will not be shut out from the actual interests of human life, history, thought, learning, education—the fact of the Incarnation. This fact, the sacred human life of Christ, had been making history visibly in the Empire for four centuries. Christ and the Bible held a place in the history of culture, in the thought and refinement of Roman and provincial life. Even the fourfold record of the fact, the Gospel narratives of Christ's works and words, had to their credit a living and an educational influence which the classics of the old philosophers and the poets had never found in the history of pre-Christian education. Augustine notes this point in the account which he gives of results in his own studies in Platonic theories, and later in the narrative of St. John. There, he says, in the thought of Platonic philosophy, he had found the idea of the distinct personality of the Eternal Word, Divine Intellect, the prototype of created excellence, of human intelligence, of design, order, law in the universe. There, as

<sup>10</sup> *Confess.*, lib. vi, cap. 5.

in the Hortensius of Cicero,<sup>11</sup> he had found a philosophy which appealed to the best that was in him, and claimed allegiance of mind and heart. But in the Gospel of the Word made Flesh he found the "Way" to understand, to will, to do—God's visible "Way" to the inner life of the mind and the heart—"Et quanta misericordia tua demonstrata sit hominibus via humilitatis, quod Verbum tuum caro factum est, et habitavit inter homines, procurasti mihi."<sup>12</sup>

There is one point of fact and judgment on which anyone, I believe, who has studied facts, and tried to account for them in the history of education, will agree. The estimate of St. Augustine, of Ambrose or Jerome on their own work for the literature of education was surely not the estimate of a "retrograde movement". The solid Christian thought, the philosophy of the Bible, the morality and the religion of the Apostolic Catholic Church are measured as a material advance over the "learning", the culture, the education of the old schools. This judgment is definite. It belongs distinctly to the history of education. It is Augustine's estimate of results, when, at the close of life's labors, he sends out the *General Review* of his contributions to the world's literature and thought, covering "ninety-three subjects", he says, and distributed in "two-hundred-and thirty-two volumes" or books. "Haec opera nonaginta tria in libris ducentis triginta duobus me dictasse recolui, quando haec retractavi, utrum adhuc essem aliquos dictaturus ignorans: atque ipsam eorum retractationem in libris duobus edidi, urgentibus fratribus, antequam Epistolas ac Sermones ad populum, alios dictatos, alios a me dictos retractare coepissem."<sup>13</sup>

Augustine devoted the leisure hours of probably sixteen years to the composition of the fifteen books on Trinity—<sup>14</sup> *De Trinitate*, *De Genesi ad Litteram*, twelve books, occupied about thirteen years.<sup>15</sup> The twenty-two books *De Civitate*

<sup>11</sup> See *Confess.*, vii, 9; iii, 4; viii, 7.

<sup>12</sup> *Confess.*, vii, 9.

<sup>13</sup> *Retract.*, lib. ii, cap. lxxvii, ultimum. These reviews of *Epistolae* and *Sermones*, if they were made later, have not come down to us.

<sup>14</sup> "Juvenis inchoavi, senex edidi."—*Epist.* clxxvi.

<sup>15</sup> Speaking of the twelve books on Genesis, Augustine says: "Hos sane libros posterius coepi, sed prius terminavi quam *De Trinitate*."—*Epistola* lxxiv.

*Dei* were written during the years 413 (about) to 426. The *Confessiones*, thirteen books, were finished probably in the year 400. The aim of these sixty-two books is evidently education, information and right thinking for the popular mind. Logically they extend the work of the text books and the shorter studies in Academic Scepticism, the metaphysics of order, the free will, immortality and the faculties of the rational soul, completed during the first three years of Augustine's life as a Christian layman. These volumes are the result of the thought of leisure hours during more than twenty-six years upon the actual problems of education of that time. Their plan is positive and constructive. They have held their place consistently in the history of human culture and learning for fifteen centuries. To dismiss them by some vague allusion to "conflict between the classical learning (?) and the Christian faith" reflects no credit on the "learning" of the present or the past. To limit our notice of their influence in the history of education to the point of *information* that Augustine "called his extended learning into service in combating the many heresies in the Church"<sup>16</sup> is not critical. It is not honorable to the genius of the past or the learning of the present. It is unfair to Christian thinkers and educators. It is unjust, and positively harmful to our pupils, who read standard text books, and are expected to form correct habits of mind on *facts* in the history of education.

Education is undoubtedly the scope of these sixty-two books.<sup>17</sup> It is not controversy. It is not hostility to pre-Christian learning. I will venture to say that if we could use the old classics, as St. Augustine and St. Jerome used them, there would be no question mooted in our modern colleges and universities about the advantage of "keeping up" "courses"

Again, referring to both works, *De Genesi* and *De Trinitate*, in a letter to Marcellinus, clxiii, he says: "*De Genesi*, scilicet, et *De Trinitate* diutius teneo quam vultis et fertis; ut, si non potuerint nisi habere aliqua quae reprehendantur, saltem pauciora sint."—Evidence of careful editing and revision in the art of book-making.

<sup>16</sup> Monroe, *Brief Course in the History of Education*, ut supra, page 107.

<sup>17</sup> The same is true of most of the Letters of Augustine and Jerome and many shorter studies, e. g. "*De Cura Gerenda pro Mortuis*" *ad Paulinum*—a study in Catholic principles and facts, the Communion of Saints and common sense. The only remedy against a modern sickness of the world, the practice and peril of "Spiritism".

in the "classics". There might be a modification of "courses", so as to bring in some of the living interest, the vigor, and virility of Christian Classics. A point to be studied in this literature of the early fifth century is the adjustment of its problems to the thought, the principles, the education of the future. The Christian thinkers were doing pioneer work: and in every branch of learning and intellectual progress, pioneer work has elements of permanent value. It is the Christian view of facts in history, the Christian view and appreciation of the old theories of mythology and philosophy, the view of common sense and experience that is expressed in these classics of the fifth century. We are the heirs of their achievement. The problems of education and Christian education of the fifth century and the fourth are changed only in their political environment, in accidental forms of civil government, state supervision and state control. The principles of education, the place of learning, the "learning" of the classics and Christian learning in schools and school books are the same now as they were in the time of Augustine and Jerome.

The plan of education outlined by St. Augustine in *De Civitate Dei* in its main points fits conditions and facts of our own time. The work was begun, he says, in a spirit of fairness<sup>18</sup> to disarm the prejudices of men who were laying the blame of Roman defeats and decadence to the charge of Christianity. The old religion of heroes and patrons, it was urged, had built up the Patria. Its place of honor now must be maintained to uphold the machine of government. The masses of the people must be "educated"<sup>19</sup> to know the gods of the land, and to show them proper reverence. The peril, as Augustine saw it, was not to Christianity only, it was a danger that threatened common sense and the intellectual life of future civilization. The survey which Augustine gives of Roman history, of laws and customs, and social life in order to show the mistake of the anti-Christian movement remains now one

<sup>18</sup> See *Retract.*, lib. ii, cap. 43.

<sup>19</sup> See *De Civitate Dei*, lib. vi, cc. 1 to 10 on Varro's guidebooks to the *Antiquities of Rome*: "Quadráginta et unum libros scripsit 'Antiquitatum'". These are not now extant. They seem to have been designed, in part, as a directorium to popular heathen worship.

of our richest sources of information on these subjects. By facts of the past and the records of their own historians, Sallust and Livy, he shows that the patriotism which made Rome great, was not the gift of the gods, but the reward of valor and thrift, virtues unspoiled by luxury, love of ease and selfishness. These came from the heart, unmanned by greed and lust of power, which made men unfit to rule. The fall of the masters of the world is to be traced to their own moral decay, not to the displeasure of imaginary gods. Rome, if she would rebuild, must find foundations deep in the law of God, in the heart of man, in justice and divine order, in the reign of Christ, who came not to "destroy" but to build up the city of God in Rome, among all nations.

F. E. TOURSCHER, O.S.A.

*Villanova, Pennsylvania.*

#### GREENFIELDS' PARISH CHURCH.

THE Faith came to Greenfields before the railroad came. So the church of St. Mary's-on-the-Hill is some distance from the little station, and for this the old rector and I are thankful. For now the cluster of white parish buildings stands on the crest of a gentle mound, isolated, in attractive silhouette against the sky to the north, where the hill begins to slope downward again; or against a formal row of cypress-slender poplars to the south. To the east and the west stretch fields dotted with farmhouses and big red barns, occasionally the white shaft of a silo, like the tower of some ruined burg above the Rhine.

There is an air about country churches, an atmosphere peculiar to rural parishes, that lures me to them. And of all the countryside churches I know, St. Mary's, Greenfields, holds first place in my heart. I might give you many reasons for this. One reason is that St. Mary's is venerable with age. It has the mellowness which only time can bestow. It has the fragrantcy which comes only when memories cluster thick about a place.

Greenfields' present church stands where the first priest and the first parishioners builded out of logs a chapel in a little clearing in the woods. On the day of dedication the pioneers left their log cabins, from the chimneys of which thin pillars

of blue smoke rose heavenward, like the incense from the humble altar where the purple-garmented bishop from the distant See spoke to them of the Creed which had sustained other pioneers in other lands in other ages.

The log church is gone, and gone are the men who builded it. But their memory is green at St. Mary's-on-the-Hill, where they sleep in the shadow of the sanctuary, beneath the wide-spreading arms of evergreen trees. Their children and their children's children are as tenacious of the pioneers' sturdy virtues as the cedars and pines and balsams are of their greenery.

To-day there is a neat frame church on the hill crest of Greenfields. It makes no pretensions. It was not builded in a futile, vainglorious attempt to reproduce the majestic glories of a Gothic cathedral. Nor is it a tawdry effort to force upon our sterner northern clime the round arches and colorful brick walls of Lombardy, which must have the warm luxuriance and the strong sunlight of a southern land. Nor yet is it in the Mission style, the wide expanse of whose walls needs the play of sunshine and for its low roofs the distant background of misty blue mountains.

No, the good priest and the good people of Greenfields builded sturdily of wood, the material out of which their homes were hewn, the oaks and the maples and the hemlocks which they forced to make way for brown furrowed field and pasture meadow. From the beds of their own streams, in which their lads swam on warm summer days and their cows bathed in the shadow of overhanging poplars and willows, they took the foundation stones. How well they builded! The use of native material is a canon of art, and how sad are the transgressions of this law! Here ivy, indigenous creeper, flings green streamers against the white walls, and native shrubs from the encircling woods bind the building close to the ground on which it stands, close to the ground tilled by the parishioners, close to the ground wherein the fathers sleep and wherein the living will one day lay down to rest, beside their church.

Within, St. Mary's justifies the expectations of the visitor who has viewed the exterior with pleasure and approval. There is no distracting number of statues, two only: one in the niche above each side altar. Above the middle altar there



stretches a canvas painting of the Crucifixion and nothing obstructs the worshipper's gaze. The fourteen Stations are little jewels, copies of Feuerstein's Way of the Cross in a Munich church. They are painted on canvas flat against the walls. No ornate frames detract from the compelling pictures. The colors are honest, straightforward, neither gaudy nor arrogant, demanding attention: nor effeminate, sickly pinks and pallid blues.

Have you read Johannes Joergensen's description, in his most excellent life of St. Francis, of early morning Mass in an Italian church? If you have read that, you will know what it means to me to be present at early Mass in St. Mary's-on-the-Hill. Nowhere else is there such reverent silence at the supreme moments of the sacred drama. Nowhere else does the sonorous Latin of the priest reach your ears so distinctly, in accents weighted heavy with the beauty and all the meaning of the Church's ancient liturgy. The world seems to fade away, and heaven draw nearer. For the time you are attuned to spiritual things. And when at last the celebrant has left the altar and the last candle has been extinguished, you feel as though your whole being had been bathed in waters not of earth.

St. Mary's-on-the-Hill is dear to me always, draws me in all seasons. In winter its quiet peacefulness is even more intense than at other times. There are no walks which are shoveled and leave ugly bare strips, like scars on the tender skin of a child. And Christmas midnight Mass at Greenfields is a spiritual experience more vivid, more consoling than a medieval mystery play, than the first Nativity drama staged by the Poverello in Assisi. As at Bethlehem, so at Greenfields the Christ Child comes down to earth among humble folk who believe in Him and take Him to their simple hearts.

In spring a freshet sings in rivalry with the birds as it hurries down the hill the while I walk up its gentle incline toward the church. In summer the silent air all about the place is filled with the noises which seem complements of the silence, not disturbers of it: the hum of insects, the rustle of leaves, the faint whirr of far-off farm machinery.

In autumn it is the cemetery at Greenfields which draws me most strongly. It is like the potent attraction of a tragedy, one that ends in hope.

Longfellow said he liked the old Saxon custom of calling the graveyard God's Acre. How fitting this title when applied to the cemetery at Greenfields! The dead, who have fallen asleep in the Lord, lie within a stone's throw of His House, wherein they were made His children, wherein their bodies rested for the Requiem before they were consigned to the tender bosom of the Mother who takes all her children to her broad breast and gives them that surcease from toil and worry which life had refused them.

From the entrance to the graveyard stretches a double row of soft maple trees, terminating where on a slight mound a tall Crucifix is lifted up. And in autumn these maples preach a homily on the vanity of mundane things, on the brevity of man's existence on the earth. "We were green with robust life a few days ago", they say; "to-day we are hectic with the flush of a desperate battle against inevitable death. To-morrow we die. But we will not be truly dead. We will be sleeping, as these are sleeping on whose graves our leaves are falling, from whose bodies we have drawn our life. We will live again when spring comes, and when the Great Spring comes at last, these dead, too, will live once more."

Washington Irving, had he known Greenfields, would have perpetuated its charms, as he perpetuated the charms of rural England. And the poet Gray, if he had come to the God's Acre of Greenfields, would have found all he found in the English churchyard of his elegy.

True, no curfew sounds the knell of parting day. But the Angelus rings out when evening falls, and the thoughtful man who lingers amid the graves will know what the poet meant when he said the world was left to darkness and to him. He knows the names and the telling dates on many of the modest tombstones. He contemplates the simple annals of the lives that ended long ago, or yesterday, "to fortune and to fame unknown". The moon rises slowly in the eastern sky and in its chaste effulgence the lingerer sees the white Figure on the Cross. For this reason, despite even the nearness of death and all the melancholy flaunt of the waning year, his sadness is not wholly sad.

Of all the reasons why I ride again and again on the accommodation train that stops at Greenfields station, and trudge

again and again up to St. Mary's-on-the-Hill, I have not yet told you the chief, the most compelling one. More than the church and the people, more than the graveyard which draws me like a tragic drama, yet in the end sends me away with hope—more than all these does the personality of the rector of Greenfields draw me to the place.

I wish you knew him as I know him: you would love him as I love him. He has labored here for forty years, yet was he not the first shepherd of this flock. The first priest lies in a grave at the foot of the tall Crucifix in the churchyard, among his pioneers. But the present rector has grown old in the sacred ministry among the good people who live within the sound of his Angelus bell. Its silver version of Gabriel's message reaches far, for no shrill factory whistle, no rival bell invades the air of Greenfields. From the belfry on the hill the message travels to the farmwife in her kitchen, to the plowman in the field, to the boy and girl driving home the generous-uddered cows, along paths that are green and gold mosaics for their bare feet.

I wish you knew the rector of Greenfields as I know him. Then, when he is no longer among the living, you could help me make more vivid my memory of him. I feel that, left alone to reconstruct it, my picture of him will be but dim, obscured by the mists of sorrow over the loss of him.

I wish you knew the old rector of Greenfields because, no matter how hard I might try, I cannot make my words paint his picture altogether truthfully, adequately. I cannot make you see him as he is. He has an indefinable air about him, and after all that I might say, this will remain unexplained and unexplainable.

Had Monsignor Benson known my rector of St. Mary's-on-the-Hill, he would have added to his portraits of priests one wholly attractive. All the gentle charm that Ludovic Halévy gave to the Abbé Constantin belongs to the rector of Greenfields, to this priest who is not a figure in fiction, not the creation of a writer's imagination, but a man who lives to-day in this world of ours.

My friend is a learned man, yet is there naught of pedantry about him. Out of the fullness which came to him after long study, he speaks to me in such plain fashion that I reap

pleasure and profit from what he has garnered. He is a saintly man, but there is in him no sternness toward sinners. Else would he welcome me again and again to his fireside, to his tobacco-jar, to his books? Else would all the ne'er-dowells of the countryside, and farther abroad, all the men, women and children who need a friend, seek out the little white rectory beside the Church of St. Mary's-on-the-Hill? He is a busy man, yet finds he time to loaf for the good of his soul—and the good of my soul whenever I am privileged to loaf with him.

The rector of Greenfields looks upon the world with whimsical charity. He has lived too long, he says, and met too many saints, and sinners who may become saints, to be a pessimist. He has seen too many miracles of the commonplace to be amazed at anything. He has held both hands to the fire of life, and its warmth was more to him than safe and comfortable coldness. He has kept his heart open to the ecstasy of Nature, to reverence for lilies, rapture for roses, tenderness for violets. And when at last the silver head bows to Death; when the eyes can no longer smile upon me with kindness; when his voice can no longer reach my ears and through them my soul; when at last he lies dead, "the peace of God in all his looks"; when he has been buried beside the first rector of Greenfields, beneath the tall Crucifix and among his people, I am sure that up from his heart will spring a lily, a rose, and a violet.

PETER TALBOT.

---

### THE ORIENTAL FEATURES OF THE BIBLE.

**T**HE Bible is an Oriental book. In its present form it could have been written only in Palestine or some other country of the East, where the characteristics of the natural scenery, the climate, fruits, houses, dress, food, government, laws, social life and the general customs of the people, were entirely different from those pertaining to the West. Even in respect to things which it treats in common with those of other lands, it throws a Palestinian air around them. Its figures, its allusions, its parables, were not based on fictions, but were suggested by objects and scenes with which the speakers and

writers daily mingled. When Jesus said to His disciples, "Behold the birds of the air," "Consider the lilies of the field", He had, doubtless, in mind the birds that dwelt among the trees and the flowers that adorned the fertile plain before him. There is an air of intense realism about His teachings which gives them life and freshness. The mere sentiments of the Bible could have been taught anywhere else. But if it had been written elsewhere than in Palestine, though its theological tenets would have been the same, its dress would have been very different.

Biblical language partakes of the peculiar spirit of the people by whom it was used. Its allusions and figures are obviously drawn from the objects and customs immediately surrounding them. This is especially true of those languages which abound in striking figures. Few minds of a Western clime would think of using the figures of the Psalmist such as "the mountains melted like wax, at the presence of the Lord"; "the sea saw and fled"; "Jordan was turned back"; "the mountains skipped like rams, and the hills like the lambs of the flock". In like manner the Biblical languages reflect the local characteristics peculiar to the nations to whom they were addressed. The scenes and events among which they lived modified the modes of utterance and forms of expression. The Greek language of the New Testament differs very materially in form, in structure, and in the meaning of words and phrases, from that which was spoken by the old classic Greeks. This arises from the fact that the speaker or writer, consciously, is influenced in his choice of words and figures, by the condition of his material surroundings.

The Palestinian country has its peculiar features. There is none like it elsewhere on earth. It is remarkable for its isolated position. Hemmed in by the Mediterranean on the west where no good harbors are to be found, by the great Arabian desert on the east, by the abrupt ridges of the Lebanon range on the north, and by the sandy desert of Tih on the south, it occupies a position difficult of access to the surrounding hostile nations. There was evidently a divine purpose in this, to keep the people from falling into the immoral habits of their pagan neighbors, especially those of idolatry. We have here the fulfilment of the prophetic an-

noucement, "This people shall dwell alone, and shall not be reckoned among the nations."

The characteristics of the country, too, give variety, beauty, and picturesqueness to the scenery, and suggest countless illustrations to the sacred writers. Scarcely any other country presents so great a variety of surface in comparison with its extent. Hence the abundance of the illustrations drawn from this source which so greatly enrich the language of the Bible. The Sapiential and Prophetical books are full of figures drawn therefrom. The discourses of Jesus, too, and the Epistles of St. Peter and St. Paul contain frequent illustrations of this kind. We may with Ezechiel, then, declare Palestine to be "a land flowing with milk and honey, which excelleth amongst all lands". Take the Psalmist's words: "He shall not be moved forever that dwelleth in Jerusalem. Mountains are round about it, so the Lord is round about his people from henceforth now and forever." If the spectator takes his stand on the western slope of the Mount of Olives, he will be able to verify the truthfulness of this passage. Facing the west, he sees directly before him, one hundred and fifty feet below, across the valley of the Cedron, the city with its flat-roofed houses, its stately towers, its grey stone walls, its little white domes, tall minarets, its high massive walls surmounted by bastions extending around the city, and outside these walls on the north, a succession of eminences rising one beyond and above the other; on the west, a ridge of hills with a few stately peaks; on the south, the gradual rise of land toward Bethlehem, and mountains on the southeast piercing the sky; and in his rear, hill upon hill, rising along a tract of some fifteen miles extent, from the Jordan and the Dead Sea. He will realize the beauty of the Psalmist's description, and get a clearer idea of the truth to be conveyed by this passage. Illustrations innumerable of this kind may be drawn from different parts of the Bible, all appropriate. While personal observation confirms the accuracy of the descriptions of different localities and features of natural scenery in Palestine, it also enables us better to understand and appreciate the meaning of those passages containing allusions to particular localities and features.

The beauty of the imagery used by our Divine Saviour in His Sermon on the Mount is understood by the traveller along

the shores of the Sea of Galilee, as he observes the Arab women gathering the weeds and withered grass on the hill-sides, and bringing them down to their black goat-hair tents to put into the oven for fuel in the absence of wood and coal. The "husks" which the Prodigal Son would fain have eaten was the fruit of a carob-tree, which is a pod containing saccharine matter, and affords considerable nourishment to men and animals. It is a special food of swine, but along the Mediterranean it is frequently used as food by the poor people. In the estimation of the Jew, if any man is reduced to living on such contemptible food he must be very low indeed. It was meant to show how complete was the degradation of the prodigal. Thus in the Psalms, the Proverbs, the Prophets, and the Sayings of Jesus, we discover constant references to the land, the products and the climate.

The illustrations that might be drawn from the social customs, domestic habits and occupations of the people, are innumerable. The Oriental were eminently a social people. In the absence of other means of obtaining and communicating knowledge, they gathered under the open sky, by the gates of the city, to gratify their curiosity. The gates afford the only means of entering and leaving the city. Here multitudes of men gathered in the days of the Patriarchs and Apostles as they do to-day. This fact helps us in explaining numerous passages of Scripture. At the gates public and private business was transacted, courts for the administration of justice were held, audience was given by kings and their officials to persons who had business with them, and sometimes religious services were conducted. From the fact that multitudes of people crowded around the gate, the beggars came there to ply their trade.

The Hebrews at first were a pastoral people. Abraham, Lot, Isaac, Jacob, David, kept flocks. This mode of life was continued in some parts of Palestine even after agriculture was introduced and became general. Frequent are the allusions to this mode of life. The tent was the shepherd's home, and this was pitched in the valley, and often moved. There is something romantic in pastoral life as displayed in its simplicity in the East, and this aspect is imparted to the numerous references to it in all parts of the Bible. The words "sheep",

"shepherd", "flock", "fold", "Lamb of God", are suggested by it, and the associations connected with these terms in the mind of David and others, who used them in their spiritual sense, increase their attractiveness and beauty. The good shepherd, according to Jesus, cares for his sheep, and "giveth his life for his sheep," and when one is lost, he searches him out and relaxes not his efforts till he finds him, when he lays him on his shoulders and carries him to a place of safety. The occupation of a shepherd in Palestine is important, since his support and that of his family depend upon it. He takes more pains to provide for the wants of his flock than is customary in other lands.

From these indications we learn the importance of the knowledge of Biblical Geography and Archeology. The reader of the Bible should become familiar with the scenery, the products and climate of Palestine, the customs and occupations of the people, in order to get the full meaning of the passages which contain allusions to these things. The more we know of the sources whence the figures are drawn, the better shall we understand their meaning. Without such knowledge, we get only a partial view or fail utterly in comprehending the allusions in the Bible. If the features of the country and the relative position and distances of places are seen to be consistent with the description and the narrative as presented in the Scriptures, if the references to the employments and customs of the people are true to life, then we have a strong confirmatory argument in favor of the Bible as a special revelation from God.

JOSEPH F. KELLY.

*Baltimore, Maryland.*





## Analecta.

---

AOTA PII PP. XI.

I.

CONSTITUTIO APOSTOLICA.

S. IGNATIUS DE LOYOLA CAELESTIS EXERCITIORUM SPIRITUALIUM  
PATRONUS DECLARATUR.

PIUS EPISCOPUS.

Servus Servorum Dei.

*Ad perpetuam rei memoriam.*

Summorum Pontificum haec fuit semper praecipua cura ut quae ad pietatem vitaeque christianae perfectionem magnopere conducerent, ea summis laudibus commendarent, validisque incitamentis promoverent. Iamvero inter varia eiusmodi adiumenta insignem sibi locum vindicant ea quae S. Ignatius divino quodam instinctu in Ecclesiam invexit Exercitia Spiritualia. Quamquam enim, quae Dei miserentis est benignitas, numquam defuerunt qui res caelestes penitus perspectas Christi fidelibus contemplandas apte proponerent, tamen Ignatius primus libello, quem composuit, cum litterarum etiamtum plane rudis esset, quemque *Exercitia Spiritualia* ipse inscripsit, rationem quamdam et viam peculiarem peragendi spirituales secessus docere coepit, qua ad peccata detestanda vitamque, D. N. Iesu Christi exemplo, sancte disponendam fideles mirifice iuvarentur.

Cuius ignatianae methodi virtute factum est, ut summa horum Exercitiorum utilitas, quemadmodum decessor Noster praeclarae memoriae Leo XIII affirmavit, comprobaretur "trium iam saeculorum experimento . . . omniumque virorum testimonio qui vel asceseos disciplina vel sanctitate morum maxime per idem tempus floruerunt".<sup>1</sup> Praeter tot tamque illustres sanctimonia viros vel ex ipsa ignatiana familia, qui omnem virtutis rationem ab hoc veluti fonte se mutuatos esse disertissime sunt professi, duo illa Ecclesiae lumina commemorare libet e clero saeculari: S. Franciscum Salesium et S. Carolum Borromaeum. Franciscus enim ut se ad episcopalem consecrationem rite compararet, ignatianis Exercitiis studiose vacavit, in iisque eam vivendi rationem sibi ordinavit, quam semper deinceps tenuit secundum reformationis vitae principia in libello S. Ignatii tradita. Carolus autem Borromaeus, ut fel. rec. decessor Noster Pius X ostendit,<sup>2</sup> et Nosmet ipsi ante summum Pontificatum editis historiae monumentis demonstravimus, horum Exercitiorum in se vim expertus, quibus ad vitam perfectiorem impulsus erat, eorumdem usum in clerum populumque divulgavit. Ex addictis vero religiosae disciplinae sanctis viris feminisque satis est exempli causa nominare illam altissimae contemplationis magistram Theresiam et seraphici Patriarchae filium Leonardum a Portu Mauritio, qui quidem tanti faciebat S. Ignatii libellum, ut omnino eius methodum in animabus Deo lucrandis se sequi confessus sit.

Romani igitur Pontifices hunc parvae quidem molis sed "admirabilem librum" cum iam inde a prima eius editione sollemniter approbarint, laudibus extulerint, Apostolica auctoritate communierint, deinceps eius usum, tum sanctis indulgentiae muneribus cumulando, tum novis subinde praeconiis honestando, suadere non destiterunt.

Itaque Nos, persuasum habentes temporum nostrorum mala inde maximam partem originem ducere, quod iam non sit *qui recogitet corde*;<sup>4</sup> comperto autem Exercitia Spiritualia secundum S. Ignatii disciplinam peracta valere plurimum ad infringendas perarduas difficultates, quibus humana societas

<sup>1</sup> Ep. *Ignatianae commentationes* ad P. Lud. Martin, Praep. Gen. Soc. Iesu.

<sup>2</sup> Litt. *Encycl. Editae saepe*.

<sup>3</sup> BENEDICTUS XIV in Litt. Apost. *Quantum secessus*.

<sup>4</sup> IER., XII, 11.

nunc passim conflictatur; exploratoque laetam virtutum segetem, sicut olim ita hodie, in sacris secessibus maturescere, cum inter religiosas familias sacerdotesque saeculares, tum inter laicos et—quod nostra praesertim aetate mentione singulari dignum est—inter ipsos opifices; summopere exoptamus, ut usus horum Exercitiorum Spiritualium latius in dies diffundatur et illa pietatis domicilia, quo vel mensem integrum vel octo aut, si id fieri nequit, pauciores dies seceditur, tamquam ad perfectae vitae christianae palaestram, frequentiora usque existant ac floreant.

Quod cum a Deo pro Nostra dominici gregis caritate precemur, Sacrorum Antistitum universi fere orbis catholici ex utroque ritu flagrantissimis studiis votisque satisfaciunt atque etiam hoc tempore, in quod feliciter tum anni saecularis tertii a Sanctorum honoribus Ignatio tributis, tum quarti ab huius aurei libelli confectione solemnitas incidunt, cupientes Ipsi Nostri in S. Patriarcham grati animi non dubiam significationem dare, proposito Nobis exemplo Nostrorum Decessorum qui alios aliis Institutis Praestites Tutelares attribuerunt, adhibitis in consilium venerabilibus Fratribus S. R. E. Cardinalibus Sacrorum Rituum Congregationi praepositis, auctoritate Nostra Apostolica, S. Ignatium de Loyola omnium Exercitiorum Spiritualium ideoque institutorum, sodalitorum, coetuum cuiusvis generis, iis qui Exercitia Spiritualia obeunt, operam studiumque navantium, Patronum Caelestem declaramus, constituimus, renuntiamus.

Decernimus vero has litteras Nostras firmas, validas et efficaces esse semperque fore, suosque plenarios et integros effectus sortiri et obtinere, contrariis non obstantibus quibuslibet.

Datum Romae apud Sanctum Petrum, anno Domini millesimo nongentesimo vigesimo secundo, die vigesima quinta mensis iulii, Pontificatus Nostri anno primo.

✠ A. CARD. VICO, *Ep. Portuen. et S. Rufinae,*  
S. R. C. Praefectus.

O. CARD. CAGIANO, S. R. E. Cancellarius.

Raphaël Virili, *Protonotarius Apostolicus.*

Leopoldus Capitani, *Subst. Reg. ex spec. deleg.*

Loco \* Plumbi.

## II.

EPISTOLA AD EMOS PP. DD. GULIELMUM, TIT. SANCTI CLEMENTIS, S. R. E. CARD. O'CONNELL, ARCHIEPISCOPUM BOSTONIENSEM, AC DIONYSIUM, TIT. SS. NEREI ET ACHILLEI, S. R. E. CARD. DOUGHERTY, ARCHIEPISCOPUM PHILADELPHIENSEM, CETEROSQUE ARCHIEPISCOPOS ET EPISCOPOS FOEDERATARUM AMERICAE SEPTENTRIONALIS CIVITATUM: DE CATHOLICA WASHINGTONIENSI STUDIORUM UNIVERSITATE PROVEHENDA.

Dilecti filii Nostri ac venerabiles fratres, salutem et apostolicam benedictionem.—Quandoquidem probe novimus quantum valeant catholica Instituta ad animos mentesque recte conformandos, facere non possumus, ab ipso Pontificatus Nostri initio, quin omnes curas cogitationesque in ea Athenaea nobilissima conferamus, quae, ut ista studiorum Universitas, eo consilio sunt condita ut et veritatis magistros parent, et fusius doctrinae christianaeque sapientiae lumen per terrarum orbem diffundant.

Itaque cum semper opus istud amaverimus, ex quo scilicet a decessore Nostro fel. rec. Leone XIII, curantibus quidem americanis Episcopis, constitutum est, tum numquam, occasione data, eorum sollertiam laudare praetermisimus qui modis omnibus iuvare ipsum contenderunt, persuasum sibi habentes valde admodum usui fore rei catholicae in America domicilium studiorum in quo altius adolescentes virtute sacrisque disciplinis se excolerent. Iamvero inter alias causas, quae, ad Universitatem condendam, ab Episcopis allatae sunt per communes litteras ex tertio Baltimorensi conventu datas, fuit *illa animorum conditio quae . . . penitior potissimum veritatis, tum revelatae tum naturalis, investigatione, sive ex parte populi fidelis, sive praesertim ex parte cleri, contra errores serpentes tutari potest atque in fide roborari*. Hae rationes, iam tum graves, graviores sane in praesens factae sunt, dum ubique pro viribus enituntur omnes ut ordo in societate humana constabiliatur. Patet enim nullam fore huiusmodi restaurationem, nisi recte educetur iuventus; nec educatio quaelibet apta est ad assequendum finem, sed illa dumtaxat in qua ipsa scientiae institutio religione ac virtute, tamquam fundamento, nititur, quamque Ecclesia modis omnibus commendare non cessavit.

Verum cum oporteat omnino ut studiosa iuventus ardore simul caleat doctrinae ac pietatis, praesertim magnam Dei Matrem colendo, quae est pariter *Sedes sapientiae* et *Fons pietatis*, idcirco optimum sane consilium inierunt americani Episcopi nationalem aedem Immaculatae Conceptionis apud Universitatem catholicam exstruendi: est enim consentaneum ut prope scientiae templum etiam *Domus orationis* existat, propterea quod *pietas ad omnia utilis est . . . et scientia sine pietate inflat*. Hac de causa Nos, non secus ac decessores Nostri fel. rec. Pius X ac Benedictus XV, paterna sane benevolentia cum Universitatem tum novum sacrae aedis coeptum prosequimur; ac precamur ut quantocius id magnum perficiatur opus, ex quo, tamquam e sede benignitatis suae, Virgo Mater caelestia salutis et sapientiae munera per Americam universam dilargietur.

Itaque, venerabiles fratres, ad finem illum animos vestros revocantes, quem sibi proposuerunt decessores vestri in Universitate condenda, id curetis optamus ut eundem finem adipiscamini secundum normas Litterarum Apostolicarum *Magni Nobis gaudii*, quibus quidem Leo XIII constitutionem ipsam in usum deduxit. Ita vos haec tria facile consequemini: (1) ut lectissimi de clero populoque viri instituantur qui a doctrina rite instructi, et Ecclesiae laudi erunt et catholicam fidem explicare tuerique poterunt; (2) ut doctores deinceps seminariis vestris, collegiis et scholis in omne tempus parentur, iique non modo omni numero exculti, sed etiam genuino sensu catholico penitus imbuti; (3) ut perfecta denique conspiratio et unitas habeatur in iuventute recte fingenda; quod quidem magni ponderis est, praesertim in America, ubi educandi ratio tam certis firmisque principiis regitur ut similitudinem quamdam atque formam Instituta omnia inter se praeferant.

Equidem probe intelligimus, non unam tantum sed plures Universitates studiorum opportunas esse in tanta patriae vestrae amplitudine; verum male novis huius generis operibus consuleretur, si ea imperfecte evaderent vel in eis numerus desideraretur et incrementum Facultatum ipsarum. Pluribus enim Universitatibus imperfectis una est anteposenda quae sit rebus omnibus instructissima. Haec sane fuit Episcoporum Americae sententia, cum a Sede Apostolica petierunt ne constitutio probaretur aliarum Universitatum vel eidem favor praestaretur,

donec Episcopatus ipse voluntatem suam in hac re non ostendisset. Quod quidem desiderium secuta, Sacra Congregatio de Propaganda Fide, per rescriptum die XXIII mensis martii MDCCCXXXIX datum, ea declarans quae iam a Leone XIII in Apostolicis Litteris *Magni Nobis gaudii*, edicta fuerant, prohibuit quominus aliae Universitates vel instituta similia in America conderentur, priusquam omnes ordinariae Facultates in catholica Universitate Washingtoniensi constitutae essent.

Ac plane opportuna prudensque fuit haec prohibitio, praesertim si consideretur multas alias esse hodie communes necessitates, easque gravissimas, quae caritatem fidelium ac beneficentiam expostulant. Huc accedit quod Washingtoniense Institutum, praeceptores parando futuris Universitatibus, exemplar praeclarissimum erit omnibus atque efficax unitatis vinculum, si bonorum omnium conatu, ductu quidem Americae Episcoporum, plene idem cumulateque perficietur. Id enim reminisci oportet, in Universitatem scilicet conferendas esse, uti constat ex sapienti Constitutione Leonis XIII, omnes curas cogitationesque totius americani Episcopatus; quod si paucis, necessario, ea committitur regenda atque administranda, omnibus tamen cordi incrementum eius esse debet, cum in bonum omnium Americae diocesium eadem excitata sit. In hanc rem necesse est omnino, venerabiles fratres, ut certum vos ac definitum coeptum seu *programma*, collatis consiliis, proponatis, quo melius ipsa Universitatis emolumenta, quae exspectantur, assequamini. Hoc coeptum—quod vos certe comprobationi Nostrae quantocius subiicietis—optatos fructus laturum esse confidimus, potestatem dando tum Facultates novas condendi, tum necessariam pecuniae vim expeditius colligendi atque administrandi. Etenim non dubitamus quin iste clerus populusque—cuius quidem munificentiae tam mira exstant omne genus monumenta—Pastorum exemplum studiose sequens, largiter sane libenterque, uti solet, saluberrimum [Universitatis suae opus iuvare velit.

Nos vero, quoniam experiendo novimus cum egregiam fidem vestram erga Iesu Christi Vicarium, tum studium animarum impensissimum, futurum speramus ut hae litterae efficaciter conferant, Deo favente, ad communem nisum augendum quo catholicae disciplinae cultus cotidie magis istic provehatur.

Ita magnum Nobis afferetis adiumentum in Apostolico hoc munere perfungendo quod Dei Providentia, arcano quidem consilio, Nobis commissum voluit; vosque magnam capietis ex conscientia officii vestri laetitiam cum regni Iesu Domini in terris tam sedulo amplificare fines contenditis. Qua spe laeti, ac laetissima quaeque precati, in auspiciis caelestium donorum, itemque ut praecipuae benevolentiae Nostrae signum vobis, venerabiles fratres, universoque gregi unicuique vestrum concedito, apostolicam benedictionem effuso animo impertimus.

Datum Romae apud Sanctum Petrum, die xxv aprilis, anno MCMXXII, Pontificatus Nostri primo.

PIUS PP. XI.

---

### SACRA CONGREGATIO DE RELIGIOSIS.

#### DECRETUM CIRCA INDULTA PROROGANDI CAPITULUM GENERALE.

Factum est aliquando, praecipue durante bello, ut haec Sacra Congregatio alicui Ordini aut Congregationi religiosae indultum prorogandi celebrationem Capituli generalis ob peculiaria temporum aut rerum adiuncta concesserit cum clausula "ad nutum S. Sedis".

Ne autem diutius Capitulum generalium celebratio differatur, Sacra Congregatio de Religiosis, omnibus diligenter pensis, mandat ut quaelibet Religio aut Congregatio religiosa, quae indultum cum praedicta clausula obtinuerit, Capitulum sine mora celebrare debeat, non ultra finem proximi anni 1923. Curent ergo Superiores generales ad quos pertinet, Capitulum ita mature convocare ad normam constitutionum, ut intra praedictum tempus eius celebratio locum habere possit.

Contrariis quibuscumque minime obstantibus.

Datum Romae, ex Secretaria Sacrae Congregationis de Religiosis, die 23 iulii 1922.

C. CARD. LAURENTI, *Praefectus*.

L. \* S.

Maurus M. Serafini, Ab. O. S. B., *Secretarius*.

## DIARIUM ROMANAE CURIAE.

## Recent Pontifical Appointments.

## BISHOPS.

27 June: The Right Rev. Michael J. Keyes, S.M., named Bishop of Savannah.

8 July: The Right Rev. Francis Gilfillan, of the Archdiocese of St. Louis, Missouri, named coadjutor, with right of succession, to the Right Rev. Maurice F. Burke, Bishop of St. Joseph, Missouri.

The Right Rev. Frederick Eis, resigned from the Bishopric of Marquette, named Titular Bishop of Bita (8 July), and Assistant to the Pontifical Throne (13 July).

PROTONOTARY APOSTOLIC *ad instar participantium*.

5 May: Monsignor Cornelius F. Thomas, of the Archdiocese of Baltimore.

23 June: Monsignor Nelson H. Baker, of the Diocese of Buffalo.

26 June: Monsignor William Pinnington, of the Archdiocese of Liverpool.

## DOMESTIC PRELATE OF HIS HOLINESS.

6 May: Monsignors James Roger Matthews, Patrick C. Gavan, Edward J. Wunder and Louis R. Stickney, of the Archdiocese of Baltimore.

2 June: Monsignors John Meier and Edmond J. O'Connell, of the Diocese of Winona.

23 June: Monsignors Ferdinand Kolb, Charles E. Duffy, Francis Kasprzak, John J. Nash, and Richard O'Brien, of the Diocese of Buffalo, and Monsignor Albert Hayes, of the Diocese of Syracuse.

24 June: Monsignor James M. Kirwin of the Diocese of Galveston.

3 July: Monsignors Joseph F. Smith, James O'Leary, Francis T. Moran, and Nicholas Pfeil, of the Diocese of Cleveland.

6 July: Monsignor Thomas Grace, of the Archdiocese of Halifax.



*14 July:* Monsignors James Humble and Henry Forbes, of the Archdiocese of Glasgow.

Monsignors James McKenna and Patrick J. Power, of the Archdiocese of Wellington.

*15 July:* Monsignors Patrick McInerney and Thomas H. Kinsella, of the Diocese of Leavenworth.

PRIVY CHAMBERLAIN *soprannumerario* OF HIS HOLINESS.

*18 March:* Monsignor Andrew B. Meehan, of the Diocese of Rochester.

*22 June:* Monsignor Edmund J. Britt, of the Diocese of Buffalo, and Monsignor Charles E. Gandy, of the Diocese of Plymouth.

*27 June:* Monsignors John Rogers and James P. Cantwell, of the Archdiocese of San Francisco.

*3 July:* Monsignor Leo P. Manzetti, of the Archdiocese of Baltimore.

HONORARY CHAMBERLAINS *in abito paonazzo* OF HIS HOLINESS.

*18 March:* Monsignor John A. Floersh, of the Diocese of Nashville.

*31 March:* Monsignor Joseph P. Dineen, of the Archdiocese of New York.

*27 June:* Monsignor William L. Liddy, of the Diocese of Syracuse.

KNIGHT OF THE ORDER OF ST. GREGORY THE GREAT, *civil class*.

*23 June:* Alexander Waley, of the Archdiocese of Westminster.

*15 July:* Paul Donelan Hoskins, of the Archdiocese of Wellington.

PRIVY CHAMBERLAIN OF THE SWORD AND CAPE *soprannumerario* OF HIS HOLINESS.

*31 March:* Nicholas Frederick Brady, of the Archdiocese of New York.

*22 June:* Charles W. Clifford, of the Diocese of Shrewsbury.

*26 June:* Leo Kenny, of the Archdiocese of Melbourne, and Wilfrid Howell, of the Diocese of Plymouth.

# Studies and Conferences.

---

Questions, the discussion of which is for the information of the general reader of the Department of Studies and Conferences, are answered in the order in which they reach us. The Editor cannot engage to reply to inquiries by private letter.

---

## OUR ANALEOTA.

The Roman documents for the month are :

ACTS OF POPE PIUS XI : (1) Apostolic Constitution naming St. Ignatius of Loyola Patron of all Spiritual Exercises (retreats) ; (2) Letter of His Holiness to the American Hierarchy in favor of the Catholic University of America and the National Shrine of the Immaculate Conception there.

S. CONGREGATION OF RELIGIOUS publishes a decree relating to indulgences that have been granted for the postponement of General Chapters of Religious.

ROMAN CURIA announces officially some recent Pontifical appointments.

---

## CORRESPONDENCE COURSE IN CHRISTIAN DOCTRINE.

For half a century and more this country has been flooded with correspondence courses in many branches of learning. The International Correspondence Schools, The American School of Correspondence of Chicago, The La Salle Extension University, The Home Study Courses of the Columbia University, the Schools of correspondence of the Y. M. C. A., of the Knights of Columbus, and others, at present offer courses in a surprising number of branches of liberal art and practical science to men and women in various walks of life who have the ambition but lack the leisure and means to attend technical schools. A few months ago our War Department instituted correspondence school courses in military training to teach our young men the lessons learned from the recent world conflict. "The correspondence method of instruction was chosen because of its efficiency, its cheapness, its flexibility, and its merit of reaching the most isolated individuals."

With our scattered rural population, with our undeniable leakage in country districts, why have we not made use of a system that will enable the zealous country priest to reach regularly the young members of his flock in the remotest and least accessible corners of his parish? There is but one answer to the question. It is the old one: "The children of this world are wiser in their generation than the children of light".

The idea of a Correspondence Course in Christian Doctrine was tried some fifteen years ago with Catholic children of a certain family living in Alberta, Canada. As the family lived in a distant rural district the children were growing up without systematic religious instruction. To remedy this unfortunate condition their uncle, a priest of the diocese of Helena, conceived the idea of instructing them by mail. The plan worked out satisfactorily as regards both parents and children. It meant not only religious instruction for the little ones but spiritual invigoration for the whole family as well. During the long winter evenings the catechism by mail changed the family circle into a regular study club of Christian doctrine. Such was the tenor of the report made in writing at that time by the Helena priest to his Ordinary, the Right Reverend John P. Carroll, D.D. This idea of a correspondence course in Christian doctrine was heralded with joy by the Catholic press of the West, but was put to no further practical use at that time. However, the subject occupied the minds of the clergy of the Helena and neighboring dioceses.

At the last annual retreat of his diocesan clergy, the Right Reverend John P. Carroll, D.D., called a meeting of the priests of his diocese to consider the advisability of adopting a correspondence course for the instruction of the scattered children of country districts. The plan was viewed from every angle. The discussion resulted in the appointment of a committee of four priests to draw up the correspondence course for children preparing for First Communion. The committee was composed of two rural pastors, the President of the Educational Association of the Diocese of Helena, and the writer of this paper. At the meeting held on the following day, by a vote of three to one, the committee recommended that the writer be appointed to prepare a First Communion Correspondence Course. His selection for this work was due to the fact that he had previ-

ously published a First Communion Catechism which had been officially adopted for the Diocese of Helena. The committee further recommended that this first unit of the Correspondence Course in Christian Doctrine be based on and confined to the aforesaid First Communion Catechism.

Toward the middle of December, 1921, the First Communion Correspondence Course saw the light of day. Four hundred copies, subscribed for by rural pastors of the Diocese of Helena, were sent to their destination, and copies were mailed to the leading Catholic papers and reviews in the United States and to the Bishops and Archbishops in America. This attempt to provide religious instruction for the country children was warmly welcomed by press, priests, and bishops. Many of the bishops greeted the course cordially. Others promised to recommend it to their country priests; some sent in a list of names of priests in need of the course; and several ordered copies to be mailed to individual priests. In three dioceses priests were appointed to act as diocesan distributors for the course. One bishop gave an order for two hundred copies of the course.

In the Diocese of Helena the use of the course was not left optional. The Right Reverend Bishop enacted the following rules:

The Correspondence Course in Christian Doctrine should be given to:

1. all children who live in out-missions where Sunday School is not held every Sunday;
2. children who live in parishes with a resident pastor, but who, on account of distance, or some other reason, attend neither the parish school nor the Sunday School;
3. any other children who in the judgment of the pastor would be benefited by the Correspondence Course.

In the Diocese of Helena the First Communion Catechism Correspondence Course is to be furnished the children free of charge for the present, expenses to be paid out of the general parish fund. It might be added here that Catholic parents living in the remote rural districts generally welcome this course with open arms, and through it are brought into closer contact with the Church. Parents living in various dioceses of

the United States and Canada, having read about the Course in the newspapers, spontaneously applied for it for their children. The growing demand for the Course soon necessitated the printing of a second edition.

Such is the history of the First Communion Correspondence Course. What is its exact nature? This first unit of the Correspondence Course in Christian Doctrine is composed of thirteen illustrated lessons. Each lesson is composed of a story-part based as much as possible on Holy Writ, and an appropriate picture selected from our best painters, first and foremost with the view of illustrating the subject matter of the lesson. The story and the picture receive further attention in a set of questions proposed to the pupil. These questions are printed on separate sheets with blank spaces for the answers. Finally come the questions and answers of the Baltimore Catechism, which the child is asked to memorize.

The First Communion Catechism strives to follow the order best adapted to the budding mind of the child by using the synthetical method of teaching, going from the simple to the complex. It also proceeds from the known to the unknown. The lesson is proposed in the narrative form and illustrated by a picture to create and sustain interest in the pupil. The First Communion Catechism Correspondence Course questions the child closely on the whole matter contained in the story-part of the lesson and the picture in order to stir the mind of the pupil to active coöperation with the teacher, without which, according to St. Thomas, there is neither teaching nor learning. The greatest care has been taken to frame the questions strictly in accordance with the rules of sound pedagogy, in keeping with which the questions should be:

1. clear, plainly worded and expressing a plain meaning;
2. simple, asking but one thing and requiring an answer to but that one thing;
3. definite, requiring a certain answer;
4. stimulating to the mental activity of the pupil; therefore questions requiring simply "Yes" or "No" as answer have been avoided as much as possible.
5. not suggestive of false concepts to the minds of the pupils, as does the question, "How many Gods are here?"

The questions were given much care and thought, so that any child that can read and write English might avail itself effectively of this course, and so that parents, or older brothers or sisters, who had no previous experience in teaching nor knowledge of pedagogical methods, could pilot children through this course without going counter, in the least, to the rules of sound pedagogy.

By the use of the synthetical method the pupil sees the truth gradually grow to definite form before the eyes of his mind and thus he is enabled to grasp readily the meaning of the Baltimore text subsequently presented to him. This seems more rational than the old parrot method of drill in a form of words unfamiliar and meaningless to the child.

Coming down to the material composition of the Course, the thirteen lessons are numbered consecutively and contained in numerical order in thirteen individual envelopes, and these thirteen envelopes are put in a general envelope with designated place for name and address of the individual pupil.

Who conducts the Correspondence Course? As a rule, the pastor of the pupil. If he has thirty pupils, he will secure thirty copies of the Correspondence Course. However, where there are a large number of children in the family, it is not necessary to use a complete set for each child, provided each has its own set of printed questions. These question blanks can be secured separately.

By keeping his general envelopes in alphabetical order the pastor can, so to say, card-index his whole correspondence course class and prevent waste of precious time in conducting the course.

The pastor sends out one lesson weekly. The children, with the assistance of parents or friends, will read the story-part of the lesson, study the picture, answer the proposed questions on the printed question sheet. Then they will return the questions and written answers to their pastor to prove that they have studied the lesson, and, finally, they will memorize the questions and answers and prayers printed in black-faced type at the end of each lesson. They are asked also to keep the lessons thus learned in the cover sent with the first lesson of the course.

The pastor will examine the answers and correct them, if necessary. He will return the corrected paper to the pupil with the proper marks. This paper the pupil will send back with the answers to the next lesson, and the pastor will file the same for the inspection of the bishop. The general envelope containing the thirteen lessons of each pupil will serve the purpose of a file for the answers of that pupil.

How is all this theory worked out in practice? Quite satisfactorily. When a second edition was called for, suggestions were asked from the priests who conducted the Correspondence Course. One priest of the Helena Diocese who conducted a class of seventy-two pupils, replied that he had no alterations or improvements to suggest. A prominent priest of another diocese, the Rev. Edwin V. O'Hara, LL.D., President of the Rural Life Bureau, Social Action Department, National Catholic Welfare Council, also conducted a large Correspondence class. Upon the completion of the First Communion Correspondence Course, given to fifty families of his district, he reported that the plan worked out well and that many favorable comments on the course had come to him from the families themselves. The writer has personally examined papers sent in from various districts and was much gratified with the replies of the children.

The First Communion Course, besides helping the children and their parents, has the further advantage of giving the country pastor an opportunity of keeping in contact with the remotest families of his parish. May the spread of the Catechism Correspondence Course lessen the leakage which the Church experiences in rural districts through lack of instruction in Christian doctrine!

VICTOR DAY.

*Helena, Montana.*

---

#### DIOCESAN AND PARISH DUPLICATION.

In the July REVIEW I called attention to a sore spot in the human side of the Church, which certainly should be healed for a healthy functioning of some of the organs in the Catholic body of this country. I pointed out that one-fourth of the Catholic population of the United States shoulders a burden

which should be divided among the four-fourths. It is the burden of caring for religious works which might be classed as extra-parish, including Home and Foreign Missions, diocesan institutions, and movements for the benefit of Catholics nationally. In an effort to trace effect to cause, I pretended to locate the trouble in the inadequate distribution of Catholic literature, particularly that of the instructive and mission character.

Those who pray best usually pay best, and only those who become enthused over the great religious works of the Church universal, over the conversion of the non-Catholic at home, and of the heathen abroad, will lend money assistance toward the furtherance of the same. But if Catholic literature calculated to arouse such enthusiasm only reaches one-fourth of the Catholic body, how can we expect generous assistance from the other three-fourths? The twenty-five per cent will continue to be imposed on until the seventy-five per cent is reached by the Catholic press.

The Catholic Church certainly has a better talking point than any of the Protestant sects in every appeal she makes to the people. How is it then, that Protestants outdo us, raise so much more money, and procure so many more workers for similar enterprises? The question is not answered by saying that Protestants have greater wealth; our greater numbers should more than compensate for that. There are three Catholics to one Methodist, three to one Baptist, ten to one Presbyterian, fifteen to one Episcopalian, yet each of these sects in our country raises more money for Home and Foreign Missions than the Catholic body does. There are 200 Catholics to one Seventh Day Adventist (and they are mostly poor), yet the latter sect raises more money for Missions than we do. The key to the correct solution of the problem is *better organisation and a more systematic gathering of funds*. "The children of the world" direct temporalities in the Protestant churches, and "they are wiser," for that work, than "the children of light". They meet modern problems with modern business methods, for which organization is the very first step.

John D. Rockefeller declared, a few years ago, that the Catholic clergy understand how to make a dollar go farther than other trustees of the people's money, and I believe he



spoke the truth. Catholic bishops and Catholic priests will accomplish more with a given sum of money in supporting institutions already established than most business men would. But is our system in establishing institutions as keen as is our economy in operating them?

While an orphan asylum is not the best kind of an institution for the proper rearing of children, all are agreed that it is a necessity. But is it necessary to have two or more orphanages in every diocese? Were it not wiser and more economical to found one or two big institutions for girls, and another one or two for boys in every archdiocese, according to the strength of the Catholic population? If the cost of erecting these institutions were shared by all Catholics in the ecclesiastical province and the expense of maintaining them were borne, pro rata, by all the dioceses patronizing them, would not the burden be much lighter for each, and could not the children be trained better for the battle of life? Let us take, for example, the Province of Cincinnati, in which there are eleven dioceses. According to the latest edition of the *Catholic Directory*, there are 33 orphan asylums, with an average enrollment of 133 children, in the Cincinnati province. Would not four asylums be ample? Were there only four, would not eight chaplains suffice instead of 33; 100 nuns instead of possibly 300; four laundries instead of 33; four heating plants instead of 33; eight or twelve janitors instead of 60? Think of the benefit of reducing 33 schools to four; 33 residences for chaplains and that many for sisters, to four each. What a saving would result in fuel, in repairs, in insurance, etc.! In fact, as I ponder over the subject in my mind, it occurs to me that it would be cheaper for small dioceses to send their orphans to college than to build and maintain institutions in which only a small number of boys and girls are cared for. Let us suppose that to-day a bishop were to erect a modern orphanage, with its laundry, chapel, Sisters' house, Chaplain's residence, for 100 children, at a cost of \$250,000. Interest on this sum of money at six per cent would represent \$150.00 per child. Maintenance cost would probably represent another \$150.00. Were it not better to spend this \$300.00 to send the children to one of our many boarding schools?

But if all the dioceses within an ecclesiastical province pooled efforts and money, the provincial orphan asylums (which it were better to call by another name), would themselves be the boarding-schools in which the children could be kept until they should have finished high school, and in which special attention could be given to vocational training, so that when they went out from the orphanage they would be equipped to earn their own livelihood, and would be lastingly grateful to the Church, which had interested herself so much in their welfare.

In small institutions it is customary to keep the orphan boy and girl only until they have completed the elementary grades. They are then returned to their relatives, or are committed to strangers, after having been thoroughly isolated, after having been reared in a quite unnatural manner, after having seen practically nothing of the world. They are still too young to know how to use their liberty, and they more frequently abuse it. They are too young to appreciate what the Church has done for them, and they are more prone to remember their confinement and to freely criticize the policy of the orphanage. It seems to be quite commonly agreed that more orphans apostatize than persevere. Surely better returns should come from the expenditure of so much money and care.

So much on the subject of diocesan economy. In accordance with the same logic there should be less duplication of social centers and schools, particularly high schools in the same community. If the Catholic Church transcends the boundaries of nationalism, it certainly transcends those of parochialism. One or two social centers in the average city would have a character more truly Catholic than a dozen or twenty parish gymnasias and recreational centers. The many structures not only cost considerable money, but not one is patronized by sufficient numbers to warrant the outlay and the worry, and the care of upkeep. Our young people take much greater interest in athletics or in attending social functions when the attendance is large.

Nine out of ten pastors will agree that they have been disappointed at the patronage of a hall or gymnasium erected at great expense, for the young men and women. Whether a pastor hopes to foster a closer parish family life, or to be

personally in closer touch with his young people, the fact is that he does not accomplish either—and theories should give way to facts. The young people insist on going where the interest is keener and the games livelier. If pooled, the amount of money expended in several parish lycea would build a center that would do credit to the Catholic community, and take our young people away from the Y. M. C. A.

It is quite natural that pastors should want their own parish grade schools, but only very large parishes should operate separate high schools in the same city. In the first place, most Sisterhoods do not teach boys through a four-year high school course, and it is impossible to procure Brothers for several high schools in one city, though it were possible to get Brothers to take charge of one high school for boys where five or ten parishes would jointly erect and maintain the school.

Economy, both from the point of view of teachers and money, calls for a discontinuance of needless duplication and of puny effort. If we do not begin to centralize more, the Church will soon face a serious problem in this country—the problem of securing teachers for new schools. Even now the pastor finds it easier to build a school than to get Sisters to take charge of it.

The reflections made in this communication to the *REVIEW* are not intended in the spirit of criticism, but as suggestions worthy of consideration in the light of modern progress and of modern business economy.

J. F. NOLL.

*Huntington, Indiana.*

---

**MARYKNOLL MISSION LETTERS. XXXVI.**

**TO A STUDENT.**

Needless to say, I like the serious strain in your letters, especially your last formidable epistle. As I remember my seminary days, I was much given to theorizing. It is good. It has its advantages, but one must be careful not to take oneself too seriously—as though the solution of all the momentous questions of life, and especially those in which he is principally concerned, had been waiting for his entrance into the world for their final solution. Their solution is largely a

matter of faith and depends upon Faith, so much so that the simplest unlettered Christian, who sincerely believes the teachings of the Church, is about as well off as his better educated brethren. This is only as it should be, for our Lord never laid stress on education or superior intelligence, and taught that in the sight of the Heavenly Father every soul is equally precious. The world managed to get along for many generations before we put in an appearance, and will manage to get along after we are gone, somehow. In the past and in the future it will be agitated with the perennial questions, and only those whose principles are based on Faith will ever have a satisfactory solution. This solution is ultimately the logical consequence of our beliefs and depends little, if at all, upon our personal and individual cerebrations. It is good that it is so, for otherwise most of us would come to the grave without reaching truth, even subjectively certain.

You speak of establishing traditions which may act both as beacon-light and inspiration for our future confrères. Traditions are not nearly so important in my estimation as that each one do his present duty. Traditions are not established; they grow. They grow out of the lives and thoughts and words and deeds of those who have gone before. To a great extent perhaps they receive their determination and rough delineation from the founder and his early associates, as in the case of St. Ignatius and the Society of Jesus. St. Ignatius probably thought a good deal about traditions, though to my mind not as much as he did about the principles of his institute, which principles spontaneously gave rise to corresponding traditions. I hardly think that St. Francis Xavier, and the other shining lights of the early days of the Society of Jesus, bothered their heads about the future, that is, as far as traditions went. I think that all their energy was spent in living thoroughly up to their principles, and that concerning the traditions which they established they were entirely unconscious.

Shall I set myself on a pedestal simply that they may have me to look back upon and imitate? I don't think this is Christian at all! I shall try to live the principles of the Society with my gaze fixed only on the laboring, much-misunderstood, yet patient Christ, with no thought of the future

except to do my full duty and save my soul. Incidentally, if I have done this, I shall be an embodiment perhaps of the principles and traditions of the Society, as St. Francis was for the Jesuits. Only Superiors can consciously work toward the formation of traditions, and for others to do so would be, to my mind, but subtle conceit.

The only safe foundation for the future is in distrust of self and humble-mindedness, and this will of itself when linked with the principles of the C. F. M. S. bud forth into the finest traditions that could be wished for.

You ask, how does the spirit of poverty, chastity, and obedience as mentioned in our *Propositum* compare with the religious vows, in the light of my experience so far? I know, unfortunately, too little of the "religious vows" side on this side of the water. My experience in America, however, has made me feel that the glory of the "vows" can be in the "name" without the spirit; and, on the other hand, I have found the "spirit" beautifully illustrated in those who had not the "name".

The French missionaries I have met over here have the "fact" as well as the "spirit", though not the name; and though it is deplorable from the viewpoint of propagating the Faith, spiritually such poverty and simplicity of life are deeply edifying.

*Everything depends in the last analysis on the man.* Many religious are worldly and many seculars are in spirit religious. *Non mutat mores coeli mutatio*, and the habit does not make the monk. If we live the spirit of poverty, we shall have the reward of poverty; and if we live it more than the monk, we shall have a greater reward than he, though we haven't taken the vow. The question of the superiority of the religious over the secular clergy as defined by the Church is in the abstract.

FREDERICK DIETZ, A.F.M.

*Tungchan, China.*

### THE STIPEND FOR A MASS WITH INVALID MATTER OF CONSECRATION.

*Qu.* For several months A. offered daily Mass for special intentions (for which he received regular stipends) before discovering that the wine used by him was not "vinum de vite". As he had been in good faith and the sacrifice of the Body and Blood of Christ had been offered in the valid consecration of the bread, is there any obligation on A's part to make good the intentions by repeating the Masses in order to satisfy the obligation incurred by accepting the stipends?

*Resp.* The priest, in accepting a stipend for a special intention determined by the giver, assumes the obligation of celebrating the Holy Sacrifice of the Mass. According to the interpretation of the great majority of theologians the Mass consists essentially in the consecration of the twofold species (bread and wine). They base this interpretation on three reasons: first, that Christ thus instituted the Holy Sacrifice at the Last Supper, and bade His apostles to do the same; secondly, because the death of Christ, that is to say the ultimate shedding of His Blood, is expressly represented in the twofold consecration; thirdly, Christ's priesthood in the offering of the Holy Sacrifice is typified by the action of Melchisedech (Gen. 14: 18; Ps. 109: 4; Hebr. 5, etc.) who offered bread and wine. Whence it follows, theoretically at least, that he who engages to say Mass in return for a given stipend is obliged to perform the twofold act of valid consecration.

St. Alphonsus (Lib. III, n. 205), who follows this teaching, adds however the opinion that "*contrariam sententiam non carere probabilitate*"; and Cappello (*Tract. Canonico-Moralis de Sacramentis*, Vol. I, n. 560) recently writes (1921): "*eam (sententiam) improbabilem dicere non audemus*".

This latter judgment would under certain conditions excuse a celebrant, who in good faith had offered matter (of one species) which was subsequently found to have been invalid, from the obligation of making restitution. Not only the probability (*aliqua*liter) that the essential element of the Sacrifice has been offered, but the fact that the official representative of divine worship and impetratory prayer has made his appeal to God in conformity with the wish of the person who gave the

stipend, establishes the presumption that God has graciously accepted the act. For it is not the Mass itself for which the stipend is offered, but the prayerful intention of the official minister who celebrates the Divine Mysteries. Hence in the case of a priest who is ill and poor, or of one who may have serious scruples and difficulty in repeating the Masses, we should without hesitation declare him free from any obligation to repeat them.

On the other hand, since the Holy See has in similar cases undertaken to act as responsible absolver by remitting such obligation, it would be advisable, in cases where the Masses celebrated are numerous, to apply to Rome (through the Ordinary) for a dispensation. The responsibility for the use of valid matter in the Holy Sacrifice rests mainly on the Ordinary, and moral certitude on the subject should be clearly established through the canonical visitation.

---

#### USE OF THE VERNAICULAR IN LITURGICAL FUNCTIONS.

*Qu.* The *Priest's New Ritual* compiled by the Rev. Paul Griffith and approved by the late Cardinal Gibbons (April, 1901) gives the English translation of the prayers in the ceremonial of Christian burial aside of the Latin text. Is this practice permissible? Some authors cite the decisions of the Sacred Congregation of Rites forbidding the use of the vernacular in administering Baptism, where it seems a necessity at least in the parts addressed to the sponsors. The new Code of Canon Law prescribes the use of Latin for the Mass liturgy but says nothing of the language to be used in administering the sacraments and other ceremonies.

*Resp.* The new Code of Canon Law confirms former rules in regard to the literal performance of the rites and ceremonies as laid down in the Roman Ritual. These rites and ceremonies are given in the Latin language, as a medium of unity by which the historic traditions from the days of the Apostles are maintained, since by such means the reverence for the sacramental institutions is preserved in the Church. The principle underlying and enforcing the unity of discipline in the liturgy must not prevent us from aptly interpreting the rites and ceremonies of sacramental worship either to the faithful or to the outsider who reverently attends them. Generally our people are in-

structed through the Catechism of Christian doctrine, so as to understand what the liturgy signifies, even when performed with the accompaniment of prayers and blessings uttered in Latin. But sometimes, and especially in missionary countries where English is used rather than the Romance languages, some interpretation becomes necessary in immediate conjunction with the service. Hence the desirability of a vernacular translation.

The disciplinary authorities of the Catholic Church recognize this need. The Sacred Congregation, while it maintains the obligation of adhering to the formulas of a typical Ritual approved by it, has made frequent authoritative concessions which plainly indicate that this observance is not to prevent or lessen the understanding of the rites and ceremonies, so as to insure their effect. The decrees cited by theologians and found in such collections as Gardellini's *Decreta authentica S. R. C.* (12 Sept., 1847 [should read 1857] and 31 Aug., 1867) were probably meant to answer local circumstances. At all events they are not found in the last authentic edition of the *Decreta authentica* of the S. Congregation, and hence have no general binding force. On the other hand the vernacular form of interrogations at Baptism has been approved; and this even to the exclusion of the Latin forms so to avoid confusion and delay, in recent decisions made for dioceses in Germany and France (Lincien. 28 July, 1891; and Paris, 12 Sept., 1891). In parts of the former Austrian dioceses, where the Palaeo-Slavic tongue has been authorized in the liturgy, but where Latin also is in use, the faithful may call for the administration in either tongue in all the sacraments. "In ipsis parœciis, ubi viget linguæ palæoslavicæ privilegium, si quis fidelis ostenderit se cupere aut velle ut Baptismus vel Sacramenta cætera sibi suisve administrentur secundum Rituale Romanum latinum, et quidem publice, eademque lingua habeantur rituales Preces in sepultura mortuorum, huic desiderio aut voluntati districte prohibentur sacerdotes ullo pacto obsistere". (*Decret. auth.* 4196 n. XI). All this indicates that the precepts of unity of discipline in liturgy and of practical utility in the application of ritual must guide the priest in his sacramental ministry. The manner of this application is pointed out and regulated by the bishop. Hence in many officially approved rituals we find the vernacular translation alongside the typical Latin text for



pastoral use. Cardinal Gibbons used this privilege of the Ordinary to sanction the edition of the Baltimore Ritual. In many dioceses of Europe the same practice prevails and extends to the ministry of other functions besides sacraments and funerals.

The question of the desirability of uniform practice in the United States on this point has been very fully discussed in the ECCLESIASTICAL REVIEW (Vols. 40 and 41; cf. *General Index*).

---

#### RAISING MONEY FOR CHURCH AND SCHOOL PURPOSES.

To the Editor, THE ECCLESIASTICAL REVIEW.

During the past months several writers have given their personal opinions on the pros and cons of raising money for church and school purposes. Some of them have been rather unfair in their criticisms of brother priests who are undoubtedly striving by every legitimate means available to pay off the debt on a church or to build a school. I have not yet met the priest who spends his time in devising money-raising methods for the mere pleasure of the thing. Most of the priests in the United States, I venture to say, abhor such work and rejoice when they have cleared the parish property of financial encumbrances. Collecting money no doubt at times interferes with a priest's more important work, but being a present necessity it must be accounted to the credit of those who do it. Hence praise rather than criticism should be their portion from bishop or brother priest and people.

Nevertheless I believe that a great deal more could be accomplished in the way of raising money for church needs if we priests exercised greater personal sacrifice, instead of spending our chief efforts on "drives" and exhortations to contribute generously at all seasons of the year. I had a visit some time ago from an elderly priest located in a distant diocese of the Middle West. He expressed his admiration of our new church and house, which latter is modern in every respect. He asked the cost of everything, and then sighed, saying that he would like to have a home like it but that he knew his parish could not afford the expense. I felt sorry for my guest, until, at supper, he began to tell me of his

travels, his vacations, his insurance policies, and the personal gifts he had received from admiring friends, adding in a ruminating sort of way that, if necessary, he could retire to-morrow and support himself and his sister comfortably until they should be called to their reward.

I thought to myself, though I did not say it, that if this dear priest of over sixty had made a few sacrifices himself, his parish would probably be in a more prosperous condition than his doleful description of it had led me to believe. No doubt what he spent was legitimate wage, but then we are not reputed to be hirelings merely, even of a respectable sort; and a pastor who gives of his earnings what he as a man of the world might spend in securing a good berth in old age, is likely to find imitators in his flock.

PAROCHUS SUBURBANUS.

---

### THE PROFIT OF MASSES.

*Qu.* In a discussion among clerical brethren, some one maintained that it was more profitable to the souls in Purgatory to have three low Masses said in their behalf than one high Mass; others held the contrary. Sometimes an offering is made for the Poor Souls with the designation, "Please, Father, offer Mass for my deceased family", leaving it to the priest to determine the manner. Again he may be asked to sing a Mass, but finds it impossible owing to the lack of a choir. Could he substitute three low Masses instead, or *vice versa*?

*Resp.* The Holy Sacrifice of the Mass aids the souls in Purgatory in two ways. Its effects flow in the first place *ex opere operato*, as theologians say; which means that the priceless value and infallible virtue of the oblation of Christ who died for us on the Cross, repeated in an unbloody manner in the Mass, can remit sin and its penalty. But since the application of this priceless virtue depends also on the receptive condition of those for whom it is intended, and on the disposition of those by whom it is applied, it is impossible for us to determine to what actual extent the virtue of a Mass, whether low or high in its ceremonial, will benefit the individual soul for whom it is being offered. It depends then in the second place on the disposition of the priest who makes the application, and

on the condition of the soul detained for purification in Purgatory, or, as theologians say, *ex opere operantis*. As in physical remedies the healing power is dependent not merely on the medicine itself but on the manner and skill of the physician who orders it, and on the responsive power of the patient's constitution, so in spiritual remedies ordained by God for the purification of the soul. It follows that a comparison of the value of Masses, based on numerical or ceremonial estimates, is futile.

#### THE NEW FACULTIES GRANTED TO OUR BISHOPS.

In the June issue of the REVIEW (pp. 630-631) we published a summary of the Faculties issued under the title *Formula III*, by the S. Congregation of Consistory (17 March, 1922) for the benefit of Ordinaries in the United States. We there stated: "among the concessions of an immediately practical and general application which the Ordinaries are free to grant we mention the following," etc. This phrase has led to misapprehension, as if the said Faculties could be exercised without further formality by individual Bishops in their respective dioceses, whereas the preamble of the document detailing the Faculties requires that the Ordinary make application to the respective Congregations in Rome for permission to use the said privileges. The introductory words of the document plainly indicate the obligation of complying with this formality—"eo anno quo relatio dioecesana fieri debet . . . possunt a respectivis SS. Congregationibus facultates . . . impetrare," and "pro prima vice memoratas facultates impetrare poterunt etiam extra tempus praescriptum".

Formerly similar Faculties were granted by Rome to the entire body of Bishops in the United States without such restriction. The present reservation indicates a twofold purpose. First of all it denotes the general aim of the Holy See to make the common Law of the Church effective by limiting exceptions to it to places where these are demanded by local and special missionary or parochial conditions. In the United States these conditions vary greatly in different parts of the country. In the Eastern States generally, where prosperous and well organized communities make the exercise of the ecclesiastical pre-

scriptions and regular parochial service possible, certain exceptional Faculties hitherto allowed as being required in a missionary district are no longer necessary for the performance of the pastoral functions according to the general laws of the Church. Indeed the use of such exceptional Faculties is a hindrance to regular discipline and uniform ecclesiastical administration. Some Ordinaries will therefore have no call to request certain Faculties specified in the list. In other parts of the Union the local need still demands the application of missionary methods in the exercise of the pastoral functions so as to call for the particular Faculties suggested in Formula III.

Besides this reservation by which apparently certain Faculties are granted to some bishops and not to others who do not require them, the Consistorial Congregation refrains from an outright concession of Faculties in order to keep the applicants for Faculties within the jurisdiction of the particular Congregations which issue special Faculties in their respective departments. By this means the Holy See is enabled to keep a proper survey of the various disciplinary, liturgical, and religious conditions on which future legislation and the use of privileges, etc. are based.

For similar reasons the interpretation also of doubts regarding the application of the above mentioned Faculties under varying circumstances is to be made by the respective Commissions and Congregations.

---

#### THE INTENTION IN THE MISSA PRO PACE AT FORTY HOURS' DEVOTION.

*Qu.* May the Missa pro Pace at Forty Hours' Devotion be said according to the intention of the celebrant? Does not the Mass itself define the intention?

*Resp.* The intention of the Church defines the rite and general application of the Mass. This is distinct from the personal intention, which the celebrant is free to determine as he wishes, receiving a stipend for the same unless positive law forbids, as in the case of the Missa parochialis.

## Criticisms and Notes.

**THEOLOGIAE MORALIS PRINCIPIA, RESPONSA, CONSILIA.** Arthur Vermeersch, S.I. Tomus I: Theologia Fundamentalis. Universitas Gregoriana, Roma. 1922. Pp. xv—456.

**CHRISTIAN SPIRITUALITY.** From the Time of Our Lord till the Dawn of the Middle Ages. By the Rev. P. Pourrat, Supérieur du Grand Séminaire de Lyon. Translated by W. H. Mitchell and S. P. Jacques. P. J. Kenedy & Sons, New York. 1922. Pp. x—312.

Two mutually complementary contributions to "sacred doctrine". The first elaborates the principles of Fundamental Moral Theology; develops them not only to the point where the body of conclusions constituting that branch of the *sacra doctrina* is usually supposed to have attained its specific form; but until they flower and in a measure mature in the higher growth of Ascetic or "Spiritual" Theology. The second work may be said to supplement this higher development by summarizing the results of research into the history of Spiritual Theology during the pre-medieval centuries of the Christian life. Each of the two works is therefore an original contribution to the religious discipline whereof it treats. Not that it innovates on the traditional system with which it is concerned, but that it approaches its subject with a new spirit, a new method, and brings to that system a notable wealth of teaching.

Father Vermeersch is probably known to priests and students of theology through a number of important publications, particularly his *Quaestiones de Jure* and his treatise *De Castitate*, reviews of which have previously appeared in these pages. The present tractate is the first portion of an integral course of Moral Theology which is planned to comprise four volumes. The author brings to his work, as was said above, a new spirit. He realizes that the writer of a text book of Moral should not simply summarize the teachings of the great masters of the past or develop and apply them to the general problems and situations or "cases" of the moral life; he should develop those teachings more and more. He should bravely confront *fidetior animo et generosior labore* the new problems, psychological, social, political, industrial, with which our age is so sorely harassed, to find if possible practical solutions—"ut practicae normae vere sint ad usum nostrorum aequalium redactae" (p. 37). Every age has had its special moral problems, arising from its peculiar physical, political and social, moral and religious environment.

The present age is perplexed with moral issues that seem to be more intricate and complicated than those with which any former

generation was troubled. Consequently the spiritual leaders, the theologian, the teacher of morals, are burdened with a weightier responsibility than were their predecessors. While the concrete exemplification of this spirit will be doubtless manifested principally in the forthcoming portions of the present work, wherein the specific problems are to be discussed at length, nevertheless the portion at hand, though dealing only with the general principles common to all moral life, furnishes several interesting illustrations in connexion with the treatment of psycho-physical disorders.

The subject matter of Fundamental Moral is the moral agent (man "elevated and repaired"); his "human acts" (liberty, the impediments thereto, morality, imputability, mind); the norms thereof (laws and conscience); the abuse of liberty (sin). These topics are treated in six tracts which are preceded by an exposition of the general subject and a brief survey of the history of Moral Theology. A distinctive feature of the survey is its indication of the special moral problems peculiar to the successive ages of Christian history with which moral science runs parallel.

Another special feature of the work is the ampler development it gives to moral principles. Moral Theology as generally conceived is a quasi-medicinal science. It treats of the diseases and disorders of the soul. It is the philosophy (based of course on revealed principles) of sin. As Father Vermeersch conceives it, it should go farther. It should be more positive. It should treat of moral health, of spiritual hygiene. It should apply its principles to the cultivation of the virtues. This means that it should include at least some of the truths and practical rules generally comprised in Ascetical Theology. This inclusion of spiritual therapy will doubtless be welcomed by confessors and directors, as it furnishes many a salutary thought and practical suggestion for the delicate work of guiding souls to a higher life.

It is on this field where Moral develops into "Spiritual Theology", that the companion book in title above comes in with its wealth of precious doctrine.

Before passing away from the manual of Moral, however, a few words should be said about its method. Jesuit writers are universally admitted to be past masters in the *ars docendi*. Father Vermeersch in the present work exemplifies the finest results of the training imparted by the *Ratio Studiorum*: the intellectual drill-book of Loyola's Company. Nothing could be more thoroughly didactic than his method of expounding moral principles. It is the perfect *ars docendi in actu secundo*. After the whole subject has been analyzed in the large, the resulting members are thoroughly dissected with masterly precision, rigidly logical order, and wonderful clarity.

Each member, every chapter, is followed by a *summarium* wherein is resumed a synthesis of the details previously given. These summaries are constructed with masterly skill. They are not outlines or skeletons. They are organic structures alive with the vitality they draw from the principles from which they are born. They are not so much the preceding teachings summed up, as a replica of them in a smaller organism. Add to this perfect methodology a skilful employment of typographical devices, an analytical table of contents, and a fairly complete topical index, and nothing is lacking to constitute a model scholastic manual — in the dual sense of the latter appellation.

The literature of Spiritual Theology (comprising under the latter term both Ascetical and Mystical Theology) is, as everyone knows, immense; for it embraces not only the goodly store of more or less "scientific" expositions of the spiritual life, but also the countless more discursive and popular books on spiritual doctrine and practice—the literature of spiritual reading. But there is no single work which attempts to do what is so excellently accomplished in the book above on *Christian Spirituality*. The work is original in the sense that it deals with its theme at once historically and practically. Treating the history, it at the same time brings out the whole practical meaning and value of Christian spirituality.

The present volume is only a third part of the entire work. It carries the history of its subject up to the dawn of the Middle Ages. The second volume will set forth the teaching from St. Bernard to St. Francis de Sales; and the third from the latter authority on to the present day.

Following the chronological order, the author's program includes first an outline of the spiritual doctrine of the New Testament; then that of the Apostolic and post-Apostolic Fathers (a special treatment of the eccentricities of early Christian asceticism being inserted). Then comes the spiritual teaching of the monks of the fourth and fifth centuries. Next we are told of the Pelagian controversies which had a marked influence on asceticism and occasioned in some measure the spirituality of St. Augustine. The doctrine of the latter is given at length. The mystical theology of Dionysius, the so-called Areopagite, is briefly summed up. The spiritual influences exerted by the Christological controversies of the fifth and sixth centuries, particularly through the intensified *cultus* of the Blessed Eucharist and of the Mother of God; the ascetical effects of monasticism as organized and active through the Rule of St. Benedict in the West and under the development of the monastic life in the East, especially through hagiographical writings and the prominent spiritual writers from the sixth to the tenth century, are followed.

These outstanding aspects of the subject are presented in a method whereof insight, precision, lucidity, and erudition are almost equally noteworthy features. The material is gathered from first-hand sources, chapter and verse being indicated in every case. This thorough documentation lends to the work its claim to be ranked as *un livre d'erudition* no less than edification. Much of the teaching of the masters had of course to be summarized rather than given *in extenso*. Numerous quotations, however, are furnished, thus making the book what the author calls a sort of *Enchiridion Spirituale* for readers who are unable to refer to the originals; while the copious textual references may serve to stimulate the more fortunately circumstanced student to seek the fountain-head.

**HISTOIRE DE L'EGLISE DANS L'OUEST CANADIEN.** Du Lac Supérieur au Pacifique. 1659-1915. Par le R. P. Morice, O.M.I. Avec de nombreuses illustrations. Vol. I. Granger Frères, Montréal. 1921. Pp. lili—404.

The original edition of this scholarly work on the History of the Church in Western Canada was issued about twelve years ago in two volumes. It appeared first in an English dress, though subsequently a French version was published in three volumes. The use of the former language was based on the fact that the English people in Canada had imbibed certain false ideas concerning several important events in the history of the Western country—notably in regard to the Riel uprising, the Catholic school question, and the antecedence of French missionary activities. The English edition of the work went far to dispel the errors on these points where they were most prevalent.

The present French edition is to be almost doubled in compass, four goodly volumes (the first of which is before us) being planned for its definitive form.

As a review of the original edition appeared in these pages, it may suffice to indicate here the principal items of improvement in the actual status and program of the work.

1. The present edition covers an additional decade of Western Canadian history (1905-1915); a brief span in itself, but crowded with important happenings in a country which is still in its pioneer stage of development.

2. Of special interest both to the general reader and the ethnologist are the author's notes on the aborigines.

3. Considerable fresh information regarding the Missions in the Far North has been gathered by the author from hitherto unpublished letters of the French apostles in those frozen regions.



4. Important additions have been made to the chapters dealing with the uprisings in Saskatchewan and elsewhere.

5. The school question in Manitoba has been more fully discussed in the light of original sources.

6. The part played by the Church in the colonization of Western Canada has been thoroughly investigated and fully presented.

7. Though the work is formally a history of the Church in those regions, quite a number of events in the secular development of them are here either treated for the first time and the corrective of certain widely-spread errors supplied.

8. Special attention has been paid in the present edition to the history of the parochial organization of the Church in the region. Details of some sixty new parishes are furnished.

9. Particular care has been given to the documentation of the work. An historical essay or a discursive narrative may afford to dispense with documentary references. But a serious work of research should be fortified with data that enable the student to reach the sources whence the writer has drawn his account of the events narrated. The present work leaves nothing to be desired in this respect. Chapter and verse for every important statement are conscientiously indicated *in situ*.

10. Not the least noteworthy feature of the work is the illustrative apparatus. This comprises a large number of interesting photographs and facsimiles of documents. The present volume contains but one map. The volume to come will, it may be hoped, be more fully supplied. There is a table of contents but no index. Probably the latter desideratum is reserved for the concluding volume.

We may not terminate our notice of the work without saying a word in praise of its literary merits. Though a work of erudition, the narration carries its wealth of facts so easily and gracefully that whoso runs may both pleasantly and profitably read—a process which is also facilitated by the attractive make-up of the volume.

**HYMNS OF THE GREEK CHURCH.** Translated by the Rev. G. B. Woodward, M.A. Society for Promoting Christian Knowledge, London; The Macmillan Co., New York and Toronto. 1922.

Ecclesiastical students of Greek Church hymnody find specimens of translations in Chatfield's *Hymns of Earliest Greek Christian Poets*, in Neale's *Hymns of the Eastern Church*; also excellent interpretations in Pitra's *Spicilegium Solesmense* and *Hymnographie de l'Eglise Greque*, as well as in earlier Latin versions. But it is to the Society for Promoting Christian Knowledge that we are indebted

for a continuous presentation of the sequences in the *Acolouthia* or Divine Office of the Greek Church. Dr. Woodward gives us, in parallel column with the Greek text taken from the Menaia and the Great Horologion, an English version of seventy-three hymns, following the Greek calendar from October to the nineteenth of September embracing the ecclesiastical cycle in the Oriental church service. The collection contains the *troparia* or short hymns which predominate in the Greek canonical office, with the different forms of *apolytikia*, proper to the day, and at the same time dismissal (*Ite missa est*), with the variations known as *automela*, the invocations, *exaposteilaria*, and the *contakia* which explain the character of the feast and often take the place of the second nocturn in the Roman office. The Greek Canonical Hours are divided differently from the Western liturgy, and contain much more of the hymnal and ejaculatory or responsorial element than the Roman office.

The titles of these hymns are generally those of the feast or saint, sometimes those of the melodies to which they are to be chanted, much like the titles of the Hebrew Psalter. Sometimes the hymn is what is termed a *sticheron*, having the rhythm of an original *troparion*, not of a canon, as in the case of number XIII in honor of "Our sainted Father John Chrysostom, Archbishop of Constantinople", or of the Mother of God, "Theotokon", where the commemoration of St. Romanus martyr, the melodist, is combined as an *exaposteilarion* of the saint and the praise of Mary.

"In songs inspired of God, sweet soul,  
Thou madest declaration  
Of Christ, and His ineffable  
Most Holy Incarnation.  
And, blest Romanus, all the Saints  
In verse by thee were crowned;  
Mid whom melodiously thou  
Didst hymn the most renowned,  
True Maiden Mother of our God;  
With her, good sire all-learned,  
Now standing nigh the Trinity  
To us thy mind be turned!"

There are hymns for the feast of our Lord, Our Lady, the Apostles, the great saints of the Greek Church, some of whom, like St. Thecla and St. Barbara, have special titles not known to the devotion of the Western Church. There is throughout a quaint reference to historic events which makes these hymns particularly interesting. A study of them might be substituted for much of the pagan Greek poetry cultivated in our college courses of classical and ecclesiastical Greek, since they direct attention also to a phase of the study of Church history which is frequently neglected.

**THE REVOLT AGAINST CIVILIZATION.** *The Menace of the Under Man.* By Lothrop Stoddard, A.M., Ph.D. (Harv.). Charles Scribner's Sons, New York. 1922. Pp. 274.

The claim this book has upon the attention of readers of the REVIEW and which accounts for a notice of the work appearing in these pages is the diagnosis it offers of the universal disorder from which the world of to-day is suffering and to which therefore the clergy, the divinely appointed leaders of men, should be thoroughly alive.

Mr. Stoddard has some of the qualities, though not all, of a "cosmical physician". He has likewise a share of the prophet's vision. He possesses a keen and far-seeing eye for the symptoms of world-wide maladies, and a certain prognostic sense of their tendency and probable consequences. These qualities are, as we have previously seen, reflected in his work on *The Rising Tide of Color*. On the other hand, he is less expert and consequently less to be relied upon in his discernment of the radical causes of the disorders he diagnoses, even as he is less safe in prescribing efficacious remedies. The historical features of his work seem to be in the main justified and true to reality. The philosophy is certainly untrue, unsound, and pernicious.

From sources of information that seem at least to be veridical and trustworthy he portrays the practically universal insurgence of the "under-man" of to-day against authority—authority not only civil and religious, but intellectual, moral, esthetic. The general revolt is, as he ably shows, directed against civilization in all its super-physical constituents and ideals, in all its restraining and refining influences. The Bolshevik octopus is not only crushing the life of Russia; its tentacles are stretching over all the earth and threatening to squeeze out of humanity whatever it contains of spiritual and ideal value; threatening indeed to enfold in its fatal coils not only the civilized nations but even the semi-barbarous hordes of the Eastern and Southern continents. What is most to be feared in this universal revolt is the lack of leadership amongst the defenders of human culture.

What Ralph Cram has so ably set forth in his *Nemesis of Mediocrity*, Mr. Stoddard hardly less convincingly establishes in his chapter on the *Nemesis of the Inferior*. Whatever one may think of the precise value of "the psychological tests" to which the Government experts subjected the 1,700,000 men of the American war-army, the summing up of the averages computed from the experiments certainly afford food for thought. Mr. Stoddard's own reflections are deserving of consideration. The more so that they lead up

to his theory regarding the fundamental cause of the general disorder and likewise to the practical remedy he proposes.

Having before him the table of results—a table which he characterizes as “assuredly depressing”—he goes on to comment: “Probably never before has the relative scarcity of high intelligence been so vividly demonstrated. It strikingly reinforces what biologists and sociologists have long been telling us: that the number of really superior persons is small, and that the great majority of even the most civilized populations are of mediocre or low intelligence—which, be it remembered, neither education nor any other environmental agency can raise.” Mr. Stoddard’s biological, psychological, and educational theories are here at fault.

He then points out the table’s social significance. “Assuming that these 1,700,000 men are a fair sample—this means that the *average* mental age of Americans is only about fourteen; that forty-five millions, or nearly one-half of the whole population, will never (?) develop capacity beyond the stage represented by a normal twelve-year-old child; that only thirteen and one-half million will ever show superior intelligence and that only four and one-half millions can be considered ‘talented’” (p. 69).

But Mr. Stoddard gives a yet more alarming prospect for the future. “The overwhelming weight of evidence . . . indicates that the A and B elements [men possessing very superior and superior intelligence] in America are barely reproducing themselves, while the other elements are increasing at rates proportionate to their decreasing intellectual capacity; in other words, that intelligence is to-day being steadily *bred out* [author’s italics] of the American population” (p. 69). Here in brief is Mr. Stoddard’s theory as to the cause of the universal revolt. Likewise the remedy: Intelligence (intellectual capacity as distinct from acquired knowledge) is purely and entirely hereditary. It is bred in the bone—or rather in the brain. No educational agency can increase it. Now the cause of the great revolt of the under-man is solely biological. The upper men are not proportionately reproducing themselves, while the inferior herd is disproportionately prolific. And who are the supermen? Those who by methods of artificial, intellectual, selection have won out in the evolutionary struggle. Who the under-men? Those who by processes of *natural* selection have won out physically at the sacrifice of intellectuality; brawn has outstripped brain. The universal evil therefore is to be sought in biology.

If we admit Mr. Stoddard’s premises, we must accept his conclusion. For if one starts with the idea that man is simply a more fully evolved beast, the logical consequence is that he neither has nor can have a super-material principle of life, a spiritual soul; since a

bestial organism cannot generate a super-bestial intelligence. *Nemo dat quod non habet*. Now this precisely is the author's theory of human origin. Behind civilization's dawn he sees "a vast night of barbarism, of savagery, of bestiality, estimated at half a million years since the ape-man shambled forth from the steaming murk of tropic forests, and, scowling and blinking, raised his eyes to the stars" (p. 1). "When the ape-man emerged from utter animality, he emerged with empty hands and an almost empty head. . . . Slowly the empty hands and heads began to fill. The hand grasped sticks and stones, then the trimmed clubs and chipped flints, then a combination of the twain." Next the hand fashioned clothing, kindled fire, modelled clay into pottery, and so on. The brain did like wonders. Man evolved from bestiality to savagery, thence to barbarism, semi-barbarism, civilization. But not so with all. Some men lagged behind and remained in the savage stage, to which the large masses of the human race are now reverting—"the lure of the primitive".

Now not only is the author's theory of man's bestial origin philosophically false and biologically unproved and unprovable, but his theory of descent and the heredity of intellectual capacity, though put forth with the greatest assurance of scientific warrant, is, to say the least, extremely doubtful and, it need hardly be added, unverifiable. It rests primarily upon Weissmann's well-known hypothesis of the unbroken transmission of "the germ plasm"—the immortal vehicle whereby ancestral traits are transmitted within the given stock.

Now, as Professor Windle observes, "there is no available evidence in higher forms that there is any setting aside of germinal [as distinct from somatic] substance at the early stages of development of the individual, and all the facts of regeneration are against the theory, as has been pointed out by Hertwig, Weissmann's great opponent". Weissmann's theory has no doubt exercised a great influence on biologists and still seems prepotent with Mr. Stoddard (who, however, may be said to be a philosophical, rather than a scientific, biologist). Biologists "have failed to meet a great deal of criticism which has been directed against them and do not at all hold the favor which they occupied some years ago in scientific circles". The latter fact no one would ever find out from Mr. Stoddard's pages. Therein the germ-plasm theory poses with all the assurance of genuine "science". "The mystery of the life process no longer exists. It has been cleared up [!]. The researches of Weissmann and other modern biologists have revealed the fact [!] that all living beings are due to a continuous stream of *germ-plasm* [author's italics] which has existed ever since life first appeared on earth and

which will continue to exist as long as any life remains" (p. 34). The pages of the present volume are fairly aglow with "science" of such high candle-power as this.

The biological source, therefore, of the present universal assault on civilization is to be found in the transmission of a degenerate species of germ-plasm which in virtue of its highly potential fructiveness in the underworld is steadily and surely overbalancing the high order of germ-plasm which is the transmissional vehicle of superiority in the super-world.

Such being the case, how are the relatively few survivors in the latter group to save our civilization, menaced by the universal revolt? The remedy is fundamentally as plain as is the cause of the trouble. Throw the balance on the other side. Increase the super-men, decrease the under-men. The former will be attained by wisely directed Eugenism; the latter by segregation of the feeble-minded, unfit, the degenerates, and by enlightened methods of birth-control. Mr. Stoddard unfolds the theory and explains the practice of these biological and sociological remedies and preventives with considerable detail. We have no space here to discuss his proposals. Needless to say, they will not commend themselves to the readers of this REVIEW, who hold a philosophy almost antipodally opposite to that which pervades the present book. The author's philosophy is essentially materialistic and, if logically worked out, would furnish the best possible justification for the actual revolt of the primitives against their civilized masters. For if man has no spiritual and therefore no immortal soul (which he cannot have, if he is simply an evolved anthropoid); if there is no future state of unending reward or punishment, then when he grows dissatisfied with his present social environment, the only thing for him to do is to revolt and endeavor to destroy whatever stands in the way of his animal instincts and desires.

Doubtless Mr. Stoddard would not, and indeed could not, admit this conclusion. None the less it is the logical outcome of his philosophy. However, it is obviously not for its philosophy nor its logic that his book has been here reviewed, but simply for its description of the ground-swell of revolt which is now moving through the depths of the human race, the world-wide rebellion of the under-man. Most thinking people are feeling more or less of the tremor, but may not be aware either of its extent, or its intensity, or of the imminent menace it contains. Mr. Stoddard's vivid narrative makes these characters unmistakably clear and plain.

**ENGLISH AND AMERICAN PHILOSOPHY SINCE 1800. A Critical Survey.** By Arthur Kenyon Rogers. The Macmillan Co., New York. Pp. xiv—468. 1922.

When a Catholic student wants to know about some philosopher, say Geulincx or Jacoby, or some philosophical doctrine or system, say preëstablished harmony or parallelism, he usually applies to Dr. Turner's *Manual* or to the *Catholic Encyclopedia*. Should he be interested in the rise—not to mention the fall—of Philosophy in America, his favorite sources may not supply what he demands. It will interest him then to know that *The History of American Thought* by Woodbridge Reilly, Professor in Vassar College, can help him in his quest, or that the articles in the larger Encyclopedias, such as the *American*, the *New International*, and others, are serviceable. And just now another source of information is offered him in the goodly volume above. As the title announces, English and American Philosophy are treated conjointly in its pages. There is an obvious advantage in such a combination, since, historically, American philosophers, at least of the past generations, have borrowed heavily from English fraternities. Consequently the larger part of the present volume has to do with English, the lesser part with American philosophy.

The book is entitled "a critical survey", the author confessing at the start that "the tracing of historical affiliations and causes has had only a secondary interest for him". The book as a whole he frankly admits is meant to be "propaganda in favor of one particular philosophical attitude as against competing attitudes". And should it be urged that "fewer pages of criticism and more attention to historical and descriptive data would have resulted in a more generally useful volume", the author confesses himself not unwilling to admit the claim, while at the same time contending that frequently the only way to give an intelligible account of a philosophical doctrine, especially if it be of an esoteric sort, is to point out its limitations and obscurities.

What, then, is the viewpoint from which the author makes his estimates? Briefly, it is a position intermediate between sheer empiricism and pure rationalism. The starting-point of our cognitional contact with the world he claims is "belief". Now the fundamental beliefs that are implicated in our normal human interests—that express "the needs of living in a wide and generous interpretation"—reference to these, he holds, furnishes "the touchstone by which alone the sanity of philosophical reasonings and conclusions can be tested". The objections that may be urged against such a standard are too obvious to call for mention, much less discussion,

here. On the other hand, the position will doubtless commend itself to the average reader as being close to "common sense", and therefore as at least safe and sound if not profound. Moreover it does possess what the author claims for it, namely "it comes naturally to the human mind"; nor does it require any "special training in metaphysics".

The exposition opens with Scottish Realism: Reid Stewart, Brown; Hamilton, Mausel; Martineau, McCosh, and the rest. Next come Utilitarianism; the champions of religious authority over against rationalism, followed in turn by Naturalism, Positivism, Agnosticism—movements of thought which enlisted the new Evolutionism in their favor. Once more the pendulum swung back toward Idealism—absolute and personal—which dreamt itself into Panpsychism. Later on, another reaction set in for the Pragmatism of Pierce, Schiller, James, Dewey; which in turn has met the neo-Realism of Moore, Alexander, Bertram Russell, Perry, Spaulding, and others.

Such are the leading currents of philosophical speculation moving across the past century which are reflected in the present volume. The author describes them with insight and critical discrimination, and with detail sufficient to afford the reader a fair knowledge of their contents, sources and bearings. The book will therefore enable the student to orient himself along the devious windings of recent English and American philosophies. Perhaps in not a few places he may wish to be less guided; to be left to his own sense of direction; to have been told more about the philosophers and philosophies and less about what the author thinks of them. Then again he may be offended at a certain lack of proportion in the allotment of space to some of the lesser and higher lights. Comparisons are proverbially odious and there is no necessity to mention particular names. The reviewer will just allow himself to mention one—the entire omission of Orestes Brownson. Brownson was probably the greatest—that is, the profoundest and the most logical and forceful—philosopher this country ever produced. The twenty volumes of his collected *Works* can substantiate this judgment. Why should his name be omitted both from the present history and its predecessor (by Professor Woodbridge Reilly)?

One other fault—on the material side of the work. A volume of its magnitude should have an adequate index. The concluding part of the book bearing the latter title serves fairly well as a bibliography. It is not a topical index.



**THE BOYHOOD CONSCIOUSNESS OF CHRIST. A Critical Examination of Luke 2:49. By the Rev. P. J. Temple, S.T.L. New York: The Macmillan Company. 1922. Pp. 244.**

An important contribution to the critical analysis of the Christological texts in the New Testament is made by Fr. P. J. Temple, who examines the passage of St. Luke 2:49: "And He said unto them: Why did you seek me? Did you not know that in the (things) of my Father I must be?". Having stated the traditional interpretation of the Greek and Latin Fathers, of the apocryphal writings during the early centuries, and the principal apologetic presentations called forth by theological polemics down to the modern rationalistic and ethical doctrines on the subject, the author establishes the correct reading of the text and the historical trustworthiness of its author, before entering upon a detailed study of the value of each word, first in its isolated and next in its connected meaning. This, together with a wider outlook upon the surroundings in the light of contemporary Jewish thought, the peculiar circumstances of our Lord's position, in His relation to Mary and Joseph, to the associates of His time and locality, and to God His Father of whom He speaks in an altogether personal way, and of whom He teaches a concept much more intimate than that which was common among the Jews, demands the assumption of a consciousness more real than that of a Messianic calling which would admit of a gradual and acquired realization of the Divine Sonship in the Man-God. Although the arguments are of a more academic than popular form and import, they will serve as an antidote to the assertions of the so-called higher criticism which maintains, apart from the popular Israelitic consciousness, either a merely or even special ethical Sonship, or the dawning and partial awakening to the mission of a Redeemer.

**THE EPISTLES AND GOSPELS FOR PULPIT USE. Edited by the Rev. Ferdinand E. Bogner. Leo A. Kelly, 214 E. 26th Street, New York. 1922.**

If "the pulpit" could get the honest verdict of "the pew" as to the effect produced on the faithful by hearing the Epistle and the Gospel read to them at the Sunday Mass, it might result in greater care, to say nothing of reverence, given to the announcement of God's Word. For certainly it does seem at times that more effort is made to impress "the pew" with the contents of "the announcement book" than with the message of Holy Writ. Be this as it may, every true priest will welcome whatever helps he can find to make his ministry of the Word as effective as possible.

One such help is offered in the present little manual. The book commends itself for its convenient size and shape and weight. It is neither too large nor too small. Neither is it burdensome. Secondly, the letterpress is clear and large. A priest with average sight can read it easily without glasses even under the dim religious light wherewith he may find himself bathed on a winter morning. Thirdly, the approved pronunciation of proper names is given in the margin, so that the reader can feel himself safe on this score. Fourthly, the text is divided into paragraphs numbered so as to tally with the corresponding verses of the Bible, thus facilitating reference to the latter. So, take it all in all, nothing is omitted that would enable the public reader to announce his message *digne ac competenter*.

## Literary Chat.

A Dublin priest, the Rev. J. B. O'Connell, has done excellent service to pastors by preparing a *Benedictionale*, "seu Ritus in Expositione et Benedictione SSmi Sacramenti servandus", to which are added a series of approved public prayers for various occasions throughout the ecclesiastical year. In a dignified format, printed in large black and red type, we have the liturgical prayers for the Forty Hours' Adoration and Benediction of the Blessed Sacrament. Then follow the *Te Deum*, *Veni Creator*, and the chief (liturgical) Litanies. A third section contains devotional forms for Pentecost, the month of October, Christmas (Novena), the Immaculate Conception, the Assumption, the feasts of SS. Peter and Paul, and St. Patrick; also a suitable prayer for the ecclesiastical and civil authorities. An Appendix contains the *Ordo* for Blessing Water and the Asperges, the Nuptial Blessing, and the Prayers after Low Mass. The quarto pages (79) in appropriate binding make the volume a suitable ornament for the sanctuary. (Dublin: The Kenny Press.)

Archbishop Olivier Elzéar Mathieu, of Regina, in the Canadian Province of Saskatchewan, has been addressing to his clergy a series of Pastoral Letters that deserve the attention of English-reading clerics outside the

diocese for which they are primarily intended. They are issued in pamphlet form (about twenty pages to each installment) under the title of *Circular Letters to the Clergy*. The most recent of these, following close upon the annual retreat of the diocesan priests, reminds them of the graces received for the purpose of rendering their pastoral zeal practical in its continuous exercise. It puts before them certain points to be remembered, touching priestly holiness in the parish, personal kindness to the members of their flocks, reverence before the Blessed Sacrament, the fostering of devotions, especially with the view of developing vocations to the priestly and religious life.

The Archbishop likewise touches upon certain requirements in the secular life of the pastoral clergy, such as the obligation of urbanity and social amenities on the one hand, and of the wisdom of avoiding useless visits, trivial conversation and gossip on the other. He notes the harm done by idle criticism of ecclesiastical superiors, the need of greater self-restraint, prompt obedience and generous readiness in priestly service. Of these and other requirements of the sacerdotal dignity the prelate speaks in a tone calculated to win compliance and coöperation. His former position as rector of Laval

University gives him no doubt a keen insight into the religious and educational value of certain rules of clerical discipline which might escape a superior under other circumstances. What makes the suggestions applicable to a wider circle of clerical readers is the fact that the Archdiocese of Regina is a singularly representative field of American pastoral activity, by reason of its cosmopolitan population. There are English, French, German, Galician (Ruthenian), Polish, and Hungarian nationals, besides a goodly number of native Indians. These subjects are cared for by a body of clergy drawn from the secular and religious priesthood in nearly equal proportions.

The *Register of the Diocese of Harrisburg*, which is the Official Record of Diocesan Transactions, issued at intervals of one or several months for the guidance of the local clergy, has completed its first volume of twelve numbers (March 20, 1920 to February 20, 1922), of which a summary of contents and an index for reference is now published with Number 3 of the second volume. This issue (31 August) announces the Collection for the Holy Father and the order of October Devotions. It gives the matter for the theological conference in October, the Examiners' Report of Junior Clergy Examinations (1921), together with the matter for the next concursus. Apart from these official announcements there are excellent notes culled from the Catholic press on the subject of Education (the Rev. Paul L. Blakely, S.J.), on the Teaching of Catechism (Fr. Ernest Hull, S.J.); also instructive excerpts from the Kenrick Diary; and practical suggestions on the subject of Modern Costumes and the Priest's Housekeeper. Tacit directions for the efficient workings of St. Vincent de Paul Society are implied by the publication of the lists of officials in the General and Particular Councils in the chief centers in the diocese. The *Register* evidences a lively and inquiring interest into the details of diocesan administration.

There has always been something wrong with the world, at least since

the time the crooked-headedness or the bad-heartedness of man began to throw things upside down. Whether the present is worse or better than or just about as good or as bad as any preceding age, is a debatable though an undecidable problem. Anyhow, one of our troubles is the lack of leadership. We have no greatly outstanding men in any department of higher endeavor. Doubtless there are plenty of capable financiers, politicians, mechanics, and even litterateurs. Heroes, too, and heroines are at work wherever sorrow, pain, destitution cry loudly. But of truly great men possessed of vision, and willing and able to lead their fellows in the pursuit of lofty ideals, the number is not conspicuous.

And what is worse, the tendency of the times is turned away from the agencies and methods that produce great leaders. We are living in an age of world-mastering Democracy, and Democracy believes in leveling-down processes. It makes for homogeneity. It generates great leaders only when a lofty idealism—which, being primarily spiritual, can spring only from religion—dominates the masses. Needless to say, contemporary society is not swayed by such an idealism.

What power there is in the world for the begetting of leadership lies in the Church and in those forces and processes which, even if not confined to her organization, are identical with the ends and means for which she exists. Within the Church her educational system is the organ ordained for the production of leaders; and within that system forces are at work capable not only of educating and informing the human intellect with knowledge, but of elevating, developing, fortifying personality, begetting character, infusing and perfecting virtue; in a word, of effecting the highest types of humanity. It is obvious to say that these forces are in the hands of the directors of our seminaries, the professors in our colleges, the teachers in our schools. Leaving aside the first of these groups of educational agents, the hope of the world for its leaders rests

mainly with the men and women who are devoted to the education of our children and youth. If they be intellectually capable and actuated by high ideals, we may hope for a continuous supply of at least average leaders. But educators themselves, being human, stand in need of inspiration and direction.

A book has recently appeared which provides these auxiliaries. It is entitled *Zeal in the Class-Room*, by Fr. M. V. Kelly, C.S.B. The author needs no introduction to our readers. As in the papers contributed by him to the REVIEW, so in the essays which constitute a "Pastoral Theology for Clergy and Religious engaged in Teaching", he strikes an eminently practical note—a note distinct, firm, insistent; a note which rings true to the principles of a sane philosophy and genuine religion, and which sounds both a warning and a direction. As the Archbishop of Toronto remarks in his brief but discriminating introduction to the volume, "Father Kelly sees danger in the tendency of other interests to become dominant in the minds of those who are responsible for the training which the students receive. The most vital question about a graduating student is not how much he knows or even how keen his mind has become, but what he has learned to admire. What are his ideals of life? What is his attitude toward God and his fellow men?" More important than knowledge or mental acumen is moral and spiritual character.

Further on, Archbishop McNeil comments upon the lack of Catholic lay leaders in Ontario. "Of all those who have had the opportunity to acquire a college education," he says, "how many fail to be leaders through insufficient spiritual training? Among the latter must be reckoned those who take no interest in the community in which they live or who regard public life simply as a means of self-advancement or who look upon ease and comfort and display as things to be sought in life." Needless to say, this state of things is not confined to the territories beyond our borders.

Of course there are not wanting those who contend that the spiritual training given in our colleges and schools is proportionately abundant, indeed superabundant. Too much time, they say, is devoted to religious instruction and pious exercises. This possibly, but not probably, may be true of an individual school. It is not the average state of things.

Fr. Kelly's insistence, however, is mainly on intensive training. He pleads for an intelligent understanding and appreciation of spiritual values—the *rationabile obsequium Dei*. And with his wide experience of youth he realizes that this ideal is attainable only by attention to certain definite details. Thus he urges quite specialized instruction, for instance, on thanksgiving after Holy Communion—instruction which is not generally given in colleges. So, too, on sound psychological reasons, as well as experience, he claims that boys (as a rule) should use their prayer-books, not the rosary, at Mass. He offers helpful suggestions on spiritual reading, the study of the Bible, on church music, on the natural virtues, politeness, the education of parents and of teachers and on many of the spiritual exercises appertaining to college life. His book cannot be too strongly recommended to priests and religious, to all engaged in the work of training youth, particularly in Catholic colleges and schools. It is published by St. Michael's College, Toronto.

Under the title *Good English*, Professor Haney of the Central High School, Philadelphia, has compiled a practical manual for correct speaking and writing. The author has no intention of providing a recipe for the making of an effective style. He essays the less ambitious task of gathering from the deservedly reputable authorities forms of speech that seem to reflect a good English taste. If it be asked who or what is to determine such "taste", Professor Haney advocates a temperate latitude of judgment on so delicate a matter and adopts a negative rather than a positive method of determination; that is, he illustrates what is good English

by what may safely be deduced to be specimens of bad English. More than a thousand of such examples, which have crept into colloquial and even into written speech, are discussed in his pages. Being alphabetically arranged, they can easily be looked up. A good up-to-date bibliography is added. The manual will be of special service to teachers of English in our grammar schools and colleges. A revised edition has been recently issued. (Peter Reilly, Philadelphia.)

The Bishop of Versailles, Mgr. Gibier, knows what the people ought to know and to do, and he knows how to meet their intellectual and moral needs with the right sort of literature. He has issued since the war a number of volumes dealing with actual conditions and problems of to-day in France. The latest addition to those timely conferences is entitled *Le Règne de la Conscience* (Paris, Pierre Téqui, pp. 314). Conscience—how it is made right or wrong; conscience in life, in the home, in the acquisition and in the use of wealth, in the employer and the employed, in the world of thought, in government, in the people. Somewhat on these lines the learned and eloquent Bishop develops a theme which at first sight may seem outworn but which under the capable hands of the writer takes on a form at once arresting and instructive.

Many students embark on a course of French and after mastering the elements give it up. Later in life,

realizing the beauty and value of the language, they think of reviving their earlier studies but are deterred by the drudgery of re-learning their forgotten grammar. To those who find themselves in this state of mind may be recommended a manual recently compiled by Professor Gallard of Syracuse University, bearing the title *French Composition and Grammar Review* (Allyn & Bacon, Boston and New York). It is the latter portion of the title that covers the adaptation of the book for the class of students just mentioned. Enough of the grammar—no more, no less—is given to revive the essentials and to prepare the student for genuine French composition, which in this case is real idiomatic everyday conversation. Needless to say, the compiler had not in mind the class of desultory student in question. He was simply aiming at a second-year scholastic course in French. Herein he has succeeded admirably. None the less, however, has he served the purpose mentioned, and for this relation the book is here recommended.

Annuals for 1923 are making their appearance. Among the first to arrive is *St. Michael's Almanac*, the English form of which has reached its twenty-fifth, the German its forty-fourth annual issue. Besides the information pertinent to a publication of the kind, the two Almanacs offer a rich supply of reading material instructive and entertaining, suitable for both the individual and the family. They are issued by the Mission Press, Techy, Ill.

## Books Received.

### THEOLOGICAL AND DEVOTIONAL.

**ZEAL IN THE CLASS-ROOM.** Pastoral Theology for Clergy and Religious engaged as Teachers. By the Rev. M. V. Kelly, C.S.B. St. Michael College, Toronto. 1922. Pp. 232.

**THE LOVE OF THE SACRED HEART.** Illustrated by St. Mechtilde. With Foreword by the Bishop of Salford. Benziger Brothers, New York, Cincinnati, Chicago. 1922. Pp. xiii—169. Price, \$2.00 net.

**CONFÉRENCES SPIRITUELLES AUX RELIGIEUSES DE LA VISITATION D'ORLÉANS.** Par Mgr. Chapon, Évêque de Nice. P. Téqui, Paris. 1922. Pp. vii—428. Prix, 8 fr. franco.

L'ABBÉ J.-BTE. DEBRABANT, Fondateur de la Sainte-Union des Sacrés-Cœurs (1801-1880). Par Mgr. Laveille, Protonotaire Apostolique, Vicaire Général de Meaux. P. Téqui, Paris. 1922. Pp. 419. Prix, 10 fr.

A JÉSUS PAR MARIE, ou la Parfaite Dévotion à la Sainte Vierge enseignée par le B. Grignon de Montfort. Par M. l'Abbé J.-M. Texier. Troisième édition. P. Téqui, Paris. 1922. Pp. ix—415. Prix, 3 fr. 50.

FUTURES ÉPOUSES. Aux Mères et à leurs Grandes Jeunes Filles. Par M. l'Abbé Charles Grimaud. Deuxième édition. P. Téqui, Paris. 1922. Pp. vi—326. Prix, 5 fr.

PAROLES D'ENCOURAGEMENT. Extraites des Lettres de Saint François de Sales. Par Ferdinand Million, Missionnaire de S.-Fr. de Sales. Deuxième édition. P. Téqui, Paris. 1922. Pp. vii—237. Prix, 2 fr. 20 *franco*.

ADVENTIST DOCTRINES. By Ernest R. Hull, S.J. Examiner Press, Bombay; P. J. Kennedy & Sons, New York. Pp. 71.

PETIT MANUEL DES CONGRÉGATIONS DE LA T. S. VIERGE. Troisième édition. P. Téqui, Paris. 1922. Pp. 71. Prix, 1 fr.

#### PHILOSOPHICAL.

DISCOURSES AND ESSAYS. By John Ayscough. B. Herder Book Co., St. Louis and London. 1922. Pp. 224. Price, \$1.25 *net*.

THE CHURCH IN AMERICA. A Study of the Present Condition and Future Prospects of American Protestantism. By William Adams Brown, Ph.D., D.D. The Macmillan Co., New York. 1922. Pp. xv—378. Price, \$3.00.

I NOSTRI GIOVANI ED IL CONIGLISMO. Risultati d'un Questionario. Par Don Francesco Oliati. Seconda edizione. Società Editrice "Vita e Pensiero", Milano. 1922. Pp. 147. Prezzo, 3 L.

#### LITURGICAL.

"BENEDITIONALE" seu Ritus in Expositione et Benedictione SSmi Sacramenti Servandus. Cui adjunctae sunt quaedam preces in piis exercitiis per annum occurrentibus adhibendae. Cura Rev. J. B. O'Connell. Kenny Press, Dublin, Ireland. 1922. Pp. 79. Price, \$5.00.

EXPLICATION DU PETIT OFFICE DE LA SAINTE VIERGE MARIE. Selon le Bréviaire Romain. Suivie du Petit Office de l'Immaculée Conception. Par le R. P. Charles Willi, Rédemptoriste. P. Téqui, Paris. 1922. Pp. 315. Prix, 4 fr. 80.

HYMNS OF THE GREEK CHURCH. Translated by the Rev. G. R. Woodward, M.A. Society for Promoting Christian Knowledge, London; The Macmillan Co., New York and Toronto. 1922. Pp. 40.

#### MISCELLANEOUS.

ST. MICHAEL'S ALMANAC. Published for the Benefit of the Mission Houses and Foreign Missions of the Society of the Divine Word, Techny, Ills. Vol. XXV: 1923. Pp. 107. Price, \$0.25.

FRENCH COMPOSITION AND GRAMMAR REVIEW. By Joseph S. Galland, Ph.D. Allyn & Bacon, Boston, New York, Chicago, Atlanta and San Francisco. 1922. Pp. xvi—89. Price, \$1.40.

JOCK, JACK, AND THE CORPORAL. By C. C. Martindale. Matre & Co., Chicago. 1922. Pp. 221. Price, \$1.50 *net*.

MR. FRANCIS NEWNES. By C. C. Martindale. Matre & Co., Chicago. 1922. Pp. viii—191. Price, \$1.50 *net*.

ON THE RUN. By Francis J. Finn, S.J. Benziger Brothers, New York, Cincinnati, Chicago. 1922. Pp. 222. Price, \$1.00 *net*.

# GORHAM

## CHURCH FURNISHINGS

Stained Glass, Altars, Mosaics, Frescoes,  
Altar Appointments, Sacred Vessels,  
Lighting Fixtures, Tile Flooring.

## MEMORIALS

Windows, Fonts, Tablets, Baptistries,  
Grottos, Mausoleums, Cemetery Crosses,  
Ledger Stones, Headstones.

*Illustrations, Designs and Estimates  
upon application*

## THE GORHAM COMPANY

FIFTH AVENUE AT 36th STREET

NEW YORK

BOSTON, MASS.  
480 Washington Street

CHICAGO, ILL.  
So. Wabash Avenue

PHILADELPHIA, PA.  
Widener Building

ATLANTA, GA.  
Metropolitan Building

THE GORHAM COMPANY announces that it has established an Ecclesiastical Department, for the convenience of their patrons, at the downtown branch, 15 Maiden Lane, New York

## THREE CHEERS FOR FATHER FINN!

*By special arrangement with Father Francis J. Finn, S.J., Benziger Brothers are enabled to reduce all of Father Finn's Popular Story Books to \$1.00 net each. (Postpaid \$1.10 each.)*

*Any of  
his books  
now :*

**\$1.00**

## On the Run

*is Father Finn's latest book just off press. Net \$1.00 (post-paid \$1.10). It is an exciting story of the adventures of an American boy in Ireland during present times. Graphically picturing conditions and stirring scenes as Father Finn found them on his recent visit to Ireland, it is told with all of Father Finn's kindly sympathy, pathos and humor, and will be of absorbing interest both to young and old.*

**BENZIGER BROTHERS**

NEW YORK - - - 36-38 Barclay Street  
CINCINNATI - - - 343 Main Street  
CHICAGO - 205-207 W. Washington Street

Best Foot Forward—Lucky Bob—His Luckiest Year—Bobby in Movieland—On the Run



## Mission Supplies



**A Large Assortment from Fresh Stock  
A Careful Selection at Reasonable Prices**

We send a complete selection of most suitable articles, and each is marked with its selling price—the same low price at which we sell that article in our store. At the close of the Mission all unsold goods may be returned for credit.

No house in America is better equipped for this important business, as a critical examination of our goods, prices and methods will show. Our experience of almost 100 years in business is placed at the disposal of our customers.

*We Invite Correspondence*

Est.  
1826

**P. J. Kenedy & Sons**

44 Barclay St.  
New York

Est.  
1826



# The Ecclesiastical Review

A Monthly Publication for the Clergy

AMERICAN HARBOR  
Catholic Approbatione Superiorum  
THEOLOGICAL LIBRARY

Nov 7, 1922

HARVARD  
DIVINITY SCHOOL

## CONTENTS

"ARE THEY FEW THAT ARE SAVED?".....	441
The Right Rev. EDMUND M. DUNNE, D. D., Bishop of Peoria.	
WHAT CAN A PRIEST DO FOR A DYING PROTESTANT?.....	444
The Rev. JAMES KING, St. Paul Seminary, St. Paul, Minnesota.	
BUDDHIST LEGENDS AND NEW TESTAMENT TEACHING. II.....	467
The Rev. CHARLES FRANCIS AIKEN, D.D., Catholic University of America.	
DE PROFUNDIS. Leaves from a Medical Case-Book. VI.....	477
"LUKE."	
OTHER FISHERS OF MEN.....	504
The Rev. ANTHONY M. BENEDIK, Latrobe, Pa.	
DOES BANKRUPTCY END ALL OBLIGATION OF FUTURE RESTITUTION?.....	510
The Rev. JOSEPH SELINGER, S.T.D., Jefferson City, Missouri.	
CHIK LUNG'S FIRST WHITE MAN.....	513
The Rev. FRANCIS X. FORD, A.F.M., Yeungkong, China.	
MIXED MARRIAGES IN THE CHURCH.....	516
WORRIED PASTOR.	
ABSOLUTIO A CENSURIS PAPALIBUS ORDINARIIS RESERVATIS.....	518
The Rev. IVO VITALI, O.F.M., Catskill, New York.	
CLERICAL SHYNESS.....	522
S. J. M.	
URGING THE DAILY MASS.....	526
RECENT BIBLE STUDY.....	527

CONTENTS CONTINUED INSIDE

## AMERICAN ECCLESIASTICAL REVIEW

1305 Arch Street

THE DOLPHIN PRESS

Philadelphia, Pa.

Copyright, 1922: American Ecclesiastical Review—The Dolphin Press

Subscription Price: United States and Canada, \$4.00

London, England: R. & T. Washbourne, 4 Paternoster Row

Melbourne, Australia: W. P. Linehan, 309 Little Collins St.

Entered, 5 June, 1889, as Second Class Matter, Post Office at Philadelphia, Pa., under Act of 3 March, 1879

# BROTHERHOOD CORPORATION

E. R. EMERSON and L. L. FARRELL, Sole Owners

(Succeeding the Brotherhood Wine Co., Established 1839)

**Producers of the Finest Sacramental Wines in America**

**New York Office, 71 Barclay St.,  
Vineyards, Washingtonville, N. Y., and California**

Loyola (Moderately Sweet)  
Loyola (Moderately Sweet, Res. Vint.)  
Loyola (Dry)  
Loyola (Dry, Reserve Vintage)

Veravena (Imported from Spain)  
Liguorian Riesling  
St. Benedict (Sweet)  
Cardinal Red (Dry, Claret Type)

**Kindly ask for Price List**

**Revenue tax will be added and kegs at cost**

**RECOMMENDATIONS FROM PRELATES AND PRIESTS ON REQUEST**

*We extend a cordial invitation to the Rev. Clergy to visit our vineyards and cellars*

**Altar Wines sold direct to the Reverend Clergy only**

## ALTAR WINES BEYOND DOUBT

**SOLE EASTERN AGENTS  
OF THE FAMOUS**

**Novitiate of Los Gatos**

**Los Gatos, Cal.**

December 17, 1921.

**JESUIT ALTAR WINES**

BARNSTON TEA COMPANY  
6 Barclay Street  
NEW YORK CITY, N. Y.

**L'ADMIRABLE**

**NOVITIATE**

**VILLA JOSEPH**

**MALVOISIE**

Gentlemen: It gives us pleasure to inform you that another carload containing 8947½ gallons of Novitiate wines, is now on its way to you. It was prepared, as usual, with every possible care and the car was sealed in the presence of our representative at the depot of the Southern Pacific Company, Los Gatos, California. This brings the total number of gallons shipped to you during 1921 to 26437½.

These wines are absolutely pure and were made by our own Brothers for the Holy Sacrifice of the Mass. They have been under our own care and supervision and the clergy has every assurance that they are materia valida et licita and are highly recommended by the Most Reverend Archbishop of San Francisco. We commit them to your hands in the fullest confidence that you will distribute them to the priests for the high purpose for which they are made, in the same absolute purity in which you received them from us. Yours very respectfully,

SACRED HEART NOVITIATE  
THOS. R. MARTIN, S.J., Rector.

**Barnston Tea Company, 6 Barclay St., New York**

## PURE ALTAR WINES BEAULIEU VINEYARD

Made from grapes produced in Beaulieu Vineyard and St. Joseph's Agricultural Institute, at Rutherford, Napa County, California. These wines are made under the supervision of Rev. D. O. Crowley, appointed for that purpose by His Grace, Archbishop E. J. Hanna of San Francisco, as attested to by his unqualified endorsement.

Our Pure Rubrical Altar Wines are also recommended by a large number of Archbishops, Bishops, Monsignors and Priests throughout the United States. For the convenience of the Reverend Clergy and Religious in the East we maintain a distributing station at No. 47-49 Barclay Street, New York City, N. Y., where at all times a large stock of all grades of our Pure Altar Wines are carried on hand.

The vineyards from which our wines are made are situated in the best wine belt of California, which is celebrated for the finest Altar Wines produced in that State.

Price Lists, Government Application Blanks, and Samples of all grades of our Pure Rubrical Altar Wines will be cheerfully furnished on request by our California or New York Offices.

**ST. JOSEPH'S AGRICULTURAL INSTITUTE**

Rutherford, Napa Valley, Cal.—Per Rev. D. O. Crowley

**Beaulieu Vineyard**

Office: 149 California St., San Francisco, Cal.  
Per G. de Latour

**Beaulieu Vineyard Distributing Co**

47-49 Barclay St., New York City, N. Y.  
Per T. F. Rodden, Mgr.

# THE ECCLESIASTICAL REVIEW

---

SEVENTH SERIES.—VOL. VII.—(LXVII).—NOVEMBER, 1922.—No. 5.

---

## **"ARE THEY FEW THAT ARE SAVED?"**

**T**HIS is the question a certain man asked our Saviour, as we read in St. Luke's Gospel (13: 23). Our Lord declined to answer that question with a direct affirmative or negative. "But he said to them", namely, to the crowd including His interlocutor: "Strive to enter by the narrow gate; for many, I say to you, shall seek to enter, and shall not be able". The parallel passage is found in St. Matthew's Gospel (7: 13-14): "Enter ye in at the narrow gate; for wide is the gate, and broad is the way that leadeth to destruction, and many there are who go in thereat. How narrow is the gate, and strait is the way that leadeth to life; and few there are that find it!"

Commentators are greatly divided about the meaning of what is conveyed anent the fewness of those saved. Some understand the words to mean that, taking the whole bulk of Christians and members of God's Church into account, we are to conclude, when we compare their lives with the Gospel precepts, that by far the greater number are lost. In proof of this view they quote what they regard as the prophetic types of those saved and lost. Those who perished in the destruction of Sodom and Gomorrhah, and in the devastating waters of the Deluge, prefigure the reprobate. Caleb and Josue, the two who alone out of thousands entered the promised land—a type of heaven; the comparison made by Isaias (17: 5) of the few ears of corn remaining after the harvest, the one cluster of grapes after the vintage, and the four or five olives upon the top of the tree, and the words of our Lord Himself: "Many are called, but few chosen," seem to indicate the small number

of the elect. St. Chrysostom (Hom. 4 ad populum); and St. Augustine (Lib. 4, contra Crescentium, c, 53), even understand these comparisons to be true of Christians. Others, however, apply these comparisons to mankind in general. According to them, the greater number of the members of the Church, the immense number dying before the use of reason, are saved; because the greater part of adult members of the Church are blessed with the use of the sacraments. The words of St. Peter (11: 9, 10) "The Lord delayeth not His promise, as some imagine, but dealeth patiently for your sake, not willing that any should perish, but that all should return to penance", seem to be greatly in favor of this mild opinion which, in the language of St. James (11: 13), exalteth mercy above judgment, and which better accords with our notion of God's infinite goodness, and His will to save all men.

While pursuing our studies abroad some forty years ago, we occasionally ran across a Jansenistic crucifix. The arms of our crucified Lord, instead of spreading out at right angles from His body, were raised almost perpendicularly, to imply that He had not died for all men! Whenever I encountered "*Le petit nombre des élus*"—the small number of the elect—a melancholy title appearing quite often in French sermon books, I could not help thinking of Jansenius who in his rigorism would have built an annex to the lower regions in order to accommodate the large influx of future inhabitants. Whether or not some of the sons of the Church's Eldest Daughter were unconsciously tainted with Jansenism, we leave to the decision of more competent judges. One thing certain, the lugubrious title of the above-mentioned sermons seem to follow like an inevitable corollary from the heresy of the Jansenistic crepe-hangers. The number of the elect, far from being small, will on the contrary be very large. In fact it will not only equal the number of fallen angels, but will be exactly one-half the number of the angelic spirits now enjoying the bliss of the beatific vision.

One-third of the angels fell with Lucifer. This is the common interpretation of the text in the Apocalypse, 12: 4, where it is asserted that the dragon's tail drew the third part of the stars of heaven, and cast them to the earth. "He shall fill the ruins," says the Royal Psalmist (109), meaning that the Lord

shall fill the vacancy caused by the fall of the wicked angels with the souls of the just. The latter being destined to take the place of the fallen angels, must therefore equal one-half the number of good angels, for one-half of two-thirds is one-third.

Two-thirds of the good angels remained faithful and were saved. It seems most congruous that at least two-thirds of the human race should be saved, if not more. Mortal sin is the only barrier to eternal salvation. Who will say that the three essential elements of mortal sin are present in the majority of cases? Who knows what passes at the last moment between God and the human soul apparently steeped in sin? Was there ever a crime greater than that of deicide? Yet of His very executioners our Saviour said: "Forgive them, Father, for they know not what they do". From our point of view, they could not help knowing what they did. For had they not heard His heavenly doctrine and witnessed the astounding miracles He wrought in proof of His Divine mission? He came upon earth and died to save mankind. He conquered Satan and sin. But would it be much of a victory, if only a small number reached heaven, and the vast majority went to the lower abyss?

Those advocating a small number of the elect will have difficulty in reconciling their assertion with the opinion of St. John who, after declaring that 144,000 were signed of every tribe of the children of Israel, says that so numerous were the predestined of all nations, and tribes and peoples, and tongues, standing before the throne, and in sight of the lamb, clothed with white robes, and palms in their hands, that no man could count them. (Apoc. 7.)

Although not an article of faith, it is the common belief of the Church that each one has a guardian angel to watch over him during life, according to the Psalmist (90): "He hath given His angels charge over thee to keep thee in all thy ways".

In the three angelic hierarchies which revelation records, we discover three different choirs or orders. However numerous they may be, says St. Thomas, each hierarchy forms a sort of small state. All the citizens of a state are reduced to three classes, according to the three things which constitute a well organized society, namely, the beginning, the middle, and the

end. Hence we behold everywhere three orders among men—the aristocracy, the bourgeoisie or middle class, and the common people. The last mentioned are always numerically greater than the other two. Why should not the same numerical proportion obtain also among the angelic hosts? It would seem therefore that among all the celestial spirits the guardian angels form at least one-half, if they are not actually in the majority. If the argument deduced appears to prove too much, namely, that scarcely anyone will be lost, *transeat*. At least it affords us poor mortals far more consolation than its alternative.

As to the text: "Many are called, but few chosen", commentators fail to agree upon its interpretation. It by no means settles the question of the relative number of the elect and of the lost. While our Saviour urges the importance of working out our salvation in fear and trembling, and warns us that He will come like a thief in the night, on the other hand He encourages us to confide in His infinite mercy through the parables of the good shepherd, the fig tree, and the prodigal son, so that we may have no solid ground for either presumption or despair, much less for believing that the Lion of the tribe of Juda will allow His archenemy to carry off the lion's share of the human race.

E. M. DUNNE,  
*Bishop of Peoria.*

---

#### WHAT CAN A PRIEST DO FOR A DYING PROTESTANT?

SOONER or later, this question must arise in the mind of the student of moral theology, in the incipient and speculative stage in the seminary, or in the developed and practical stage during the years of his priestly ministrations. He is interested in the question of salvation, not only of his own soul but those of his fellow men, among whom are great numbers who differ from him in faith. In the circle of his best friends, among the patients of a Catholic hospital, and even in the classrooms of our Catholic schools and colleges, many are to be found, who although not within the true fold are still in good faith and following out what they consider to be the means of salvation as instituted by Christ. In the world at large, virtue

and good living are by no means the exclusive monopoly of Catholics. Such people live Christian lives, attend services on Sunday, are intensely interested in the spread of their creed in foreign lands, and in short have Christian ideals in as far as they in their good faith see fit. The Catholic priest may have known them as fellow citizens for a score or more years, or perhaps during their short stay in a Catholic hospital learnt to admire their fortitude, patient suffering, and trust in God. It may be that he has suggested indirectly Catholic beliefs to them, but though open-minded they have not responded, for no other reason, as far as the priest can see, except that which theology tells him—the lack of the supernatural gift of faith. And now they are dying! A chance visit, the call of some Catholic member of the family, or some good Sister has brought the priest to their bedside. They may still be in control of their senses, and then the solution is fairly easy, or destitute of their senses, and then there is greater difficulty. But the question will arise, and oftentimes, when action and not thought is the needful thing: "What can I as a priest do for that dying Protestant?" The purpose of this article then is to help the student, seminarian and priest, to definitely form their consciences on this question. Starting from a discussion of general principles regarding the Protestant intention, the influence of Canon Law, we shall proceed to the opinions of weighty theologians regarding typical cases that may arise, and finally consider the matter of scandal, and the alternative of leaving dying Protestants to the possibility of eliciting an act of perfect contrition.

Intention, as far as the individual is concerned, is the directive force without which there is no possibility of even starting along the road to salvation with the help of the sacramental system. But as it is essentially internal, like everything else that is bound up within the depths of human consciousness, it is hard to determine. If the dying person is still in control of his senses, or has definitely manifested his intention to others, the task of determining it is comparatively easy.

"But let us suppose that he is unconscious, or—what amounts practically to the same—that he has no time or opportunity for explicit reconciliation. . . .<sup>1</sup> A Protestant intends, we may

<sup>1</sup> *The Irish Ecclesiastical Record*, Feb., 1922, p. 185.

suppose, to do all that Christ commanded ; but he intends also not to receive the sacrament . . . as administered in the Catholic Church. Which intention prevails? " <sup>2</sup>

Here then we have a problem, the solution of which will throw much light on the general attitude of the priest toward dying Protestants.

It is our contention that in the case of the average Protestant, the first intention, and the one required for the administration of the sacrament, predominates. This can be seen from the Encyclical Letters of Pope Leo XIII, the testimony of Catholic writers, the attitude of moral theologians, and the general attitude of the Church.

Even a cursory reading of many of the letters of Pope Leo XIII ought to set the theologian's mind at rest on this point. Thus, he concludes his " Letter to the English People " with these words: " We desire all manner of blessings from God for the whole of the British nation, and with all our heart we pray that those who seek the kingdom of Christ and salvation in the unity of faith may enter on the full realization of their desires." <sup>3</sup> And again: " . . . we so deeply and ardently desire as to be of help to men of good-will by showing them the greatest consideration and charity." <sup>4</sup>

Eminent Catholic historians likewise bear witness to this general real good faith among Protestants. Thus, the eminent English historian, Cardinal Gasquet: " To-day we find men of the highest intelligence and good faith claiming to have the same Christian Sacrifice and the same sacrificing priests as the Catholic Church. . . " <sup>5</sup> Cardinal Farley in his introduction to this work writes: " He made clear what Cardinal Manning has so often repeated, that England did not give up the Catholic faith of centuries, but was simply robbed of it." <sup>6</sup> The great German historian, Grisar, bears witness to the same fact: " I am well aware, and the many years I have passed at home in a country of which the population is partly Catholic and partly Protestant have made it still clearer to me, how Protestants

<sup>2</sup> *Idem*, p. 186.

<sup>3</sup> *The Great Encyclical Letters and Leo XIII*, Wynne.

<sup>4</sup> *Idem*.

<sup>5</sup> *Breaking with Rome*.

<sup>6</sup> *Idem*.



carry out in all good faith, and according to their lights the practice of their religion." <sup>7</sup> The French historian, Baudrillart, writes thus: "I turn to our separated brethren, who in the sincerity of their souls declare and believe themselves to be Christians." <sup>8</sup>

The writings of Protestants, especially Anglicans, bear out the same fact. Thus, Cardinal Newman before his conversion wrote: "We indeed believe (and with comfort) that the administration of the Sacrament is effectual in those Churches, in spite of their undermining their claim to the gift." <sup>9</sup> And Lowndes: "That there must be an intention to do what the Church means is the doctrine of the Church of England. Nay, rather, it could better be expressed as the intention to do what our Lord intended should be done." <sup>10</sup>

It is to be noted that our purpose is merely to prove that the intention of the average Protestant is primarily to do what Christ requires for salvation. It is not a question of their intention with regard to a particular sacrament, but rather salvation in general. Whatever may have been the intention of particular Protestants in the past or even at the present day in no way militates against our general thesis. We take it that the average Protestant, as the everyday Catholic, is oblivious to the fine points at issue in the schools.

A second argument might be drawn from the opinions and reasoning of trustworthy theologians in the administration of sacraments to dying Protestants, which shall be presented later. The *Neo-Confessarius* is explicit: "Haereticus vero tantum materialis dignoscetur ex eo, quod adhaereat tali errori ex simplicitate, ignorantia, sinistra informatione, paratus interim vel actu vel habitu errorem deponere, si cognoscat veritatem. Tales dantur, testibus theologis doctis, in Germania, non solum inter eos, qui procul a catholicis degunt, sed etiam qui his immixti vivunt, tam plebei quam quidam etiam honestioris conditionis, quia ab annis teneris a praeconibus suis pessime instruuntur et innumeris mendaciis contra fidem catholicam imbuuntur." <sup>11</sup>

<sup>7</sup> *Luther*, Vol. I, Introduction, p. xxxiii.

<sup>8</sup> *The Catholic Church, the Renaissance, and Protestantism*, p. 325.

<sup>9</sup> *The Via Media*, p. 107.

<sup>10</sup> *Vindication of Anglican Orders*, II, p. 492.

<sup>11</sup> Reuter, Ed. 3rd, no. 198.

Canon 752, § 2, and § 3, and also many decrees of the Holy Office presuppose the same fact.

It might be objected: Do not the decisions in parallel instances, for example, in the case of some mixed marriages and Anglican Orders, show that the Church considers the *mala fide* intention as the primary one? In general, it might be answered, that there is no reason for extending the *mala fide* intention beyond the limits of such decisions. In both instances the cases referred to are those in which the *mala fide* intention has been proved to be the predominating one. They simply prove that the Church considers some Protestants as being *mala fide*, which we readily grant. Thus in the case of a mixed marriage: "A man intends to be married as Christ directed he should; he intends also to seek a divorce afterward, if matters turn out unfavorable." The very fact that the Church tolerates mixed marriages gives proof "that the first—the more general—absorbs the second, as a rule."<sup>12</sup>

Noldin, in common with theologians, gives the general presumption of primacy of intention in such cases: "Scilicet hi omnes in contrahendo matrimonium duas intentiones habent, alteram contrahendi verum et validum matrimonium et alteram contrahendi matrimonium solubile; haec autem secunda intentio per priorem utpote praevalentem destruitur, atque valide contrahunt."<sup>13</sup>

It is clear, then, that any annulments that the Church may grant in mixed marriages are due to the *mala fide* intention being clearly proved to be the primary one. In her marriage legislation, the Church presumes that the average Protestant is *bona fide*, and refuses to change this presumption until the party has proved with certainty that the *mala fide* one was primary in his case. Thus this apparent objection is really an added proof in our favor, clearly demonstrating that the Church considers the average Protestant as having the primary intention of doing what Christ intends for salvation.<sup>14</sup>

<sup>12</sup> *J. E. R.*, Feb. 1922, p. 186.

<sup>13</sup> *Theo. Mor.*, III, no. 635 (1920).

<sup>14</sup> Baron Friedrich Von Hugel in his work *Essays and Addresses on the Philosophy of Religion* has the following remarkable observation: "I love to think of Cardinal de Lavigerie, the zealous Missionary Archbishop, of his alighting from his carriage and proceeding on foot past such Mosques as he happened to pass in his Algerian Diocese. And with regard to Christians not

The objection originating in the invalidity of Anglican Orders is apparently more cogent. "The pronouncement of Pope Leo XIII on Anglican Orders makes it absolutely clear that in this case the second intention—the less general—is the one to be taken into account."<sup>15</sup> The Pope clearly refers to the *historical* intention, and not necessarily to the present intention. Whilst definitively stating that Anglican Orders are invalid through lack of intention and form, he leaves the question of their present intention open. Even though they have the right intention to-day in regard to wishing to do what Christ requires for salvation, there was a break of at least a hundred years, to which the Pope explicitly refers, and consequently it caused a break in the power of Orders. It would be quite in keeping with the Pope's intention to maintain that, though Protestant bishops in the past designedly intended not to do what Christ did, many Protestants to-day intend to do what He did, but their ministrations are void, except in the case of Baptism, because they no longer have the sacrament of Orders. Further, whatever Protestant ministers of the *mala fide* variety may have held in the past or at present, the average Protestant remains in good faith and ignorant. The Pope himself in that very Encyclical on Anglican Orders states: "The Church does not judge about the mind and intention in so far as it is something by its nature internal; but in so far as it is manifested externally she is bound to judge concerning it."<sup>16</sup>

It is, after all, the individual internal intention, and at a moment when it is hardest to determine and most likely to be sincerest, that we have to deal with in the case of a dying Protestant. The question of Anglican Orders, or the determination of their intention with regard to the sacrament of the Eucharist, is not our primary consideration, but rather to what extent it throws a light on the Protestant conscience, and the Church's interpretation of their primary intention. It can in

in communion with the Roman Catholic Church, I gratefully sympathize with Cardinal Manning who spontaneously and persistently combined the liveliest possible conviction as to the supreme powers and universal rights of the Catholic Roman Church with a deep and steady recognition of the definitely supernatural faith and virtue of home upon home of Anglicans well known to himself."—Preface, p. xlii.

<sup>15</sup> *I. E. R.*, Feb. 1922, p. 187.

<sup>16</sup> *Great Encyclical Letters of Pope Leo XIII*, Wynne, pp. 403-404.

no wise be taken as an official interpretation of the average Protestant intention. At most it refers to certain *mala fide* bishops and ministers in history, may refer to some of those at the present day, but by no means to all Protestant ministers, and *a fortiori* not to those ordinary misguided Protestants with whom the priest may come in contact in their dying moments. Thus the Pope himself brings out the difference in the same encyclical: "We wish to direct our exhortation and our desires in a special way to those who are ministers of religion in their respective communities. They are men who from their very office take precedence in learning and authority, and who have in heart the glory of God and the salvation of souls."<sup>17</sup>

Again, as in the case of the former objection, this is really an argument in our favor, as it brings out clearly the fact that Pope Leo XIII looked on the average Protestant as *bona fide*.

In conclusion, we shall take it for granted in the further development of the question, that in the case of a dying Protestant, his primary and principal intention is of doing all that Christ commanded for salvation.

Canon 731, § 2, outlines the official conditions required on the part of Protestants, and the method of action to be followed by the priest in admitting them to the Sacraments: "Vetitum est Sacramenta Ecclesiae ministrare haereticis aut schismaticis, etiam bona fide errantibus eaque petentibus, nisi prius, erroribus reiectis, Ecclesiae reconciliati fuerint." This canon, however, applies only to Protestants while they are *sui compos*, as Reuter's *Neo-Confessarius* points out: "Et sic Ecclesia hoc canone enuntiat, quid *quasi officialiter* concedat hac in re, quid non concedat. Ut vero sciamus, quid Ecclesia, pia mater, *non-officialiter* permittat, consulenda est decisio S. Officii d. 26 Maii 1916, eo vid. tempore facta, quo canon ille sine dubio iam erat elucubratus. Postquam de schismaticis sacramenta petentibus idem, quod can. cit. habetur, dixit S. Officium ad quaestionem: 'An schismaticis in mortis articulo *sensibus destitutis* absolutio et extrema unctio conferri possit?', respondit: 'Sub conditione (cum de intentione aliisque in poenitentia ad valorem requisitis dubitari debeat) affirmative, praesertim si ex adiunctis conjicere liceat, eos implicite saltem errores suos rejicere, remoto tamen scandalo, manifestando scilicet adstantibus (qui id nesciant),

<sup>17</sup> Idem, pp. 405, 406.

Ecclesiam supponere, eos in ultimo momento ad unitatem rediisse." <sup>18</sup> Also Prümmer: "Iste canon videtur esse illimitate applicandus haereticis et schismaticis bene valentibus; qui tamen, si sunt moribundi et bene dispositi, possunt privatim absolvi a censuris et peccatis, etiamsi propter defectus temporis aliaque impedimenta gravia prius nequeant induci ad explicite rejiciendos errores et ad reconciliationem Ecclesiae. Huic solutioni non videtur obstare decisio S. Officii d. 17 Maii 1916." <sup>19</sup>

Canon 752 outlines the ordinary mode of procedure in the case of dying Protestants:

"§ 1. Adultus, nisi sciens et volens probeque instructus, ne baptizetur; insuper admonendus ut de peccatis suis doleat.

"§ 2. In mortis autem periculo, si nequeat in praecipuis fidei mysteriis diligentius instrui, satis est, ad baptismum conferendum, ut aliquo modo ostendat se eisdem assentire serioque promittat se christianae religionis mandata servaturum.

"§ 3. Quod si baptismum ne petere quidem queat, sed vel antea vel in praesenti statu manifestaverit aliquo probabili modo intentionem illum suscipiendi, baptizandus est sub conditione; si deinde convaluerit et dubium de valore baptismi collati permaneat, sub conditione baptismus rursus conferatur."

The *Neo-Confessarius* in view of this canon recommends the following course of action: "Confessarius ergo, ubi poterit, prudenter aget, si ad haereticum moribundum accedat, et *dis-simulata sua persona*, etsi prudenter ministellus, cum eo eliciat primo in genere actum fidei circa omnia a Deo revelata, in specie circa necessaria necessitate medii credenda; tum actum spei, contritionis, resignationis, etc. Dein loquatur illi tantum de illis, quae haereticis cum catholicis communia sunt. . . . Velintne facere omnia ad salutem necessaria, et confiteri etiam et absolvi, si sciret, hoc Christum requisivisse tamquam necessarium ad salutem? Si annuit . . . demum jubeatur elevare manum vel aliud signum dare . . . se velle implere omnem Dei voluntatem. His si praestet, et postea sensibus destituitur, poterit absolvi sub conditione, forma clam sine alio signo pronuntiata. Quodsi diceret: "Non possum certo constituere velimne mori catholicus an Lutheranus," non posset absolvi.

<sup>18</sup> Reuter, *Neo-Confessarius*, Ed. 3rd, no. 203; cf. also no. 218.

<sup>19</sup> *Brevis Conspectus Mutationum Theo. Mor.*, p. 5.

Si subiungeret: "Deus, proptius esto mihi peccatori," puta Gobat posse eum sensibus destitutum absolvi, quia praesumitur haereticus materialis. . . . Quodsi quis absolvi non possit, utiliter tamen eliciuntur praedicti actus. Ceterum haeretici, etsi materiales tantum, moribundi passim non absolvuntur, nisi appareat eos signum poenitentiae dedisse. . . . Non sic haeretici, cum censeant, poenitentiam non esse necessarium sacramentum ad remissionem peccatorum; et sic etiam non baptizantur moribundi Judaei, quia adulti ante baptismum debent esse saltem atriti et credere in Christum et positivam voluntatem habuisse suscipiendi baptismi . . . de absolvendo haeretico; nimirum, ut hoc conditionate fieri possit, requiri prudens iudicium, quo sacerdos sumere possit, moribundum vere desiderasse absolutionem seu auxilium sacerdotis catholici, quo melius vel securius a peccatis suis liberaretur." <sup>20</sup>

This extract has been quoted *in extenso* to show that the canon in question is capable of a very wide interpretation. Moral theology is more fundamental than Canon Law. In the last moments of a dying person, particular circumstances and the state of the individual conscience are of such a nature that a general absolutely binding disciplinary law cannot be laid down.<sup>21</sup> The Church can lay down general laws and statutes as guiding principles, but as Pope Leo XIII pointed out: "The Church does not judge about the mind and intention in so far as it is something by its nature internal; but in so far as it is manifested externally she is bound to judge concerning it."

The Code itself fully recognizes this fact, and consequently has left the determination of the probability under which in the last resort conditional baptism, and entirely in the case of conditional absolution when there is a question of dying Protestants, to the priest as directed by Moral Theology. God alone can see and fully interpret such a conscience, and the priest must strive to carry out His will in the matter, guided rather by canon law as interpreted by moral theology, and not moral theology chained down by a rigorous and narrowed, strict

<sup>20</sup> Reuter, *Neo-Confessarius*, no. 203.

<sup>21</sup> Cf. *Acta Sancta Sedis*, Vol. XXXI, p. 254. Holy Office, 20 July, 1898: "An aliquando absolvi possint schismatici materiales, qui in bona fide versantur? Cum scandalum nequeat vitari, Negative, praeter mortis articulum; et tunc efficaciter remoto scandalo."

canonical interpretation. In acting thus, he may feel perfectly safe in conscience, as the canon left full room for moral theology, which goes deeper into the recesses of the individual conscience. The views of solid moral theologians are certainly sufficient ground for the "*aliquo modo probabili*" referred to in the canon. The point to be borne in mind is that the priest should be on the alert to do the most that he can in conscience for the dying Protestant, and not the least.

A point has now been reached, bearing in mind the general presumption in favor of the uprightness of the Protestant conscience, and the sense in which Canon Law is to be taken as a norm of action, wherein we are in a position to investigate the opinions of standard theologians.

In cases where the dying Protestant is in full control of his senses, and *in periculo mortis*, Canons 731, § 2, and 752, § 1, and § 2, will regularly apply. When the dying Protestant fulfills the conditions, if there is reasonable doubt about the original baptism, if there was any, the baptism is to be repeated *sub conditione*. Where there is no doubt about the previous baptism, absolution is to be given at least conditionally.

Noldin gives and solves a difficult case under this head: "*Acatholicus moribundus adhuc sensibus valens, qui propter peculiaria adiuncta, de conversione ad ecclesiam catholicam moneri non potest, praemissis praemittendis clam sub conditione licite absolvitur, dummodo prudenter existimetur haereticus materialis, qui bona fide extra ecclesiam catholicam vivat.*"<sup>22</sup>

Lehmkuhl is also of the same opinion: "*Si autem tractandum est cum acatholico sensibus non destituto, quem propter instantem mortem et propter gravem tentationem, cui forte succumbat, non possim prudenter aperte monere de vera Ecclesia; ante omnia contritio perfecta . . . dein ut dari possit clam absolutio conditionata, praestat eum adducere, ut praeterea declaret: 'Doleo et accuso me de peccatis meis coram Deo et hominibus, sicut Deus postulat ad remissionem peccatorum,' et sibi placere ostendit, ut per me in causa salutis iuvetur.*"<sup>23</sup>

<sup>22</sup> III, no. 295.

<sup>23</sup> *Theo. Mor.*, II, no. 650 (1914).

And Prümmer: “. . . si sunt moribundi et bene dispositi, possunt privatim absolvi a censuris et peccatis, etiamsi propter defectum temporis aliaque impedimenta gravia prius nequeant induci ad explicite rejiciendos errores et ad reconciliationem Ecclesiae. . . .”<sup>24</sup>

It is of course understood that, where conditional absolution is given, there is almost certainty regarding the validity of the previous Baptism, as only the baptized are capable of receiving the sacrament of Penance. This is probably why canon 751 considers only the question of conditional baptism.

“. . . no one can furnish a short formula enabling us to say whether a Protestant is baptized or not. So much depends on fact—on the rites and practices of different sects.”<sup>25</sup> This statement is very true, but the Canon Law and Moral Theology do furnish us with an easy way of meeting the difficulty, in allowing for a generous use of conditional baptism. It is such a case that canon 751 considers, and in its possible broadness of interpretation covers any case which has good theological opinion in its favor.

The most difficult group of cases are those in which the dying Protestant is destitute of his senses, and may or may not have definitely or indefinitely signified his intention. We shall take the extreme case in which there is no witness, and the dying man is unable to give any sign. In solving this case, naturally all other cases where there is greater probability will *a fortiori* be included.

The position held by St. Alphonsus, on account of the great weight of his opinion, is of supreme importance. Noldin proposes the question: “Num haereticis in articulo mortis concedi possit absolutio, sive sint sensibus valentes sive eisdem destituti.” Then follows the assertion: “Auctores in hac quaestione diversae sunt sententiae. S. Alphonsus cum plerisque aliis negat (n. 483) eis concedi posse absolutionem, nisi eam expresse petant, quia nullum manifestant desiderium absolutionis, quam potius abhorreere censendi sunt.”<sup>26</sup>

This statement of the view of St. Alphonsus is incorrect if unqualified. St. Alphonsus states the particular case thus:

<sup>24</sup> Vide antea (19).

<sup>25</sup> *I. E. R.*, Feb. 1922, p. 186.

<sup>26</sup> III, no. 295.



"An possit absolvi qui fuerit sensibus destitutus *in actu peccati*, puta adulterii, duelli?" And finally gives his opinion in these words: "Haeretici enim, etiamsi *in eo casu* dent signa poenitentiae, non debent absolvi, *nisi expresse absolutionem petant*, quia tales numquam prudenter praesumi valent ea signa praebere in ordine ad confessionem, qua summopere abhorrent."<sup>27</sup>

From this it can be gathered that St. Alphonsus has in view the lowest and most degraded type of Italian Protestant, under the most unfavorable conditions. From the fact that he permits absolution in this case if it is sought expressly, we might presume that this is not his ordinary mode of dealing with the average Protestant. St. Alphonsus was too full of the burning desire to save souls. But let him speak for himself!

In the preceding number, he proposes a doubt: "Quid si *nullus adsit testis* de signo poenitentiae praestito ab aegroto, et aeger sensibus destitutus *nullum pariter det signum* an hic absolvi possit?" And answers thus: "... *Secunda sententia vero communior affirmat* posse et debere absolvi, dummodo infirmus *christiane* vixerit. . . ." In the further development of his answer, he quotes St. Augustine, which clearly brings out his intention of including Protestants: "Id clare confirmatur a D. Augustino 1. 1. de Adulter. conjug. c. 26 ubi habetur: '*Catechumenis* in huius vitae ultimo constitutis, si morbo aut casu aliquo sic oppressi sunt, *ut petere baptismum non possint*, prosit eis quod eorum in fide christiana nota voluntas est, ut eo modo baptizantur quo baptizantur infantes, quorum voluntas nulla patuit. Etiamsi voluntas ejus incerta est, multo satius est nolenti dare, quam volenti negare, ubi velit an *nolit* sic non apparet.' Deinde pergit S. Doctor eod. lib. c. 28, et docet eandem rationem esse habendam baptismatis, et poenitentiae, dicens: 'Quae autem baptismatis, eadem reconciliationis est causa, si forte poenitentes, finiendae vitae periculum praeoccupaverit; nec ipsos enim ex hac vita sine arrha suae pacis exire debet mater Ecclesia.'"

St. Alphonsus goes on to treat the further difficulty of lack of matter for Penance: "... ubi hic habetur materia sacramenti (nempe confessio et contritio) quae debet esse sensibilis?" And after some discussion concludes: "Haec sententia est satis pro-

<sup>27</sup> *Theo. Mor.* (1857), no. 483.

babilis, non solum extrinsece ex auctoritate tot gravium auctorum, sed etiam intrinsece, saltem ob rationem, quia in casu extremæ vel urgentis necessitatis licitum est uti materia dubia. . . . Hoc casu enim possumus uti opinione adhuc *tenuis probabilis* . . . quia necessitas efficit, ut licite possit ministrari sacramentum sub conditione *in quocumque dubio*; per conditionem enim satis reparatur injuria sacramenti, et eodem tempore satis consulitur saluti proximi. Et maxime hic advertendum, quod sacerdos, quando potest, *tenetur sub gravi absolvere infirmum* . . . " <sup>28</sup> Thus St. Alphonsus is very liberal, and can be quoted as favoring absolving dying Protestants in all cases except that first referred to, viz. where he becomes destitute of his senses in the very act of sin, and does not expressly ask for absolution.

There is no doubt about a dying Protestant who expressly requested Baptism or Penance, either through himself or another, before he became destitute of his senses. Canon 752, § 3, sufficiently covers this case, without any doubt whatsoever. If there is any doubt about his previous Baptism, and there should be in the majority of cases, or if the priest does not know whether or not he is baptized at all, or if he were never baptized at all, the priest need have no worries in giving him conditional baptism, and is, according to the best theological opinion, bound *sub gravi* in charity to do so. In case of doubt about the first baptism, it would be well also to give conditional absolution, though there is a solidly probable opinion not requiring this conditional absolution. However, seeing that one of the strongest intrinsic reasons in favor of this opinion is that in case the previous baptism was valid, the sins committed after it would be remitted in the next good confession, it would be well to use certain means at this type of near approaching death, and give conditional absolution also. This holds good as long as there is a reliable witness, e. g. the Sister in charge of the patient, and even though the dying man, now destitute of his senses, may be swearing, etc. St. Alphonsus's opinion, as well as those that we shall quote later, certainly includes these cases.

<sup>28</sup> Idem, no. 482.

The case in which the dying Protestant, now destitute of his senses, did not give any express sign, e. g. telling the Sister that he wanted to die a Catholic, or sending for the priest, and now is no longer capable of giving any definite sign, is somewhat more difficult. St. Alphonsus favors giving such a one conditional absolution, as has already been seen. This is also within the ken of Canon 752, § 3: “. . . vel antea vel in praesenti statu manifestaverit aliquo probabili modo intentionem . . . baptizandus est sub conditione. . . ” This is naturally to be interpreted according to the mind of standard theologians, and the Church has always recognized them as a safe source on which to found a probability. Lehmkuhl gives the following case: “. . . nuntium accipit de Saulo moribundo, qui vetuerat, ne sacerdos apud se admitteretur. Nunc vero ad sensibus destitutum filia parochum vocat: qui hunc condionate absolvi et ungit; quod etiam facit ad preces filiae cum viro acatholico.” And answers it thus: “ Si Saulus usque ad ultimum rationis usum positive reiecit omne sacerdotis auxilium, non puto sacramenta ei administranda esse, ne condionate quidem; orandum tamen esse . . . usque ad contritionem perfectam potest permovere. . . . Sive vero cum aliqua probabilitate nunc ad se redierit et videatur aliquod doloris signum edere, etsi dubium, tamen tentanda sunt omnia. Sed etiam in hoc casu parochus (1) condionate tantum sacramenta administrare potest, (2) unctionem etiam clam tantum, ne aliis sit scandalo . . . Quando vero hoc dubium merito excitari possit . . . in singulis casibus prudenti iudicio relinquitur.”<sup>29</sup> And in his Moral Theology: “ Difficultas tota est, si agatur de homine, qui neque nunc dare possit, neque antea dederit signum, quo expresse petierit absolutionem, quomodo nimium sine expressa manifestatione doloris et expressa petitione absolutionis essentialia sacramenti poenitentiae cum aliqua probabilitate salventur. Dico ‘cum aliqua probabilitate’: nam necessarium non est ostendere, certo adesse omnia essentialia, sed sufficit ostendi, aliquam *tenuem probabilitatem* saltem afferri posse, qua iudicetur, omnia sacramento essentialia adesse.”<sup>30</sup> (The similarity of this and Canon 751, § 1, is

<sup>29</sup> *Casus Conscientiae* (1913), nos. 619 and 625.

<sup>30</sup> II, no. 647.

very striking.) St. Alphonsus also said: “. . . possumus uti opinione adhuc tenuis probabilitatis. . . ”<sup>81</sup>

La Croix is also of the same opinion: “*Est gravis obligatio ex charitate*, ut Sacerdos in extrema necessitate proximi operetur ex opinione probabili saltem aliorum, uti habet communis . . . imo opinio etiam *tenuiter probabilis* practicari debet, si alias proxime periclitari salus aeterna proximi. . . . Atqui haec opinio est aliquo modo, et saltem tenuiter probabilis. . . ”<sup>82</sup> His reason likewise is valid: “. . . lex charitatis obligat Confessarium, ut proximo in extrema necessitate constituto subveniat, sicut potest. Nec ideo fiet irreverentia Sacramento, nam Sacramenta sunt instituta ad salutem hominum: ergo non est contra eorum reverentiam, sed maxime est secundum eorum finem, si prout possunt conferantur, ubi extrema periclitatur salus hominis. Deinde conditio salvat reverentiam Sacramenti, si enim moribundus non sit capax, non fit Sacramentum. Denique proximi necessitas excusat ab irreverentia, uti constat ex multis similibus casibus. . . ”<sup>83</sup>

Gury has the following: “Absolvi potest et debet, saltem conditionate, quilibet moribundus, in quo attritio et confessio praesumi possunt *aliquo modo, quantumvis tenuiter probabiliter*; quia in casu extremae necessitatis etiam in Sacramentorum administratione licet uti opinione etiam parum fundata.—S. Lig. n. 482, et alii communius contra alios.”<sup>84</sup> He even goes further: “Absolvendi sunt conditionate moribundi sensibus omnino destituti, qui christiane vixerunt, etsi tunc nec doloris, nec desiderii confessionis signum ullum dederint. Ratio est, quia in istis praesumi potest dolor et desiderium absolutionis. St. Lig. 482.

“Absolvendi sunt conditionate etiam alii moribundi sensibus destituti, qui parum christiane vixerunt; quia adhuc in ipsis praesumi aliquo modo potest poenitentia et confessio sensibilis.

“Potest probabiliter sub conditione absolvi moribundus destitutus sensibus in actu ipso peccati, v. g. in duello, adulterio, furto, etc. Ratio est, quia etiam ille sufficienter dis-

<sup>81</sup> Vide *antea*, (26).

<sup>82</sup> *Theo. Mor.*, Ed. IX, Tom. III (1866), no. 1162.

<sup>83</sup> *Idem*, no. 1256.

<sup>84</sup> Gury-Ballerini, (1869), II, no. 505.

positus esse potest. Id praesertim locum habet pro illo, quid ad peccatum fortasse fiat adductus timore, respectu humano, etc." <sup>35</sup>

Ballerini in his footnote, with St. Augustine, also supports this: ". . . qui nullo indicio praesentem voluntatem manifestat, componi potest et solet cum communi doctrina de sacramento Poenitentiae. Nam cum communiter consentiant DD., absolutionem, saltem sub conditione, euismodi moribundis denegandam non esse. . . ." <sup>36</sup>

Cardinal D'Annibale holds the same opinion: "Quid si nullum prorsus signum ediderit, morbo in instanti correptus, ut puta irruente apoplexi? . . . Ergo, ut opinor, si probabile sit non abhorrere, puta si rudis et b. f. homo sit, vel animum a catholica religione non alienum ostendit, et huic dari potest, si quid opinor: *multo satius est nolenti dare, quam volenti negare, ubi velit an nolit sic non apparet.*" <sup>37</sup>

Among modern theologians, we have Reuter,<sup>38</sup> Lehmkühl, Prümmer (already quoted), Bucceroni, Arregui,<sup>39</sup> Tanqueray,<sup>40</sup> and Sabbetti-Barrett,<sup>41</sup> with many others. As a final witness, Noldin has the following: "A catholicus moribundus sensibus destitutus, praemissis ad eius aurem actibus supra dictis, clam sub conditione absolvi potest, si tenui saltem probabilitate haberi potest dispositus. Si in haeretico moribundo de valore baptismi vel leve tantum dubium exstat, ipse praemissis actibus necessariis imprimis clam sub conditione baptizari debet." <sup>42</sup>

It is not our purpose merely to number heads in giving these somewhat lengthy extracts, and to avoid this we have designedly quoted their reasons also. We have already proved that the predominant Protestant intention can be taken in the majority of cases—certainly including all material heretics—as the good one, viz. the intention of doing what Christ requires for salvation. Applying this, and bearing in mind

<sup>35</sup> Idem, no. 596.

<sup>36</sup> Idem, note.

<sup>37</sup> *Summa Theo. Mor.*, Ed. IV (1897), no. 317.

<sup>38</sup> *Neo-Confessarius* (1919), no. 218; *Cas.* 2, N. 127, 6.

<sup>39</sup> *Summa Theo. Mor.*, Ed. V, no. 589.

<sup>40</sup> *Theo. Mor.*, III, p. 377.

<sup>41</sup> *Theo. Mor.*, pp. 713-714.

<sup>42</sup> *Theo. Mor.*, III, no. 295 (1920).

the moral interpretation of Canon Law, we need have no hesitancy in giving all types of Protestants, destitute of their senses, Baptism or Penance *sub conditione*, provided there is no grave and proximate danger of real and grave scandal. The experienced priest should have no difficulty in avoiding this, following the instructions of the theologians, that it should be done secretly. But more of this later. It is then quite in keeping with the Canon Law and sound moral theology to go to the extreme, viz. giving conditional Baptism or absolution to a Protestant destitute of his senses, where no sign is or can be given. The uprightness of intention can be presumed as proved. What the priest will have to be on the watch for are positive signs to the contrary, although even in this case he must not overlook the fact that the dying man is destitute of his senses *ex hypothesi*, and consequently not responsible for any acts he may perform in that state.

Some of the signs which theologians take as evidencing a desire of the sacraments, are of interest. St. Alphonsus sums them up thus: “. . . in quo praesumitur velle et petere absolutionem signis vere sensibilibus, nempe per suspiria, motus corporis, saltem per anxiam respirationem, *quamvis tunc ista signa confessarius non percipiat*. . .” And the Saint adds: “. . . sufficiunt enim talia signa in tanta necessitate, saltem ex prudenti dubio praesumpta, ad dandam absolutionem sub conditione. . . .”<sup>43</sup>

Lehmkuhl in the case already cited (note that the Protestant had already refused the priest's ministrations, and now is destitute of his senses), gives the following as a sufficient sign: “Ab ea (i. e. eius filia) enim quaeri potest, num pater de rebus catholicis instructus fuerit, utrum aversionem *continuo* ostenderit, an potius spem probabilem fecerit ante mortem amplectendae fidei catholicae; num forte filia cum patre brevi ante dolorem de peccatis elicuerit, paterque cum ea id fecerit. Quodsi haec affirmans respondere filia potest, puto absolutionem conditionatam dari posse; extremam unctionem tum tantum, quando de ea specialiter audierit moribundus eamque probabiliter lubens admissurus fuerit.”<sup>44</sup>

<sup>43</sup> No. 482.

<sup>44</sup> *Casus Conscientiae*, II, no. 626.

Thus the grounds for forming a probability are very broad. The opinion of St. Alphonsus is indeed capable of very wide interpretation—"quamvis tunc ista signa confessarius non percipiat. . . ." The presumption is always in favor of the dying, especially when the facts regarding the average Protestant already proved are borne in mind. In our country in particular, the majority of Protestants are material heretics. Such facts, as their coming to a Catholic hospital, the priest's providential appearance at their bedside in this their time of greatest need, can also be taken as beginnings of his formation of sufficient probability. The Church, as Christ Himself, "came not to the healthy, but to sinners, who need the physician." Ever-mindful of this fact, and also the gradual disappearance of the *mala fide* element in Protestantism, the Church has always been increasingly favorable to the ignorant and misguided Protestant, especially when he is dying. It is true that she does not force her favors on anyone, but it would be more in keeping with her spirit, as shown by the Encyclicals of her Popes, the decisions of her Congregations, the Canon Law itself, and the opinions of her most learned theologians, to restate this saying thus: "The Church does not force her favors on anyone that refuses them knowingly, willingly, and maliciously." Bearing this in mind, the priest will not be too rigorous in mathematically seeking out signs, etc. Rather will he remember that Christ's work on earth, which the Church continues, is one of mercy and salvation to sinners. Hence, whole-hearted generosity, untrammelled by personal or national bias, should be the main consideration in dealing with dying Protestants.

The Church is very insistent that scandal should not be given. "If the Sacrament is granted, what will be the attitude of the invalid in case he recovers? Still more important, what will be the view taken by Protestants, or by Catholics, if they come to know what happened?"<sup>45</sup> The first question is easily answered. The theologians already quoted, as well as the Canon 751, § 2 and § 3, and the decision of the Holy Office of May, 1916, and a host of previous ones take full

<sup>45</sup> *J. E. R.*, Feb. 1922, p. 187.

cognizance of this fact. It is left in God's hands: "Paul soweth, Apollo watereth, but God giveth the increase."

In case the Protestant is not destitute of his senses it can be easily determined—we must in all cases take his word for it. Further it is contained in "*aliquam tenuem probabilitatem*". The scandal given is of much more importance. Where there is question of a Catholic hospital, and well-instructed, there is not much danger of scandal. They will aid the priest in its avoidance, and rejoice with the angels in Heaven "on another sinner doing penance." Theologians have inserted the provision that the Sacrament be given secretly for this very reason. The zealous and expert priest will not find much difficulty in carrying out this grave obligation in charity. In the case of Baptism it may be somewhat difficult to escape the observation of the curious, but as it is an extraordinary necessity, under his direction there is no reason why he could not use an extraordinary minister if this will expedite matters, e. g. the doctor, or the nurse, in case there is a chance of his being left alone with the dying man for the few moments that it would require, and there is certain danger of scandal otherwise. This however should be only in the last instance. In the case of Penance, theologians are agreed that the hand need not be raised for validity at the words of absolution, though very few would notice some slight extension in the direction of the penitent. The pronouncing of the words of absolution can be audible, and yet absolutely unheard by those standing round. No matter how loud the priest might speak at this moment, there are slight chances of the dying man hearing him, when he is destitute of his senses, so that the vocal element in connexion with the words of absolution need not cause worry. Of course, if the dying Protestant is in control of his senses, it is obvious that these secretive methods cannot be used, but in this instance, there is no danger of scandal, except in the extraordinary case, in which the conditions laid down in Canon 751, § 2, yield some of their force, if they do not cover the case, according to the probable opinion of Noldin, Lehmkuhl, and Prümmer, already given. It must always be borne in mind that the scandal referred to must be real, very grave, sinful, and not capable of being otherwise removed. Some like the Pharisees can take scandal at the best possible deeds: "Is thy



eye evil because mine is good?" In this country, there is in the case of the majority little cause for fearing scandal, as the characteristic broadmindedness and charity of the American find an added reason for the Catholic religion which carries the means of salvation to all men of good will. The zeal for souls which burns within the heart of every priest will cause him to strain every nerve in finding a method of helping to swing the balance in favor of a dying man. In many cases also, if the priest has shown prudence, learning, and carefully instructed his people, much possible scandal will be averted. However, in all instances, where there is the least possible chance of scandal, he will follow the teaching of theologians and observe secrecy.

There still remains an apparent objection to our thesis. The dying Protestant has another method of salvation, viz, by making an act of perfect contrition. If he is left to this course, danger to the sacrament, scandal, future danger of perversion, and all worries to the priest can be avoided.

" . . . in any case the course outlined . . . (of leaving the Protestant to make an act of perfect contrition) . . . is highly advisable. Even when a man seems to have lost his senses, there are good enough grounds for hope that he may be influenced by the suggestions of a religiously-minded member of his own persuasion. When he still retains control of his senses the hope is not so very difficult. If elicited, it will restore him to God's friendship, whether Baptism or Penance has been administered or not." <sup>46</sup>

If this is the most advisable method, it is rather strange that the Canon Law does not mention it, that the decree of the Holy Office of May, 1916, the various theologians already quoted, do not recommend it. In the case of a dying Protestant, whether he be in control of his senses or not, and especially in the former case, it is an unthinkable method of acting. As can be easily gathered from the extracts already given, such a method would involve a grave sin against charity, in many cases. St. Augustine, who lived at a time when heretics were obstinate and malicious, and a period of laxity and oftentimes

<sup>46</sup> *I. E. R.*, Feb. 1922, p. 187.

insincerity that followed the reign of Constantine, and consequent easy occasion for scandal, does not even consider such a mode of procedure. St. Alphonsus lived and labored among the Neapolitans, where the Protestants would certainly be of a type far nearer formal and degraded than those of America or the British Isles. Yet he, who with his priestly zeal and reverence for the Church and the Sacraments yearned not for the perpetuation of national animosity but rather the salvation of souls, recommends this course only as the last resort, in the case of absolute and positive refusal, or when the Protestant has been struck down in the very act of degradation, and is now destitute of his senses. The chances of a dying Protestant, alone or with the aid of his religious brethren making a perfect act of contrition are too slight, when compared to the greater certainty of the sacraments. It would certainly be conceded that the chances of a dying Catholic, who has frequently received the graces of the Sacraments, are far greater, but what priest will not risk his life to give him the more certain means of salvation through the sacraments?

In the Christian dispensation an act of perfect contrition is the extraordinary means God has left, when the ordinary means and far more certain means, i. e. in the individual case, the Sacraments, cannot be had. We do not in any way wish to deny the truth that an act of perfect contrition will justify the dying Protestant, but rather maintain that it is uncertain on account of subjective conditions. When a priest is standing at the bedside of the dying man, or has been called for, there seems to be no reason for the priest to shirk his duty or obligation in charity, and presume on the mercy of God to save the dying man, without the interception of the ordinary means that He has given. The priest is not to take the attitude of the cowardly steward, saying to himself: "My master is a hard man," and hide the talent He has given him for the salvation of souls in the earth. No, he should rather the recommendation of the Lord, which for the priest is a command: "Put it where it may gain fruit and multiply." Priests are the custodians of the sacraments, but they are likewise the dispensers of His gifts, which He Himself, while on earth, loved so much to give to the sinner—even the lowest type—the sick and the needy. St. Peter adopted much the same

attitude toward the gentiles in the early history of the Church, but God opened his eyes, and showed him His real desires, in almost driving him to Cornelius. The priest need have little fear that he will exceed the generosity of the Master. Can we doubt for a moment that He will blame the generous priestly heart that may have erred by excess of zeal for the souls of those that are not visibly of His fold: "And other sheep I have that are not of this fold." Christ loved and died for all men. The very fact that He leads the priest to the dying Protestant is in itself a striking sign that He has a purpose in it. It is true that He has said, "Cast not your pearls before swine," but there seems to be no valid reason for classifying good-living and misguided Protestants in this category, especially in their dying moments. Our conclusion is not that priests should go into the high-ways and by-ways seeking those "without wedding garments". Such would be false zeal, and extremely reprehensible in the custodians of the Sacraments. But rather, when Providence guides the priest to them, e. g. by the call of a friend, or some good Sister in a hospital, who in the silent watches of the sick-room has spent the time telling her beads for the dying Protestant, let the priest go with the intention of doing not the least that he can for the dying Protestant, but the most, that sound common-sense—of the theological variety, i. e. based on the opinions of prudent theologians—will permit.

Our conclusions are as follows:

I. The average dying Protestant can be presumed as having as primary the good intention, i. e. of doing what Christ requires for salvation.

II. That the Canon Law has left ample room for a generous administration of the Sacraments to dying Protestants, and is to be interpreted in terms of Moral Theology.

III. That in the case of a dying Protestant, and where there is plenty of time and control of the senses, Canons 731 and 751, § 1 will apply.

IV. That regularly *in periculo mortis*, and where the dying Protestant is in control of his senses, Canon 751, § 2 will apply.

V. That under special circumstances, where the dying Protestant cannot be instructed, etc., there is sound theological

probability that the Sacraments can be administered secretly, and *sub conditione*.

VI. That when the dying Protestant is destitute of his senses, and has lived in a Christian manner, the Sacraments can be administered secretly *sub conditione*, even though there are no signs, provided that there is some slightly probable ground for doing so.

VII. That even where the Protestant has become destitute of his senses in the very act of sin, he can be given the Sacraments *sub conditione*, except that sin be of a very degraded nature, and even in this case if he give certain signs of his intention and repentance.

VIII. That the priest must exert all his ingenuity in avoiding scandal, which must be gravely sinful, and in all cases observe the precaution of giving the Sacraments secretly. If this grave scandal can in no way be avoided, the Sacraments cannot be given, but the priest will do all in his power to raise the dying man to an act of perfect contrition.

IX. That the obligation of giving the Sacraments to those dying Protestants to whom he can is according to many theologians gravely binding from charity.

X. That the alternative of leaving the Protestant to make an act of perfect contrition is only to be resorted to when all else fails, and he has no ground in any way probable, or is definitely prevented by other circumstances, e. g. grave scandal that can in no way be avoided.

XI. That in the majority of cases, the presumption is against the validity of the baptism, and so it is to be administered *sub conditione*.

JAMES KING.

*The St. Paul Seminary, St. Paul, Minn.*

BUDDHIST LEGENDS AND NEW TESTAMENT TEACHING. II.

THE literature of Buddhism contains a number of sayings and stories that present a likeness sometimes close, sometimes less striking, to the sayings of Jesus and to episodes in His life as recorded in the Gospels. Many of the Buddhist texts containing these similarities are of later date than the Gospels. On the other hand, there are not a few others that are recognized as pre-Christian. The latter group of parallels has given rise to the question whether the Gospels in their formation were in some way subject to Buddhist influence. This question, first presented in academic form in the eighties of the last century, and made the occasional object of discussion in more recent times, has generally received a negative answer from serious scholars. The earlier attempts to show a Buddhist influence on Gospel thought were soon discredited, partly owing to their far-fetched and exaggerated comparisons, and partly because of their failure to distinguish between pre-Christian Buddhist texts and others belonging to late Buddhist literature.

One of the leading exponents of the Buddhist loan-theory, Professor R. Seydel, sought to escape the charge of employing anachronisms by positing the use by the four evangelists of a half poetic, half apocalyptic gospel, in which Buddhist features were prominent, and which passed out of view without leaving a trace behind.<sup>1</sup> The existence of this mysterious document was rightly scouted by scholars.

The defect of confounding late with old Buddhist texts has been avoided by Albert J. Edmunds, who on the basis of a series of translations which he had made public in preceding years, published in 1905 with the assistance of the Japanese scholar, Professor Anesaki, the Tokyo edition of his work in two volumes entitled, *Buddhist and Christian Gospels; being Gospel Parallels from Pali Texts*. In this work, which saw a new edition in 1908, the author diligently sought to compare Gospel passages with only such Buddhist texts as are held to be pre-Christian, relegating to an appendix a few parallels between later Buddhist texts on the one hand and passages from the canonical and apocryphal Gospels on the other.

<sup>1</sup> R. Seydel, *Das Evangelium von Jesu in seinen Verhältnissen zu Buddhasage und Buddha-lehre*. Leipzig, 1822. *Die Buddha-legende und das Leben Jesu nach den Evangelien*. Leipzig, 1884.

His work is thus a decided advance on that of Seydel. Its main object is not so much to show a dependence of Gospel passages on Buddhist sources as to bring together what seem to him to be genuine parallels. His work, painstaking though it is, lays itself open to criticism, first in the use of Christian terminology in his translations of Buddhist texts, and secondly, in setting down at times as parallels remote and very imperfect resemblances. In a few instances, he favors the recognition of Gospel indebtedness to Buddhist legends, while he contends that in the main the two religions are independent of each other. This line of thought he has still further developed in contributions to the *Monist* and the *Open Court*. His attempts to substantiate the loan-theory have not all met with unqualified approval, nor has his method of accounting for the alleged infiltrations from Buddhism into the Gospels been widely accepted. On the other hand, it must in justice be said that his exposition of certain individual parallels has made a favorable impression on a number of scholars. Notable among these is Professor Garbe of Tübingen, who in his work, *Indien und das Christentum*, published in 1914, declared himself in favor of the view that in four cases Gospel stories were indebted to Buddhist legends, and he made the avowal that in two of these, the Lucan account of the Angelic rejoicing at the Nativity joined with the Simeon episode, and the Temptation Story, he was led to accept the loan-theory on the strength of Edmunds's presentation of the evidence in his contribution to the *Monist*.<sup>2</sup> The other two parallels, conjointly responsible for his change of mind on the question of Buddhist influence on the Gospels, parallels pondered over independently by himself, were the Multiplication of Loaves, and Walking on the Water.<sup>3</sup>

Dr. Burlingame, in his recent work, *Buddhist Legends*, which was made the subject of an article in the last number of the REVIEW, is inclined to favor the view that a few of the Gospel stories bear the marks of Buddhist influence. He thinks the most striking parallels to be the four mentioned above and two others, the Conversion of the Robber (Penitent Thief), and

<sup>2</sup> *Buddhist Loans to Christianity*, *Monist*, vol. XXII (1912), pp. 129 ff.

<sup>3</sup> This section from chapter I of Garbe's work has been published in English in the *Monist*, vol. XXIV (1914), pp. 481-482, under the title, *Buddhist Influence in the Gospels*.

the Mission of the Sixty (Seventy). After enumerating these and outlining Edmunds' attempt to show how St. Luke could have become acquainted with Buddhist legends, he says: "While Edmunds' argument lacks the element of finality, the following conclusions, in the main favorable to his theory, seem to be warranted by the evidence: The Christian Evangelists, more particularly the Evangelist St. Luke, probably had access to the principal legends of the Buddha's life. The legend of the rejoicing angels at the nativity and the story of Simeon are probably colored by Buddhist influence. The assumption that St. Luke was acquainted with the Buddhist legend of the conversion of a robber is a not unlikely explanation of the discrepancy between St. Mark 15: 32 and St. Luke 23: 39-43. It seems probable that the accounts of the temptations are to some extent colored by Buddhist influence." <sup>4</sup>

Now to all who bear in mind the early formation of the Gospels of Mark and Luke, that is, within forty years of the death of Jesus,<sup>5</sup> the legendary character of such stories as the conversion of the penitent thief and the sending of the seventy-two disciples is on purely critical grounds highly improbable; for there were too many intimate disciples still living to make possible the introduction of fictitious elements into the well known life of Jesus. Again, the time from the death of Jesus to the written Gospels is far too short for the growth of unconscious myth. An introduction of Buddhist legends would have been nothing short of intentional fiction.<sup>6</sup> The loan-theory thus implies the deliberate practice of pious fraud on the part of Luke and the other Gospel writers, a view which cannot be accepted by Catholics and, let me add, by very many Protestants, so long as it does not come with the guarantee of a rigid demonstration. It will be the object of this paper to show how far from a cogent demonstration this loan-theory really is.

<sup>4</sup> *Buddhist Legends*, Part I, pp. 13-14.

<sup>5</sup> Harnach, *Luke the Physician*, and *Date of the Acts*, places the Gospel of Luke not later than 60 A. D. and the Gospel of Mark some years earlier.

<sup>6</sup> Edmunds realizes this. On page 226, vol. I of his work, he says: "It is Luke alone who invents the mission of the seventy." And in his article, "The Buddhist Origin of Luke's Penitent Thief", *Open Court*, vol. XXVIII (1914), p. 287, he says of the same Evangelist: "Robertson Smith has abundantly shown how Luke alters this tradition to suit himself."

Before entering on the criticism of the theory as affecting the New Testament, it may not be amiss first to enumerate some of the parallels existing between Buddhist and Old Testament texts in which the note of priority plainly belongs to the latter. This line of comparison has, so far as I know, been overlooked by scholars; yet it is not without value for the correction of the notion often tacitly taken for granted that India is the one great source from which all the worldwide legends and stories have originated. It offers food for thought that some at least, of the legends thus far taken to be genuinely Buddhist, may, after all, prove to be loans from Jewish sources. Most of these Buddhist resemblances are taken from the *Dhammapada Commentary*, but even these are largely borrowings from the *Jatakas*.

1. A striking parallel to the story of Joseph and Potiphar's wife <sup>7</sup> is to be found in the *Maha Paduma Jataka*, 472, reproduced in the supplementary story of Cinca in the *Dhammapada Commentary*. In a previous existence, the Buddha, then Prince Maha Paduma, is solicited by the lustful queen in vain. Moved to hate by this rebuff, she disfigures her body and pretends to the king that she has thus been bruised in resisting the lecherous assault of the prince. The innocent prince is cast over the cliff, but saved by the mountain deity.<sup>8</sup>

2. The ruse employed by Joseph <sup>9</sup> to bring back his departing brethren by hiding his silver cup in Benjamin's bag of wheat, and then having the bags searched for the stolen treasure, is the same as that adopted by the wicked soldier in the supplementary story of Maha Kala, who, desiring the beautiful wife of a traveller, put in the latter's carriage a precious stone, and then raising the cry that it had been stolen, had the carriage searched and caused the innocent traveller to be put to death as a thief.<sup>10</sup>

3. The newly-born Jatila, child of shame, is, like the infant Moses,<sup>11</sup> put in a small floating vessel and set adrift on the

<sup>7</sup> Gen., ch. 39.

<sup>8</sup> Burlingame, *Buddhist Legends*, part III, pp. 22-23.

<sup>9</sup> Gen., ch. 44.

<sup>10</sup> Ibid., part II, pp. 360 ff. This is a variant of the *Jataka* 194, in which the king, in order to possess the beautiful Sujata, wife of the Bodhisatta, secretes a jewelled crest in the latter's cart, and then has him condemned for thievery. E. B. Cowell, *The Jataka*, vol. II, 1897, pp. 85-87.

<sup>11</sup> Ex., ch. 2: 1-10.



Ganges. It is found by two women while bathing, and rescued.<sup>12</sup>

4. As Core, Dathan, and Abiron were swallowed down by the gaping earth for their opposition to Moses,<sup>13</sup> so Suppa-buddha,<sup>14</sup> Devadatta,<sup>15</sup> and Cinca,<sup>16</sup> in consequence of their wicked antagonism to the Buddha are swallowed down into the Avici hell.

5. The story of Joshua staying the sun<sup>17</sup> has a twofold parallel in the *Dhammapada Commentary*. In the group-story of Tissa, the Buddha in a former incarnation as Narada the ascetic keeps the sun from rising until a way is found for saving the obstinate and blameworthy ascetic Devala from destruction.<sup>18</sup> Again, in the story of Pandita, the god Sakka orders the sun deity to hold back the disk of the sun so as to give the seven-year-old novice the time to complete his meditation and become an *arahat*.<sup>19</sup>

6. The story of David and Uriah<sup>20</sup> finds a striking parallel in the story of King Pasenadi, who, seeing a beautiful woman in the upper window of a seven-storied palace, falls in love with her and plans to compass the death of her poor husband so as to possess her. That night in his sleep he hears ominous cries that fill him with terror. The Buddha interprets them as the cries of four sinners in hell, suffering for their sins of adultery. Thereupon the king is cured of his passion and leaves the poor husband in peace.<sup>21</sup>

7. In the story just mentioned, the interpretation by the Buddha of the four mysterious sounds offers an analogy to the story of Daniel interpreting the three mysterious names on the wall to the king. In both stories, the priests of the palace are unable to solve the mystery.<sup>22</sup>

<sup>12</sup> *Buddhist Legends*, part III, p. 325. A legend like this is told of King Sargon.

<sup>13</sup> Numbers 14:30 ff.

<sup>14</sup> *Buddhist Legends*, part II, pp. 292-293.

<sup>15</sup> *Ibid.*, part I, p. 240.

<sup>16</sup> *Ibid.*, part III, p. 22.

<sup>17</sup> Jos. 10:12-13.

<sup>18</sup> *Buddhist Legends*, part I, pp. 168-169.

<sup>19</sup> *Ibid.*, part II, pp. 187-188.

<sup>20</sup> II Kings (II Sam.), ch. 11.

<sup>21</sup> *Buddhist Legends*, part II, pp. 100-108.

<sup>22</sup> Cf. Dan., ch. 5, and *Buddhist Legends*, part II, pp. 104-107.

8. In the story of the treasurer Ram, as the reward of giving to a private Buddha in time of famine the only food they had left, the treasurer has the power of replenishing his granaries as soon as they become empty, and his wife spoons out cooked rice from her inexhaustible rice-pot.<sup>23</sup> This is strikingly like the much earlier story told of Elias (Elijah) in III Kings (I Kings) 17:12 ff., according to which the widow of Sarephta in Sidon shared with the prophet her last handful of meal in time of great famine, and also her last drops of oil. As a reward of her charity, "the pot of meal wasted not, and the cruse of oil was not diminished".

9. The story of Jonah finds a striking echo in two Buddhist legends. In the story of the woman who had drowned a dog in a remote previous existence, we read that a ship suddenly stops in mid-ocean. Lots are cast to find out who is to blame for the portent, and three times the lot falls on the beautiful wife of the captain. A jar of sand is tied to her neck and she is cast into the sea. Forthwith the ship sails on.<sup>24</sup> This is a variant of the *Losaka Jataka*, 41, where the miserly monk, being reborn in a family of beggars, brings ill-luck to all about him and is driven away. After much wandering in misery, he hires out on a ship about to go to sea. On the seventh day the ship comes to a stop in mid-ocean. Seven times lots are cast, and each time the lot falls on the luckless wanderer. He is put off the ship on a raft of bamboo and at once the ship sails on.<sup>25</sup>

10. The story of King Solomon passing judgment on the two women making rival claims for the possession of a newly-born babe,<sup>26</sup> finds an echo in the *Jataka* tale in which the seven-year-old Bodhisatta gives evidence of his wisdom. The mother and an ogress dispute over the possession of a lovely babe, which the former had set down on the bank while bathing. The Bodhisatta, acting as judge, bids them draw a line on the ground, lay the infant half across, and then try who can pull the child over the line. The ogress grasps the child's hands, and the mother the feet. No sooner do they begin to pull than the infant screams with pain, and the mother, with tears in her

<sup>23</sup> Ibid., part III, pp. 134-137.

<sup>24</sup> Ibid., II, pp. 287-290.

<sup>25</sup> E. B. Cowell, *The Jataka*, vol. I (1895), pp. 107-110.

<sup>26</sup> III Kings (I Kings), 3: 16-18.

eyes, lets go. Her rightful claim to the babe is thus revealed by her sympathy, and to her the Bodhisatta awards the child.<sup>27</sup>

11. In the story of the rich miser, related both in the *Dhammapada Commentary*<sup>28</sup> and in the Introductory story to Jataka 78, the basket of cakes which he unwillingly makes over to the Elder Moggallana, leading happily to his conversion, more than suffices to feed the Buddha and his five hundred monks. So much is left over that it has to be thrown into a cave, afterward called the Cake Cave. Here is a parallel to the much more ancient story in IV Kings (II Kings), 4: 42-44, that in a time of famine there were brought to Eliseus (Elisha) twenty loaves of barley and new corn. As he ordered the food to be distributed to the famished people, his servant said, "How much is this that I should set it before a hundred men?" The prophet bade him give it to the people, "for thus saith the Lord, They shall eat and there shall be left." His servant did so, and there was more than enough for all.

Here, then, are eleven cases where Buddhist legends are paralleled by Hebrew stories of still greater antiquity. In most of them the resemblance is closer and more striking than in the majority of the Buddhist-Christian parallels. And yet to assert that all of them are Jewish loans to Buddhism would be an overhasty conclusion; for not always does resemblance mean dependence. The similarity of some of these stories might be accounted for on the ground of common, recurring experiences.

The last mentioned parallel, however, is of particular interest. Had it come within the purview of Professor Garbe, it might have saved him from a notable blunder. With his attention centered on the resemblance between the Buddhist legend of the self-renewing cakes and the Gospel story of Jesus feeding the five thousand with five loaves and two fishes, he declares this to be one of "the four cases in which, after long consideration, I have become convinced that Buddhist influence must not be denied."<sup>29</sup> For him the decisive mark of identity is the statement in each story that there was more than enough food to satisfy all. Now as this same feature

<sup>27</sup> *Mahosadha Jataka*, Cowell, *op. cit.*, vol. VI (1907), p. 163.

<sup>28</sup> *Buddhist Legends*, part II, pp. 49-53.

<sup>29</sup> *Monist*, XXIV (1914), p. 481.

characterizes the much earlier Elisha parallel, there is nothing left for the learned professor to do but to admit the dependence of the Buddha legend on the story in the fourth book of Kings. If the account of the multiplication of the loaves and fishes, vouched for by the four evangelists, is for him only a legend, why then tie it down to the Buddhist legend, when the very source of the latter is to be found in the Old Testament, and when, besides, its priority to the Gospel story cannot be proved?

Hardly more impressive as a telling indication of Buddhist influence on the Gospel narrative is Garbe's choice of the Buddhist parallel to the story of Peter walking on the water. It is found in the introductory story to *Jataka* 190. According to this tale, a pious lay Buddhist, on his way to the Jetavana monastery, has to cross the river. Finding no boat at the ferry, and engrossed with gladsome thoughts about the Buddha, he proceeds afoot over the surface of the water. At mid-stream, aroused from his meditation, he finds himself sinking, but once more concentrating his mind on the great Teacher, he walks in safety to the further shore.<sup>80</sup>

This parallel would be important, were its priority to the Gospel story capable of being established. But it fails in this very point, and must be ruled out of court as a suspect.\* The story, like the cake-legend just mentioned, belongs, not to the *Jatakas* themselves, which, perhaps, in large measure are pre-Christian, but to the so-called Commentaries or Introductory Stories to the *Jatakas*, to which they were joined in the redaction made about 440 A. D. To use a fifth-century parallel to show Buddhist influence on the story of Peter walking on the water is to repeat the glaring mistakes made by Professor Seydel. Edmunds is careful to avoid this mistake, by putting this as well as the cake-legend among the Uncanonical Parallels in an appendix. It is true, a fair case might be made out for the antiquity of such introductory stories as closely dovetail into their respective *Jatakas*. But this cannot be said of the present story, which has but a loose connexion with the main tale. It runs as follows: A lay Buddhist and an unbelieving barber,

<sup>80</sup> Cowell, *Jataka*, vol. II, 1897, p. 77.

\* Professor M. Winternitz, in his recent work on Buddhist Literature, finds this parallel as well as the preceding, of too late an origin to have possibly suggested the corresponding Gospel stories. *Geschichte der indischen Litteratur*, II Band, Leipzig, 1920, p. 282.

floating on a plank after shipwreck, were cast up on an island. The barber killed and ate birds, but the pious Buddhist abstained, seeking help through meditation on the blessings of the Three Jewels (the Buddha, the Law, and the Order). The island Serpent-king took the form of a golden ship with ropes of silver. A sea-spirit as helmsman cried out, Aboard for India! The Buddhist hastened aboard, but the helmsman pushed back the barber, as not being a man of holy life. "Very well," said the disciple of the Buddha, "the gifts I have given, the virtues I have practised, the powers I have developed I make over to him." Thereupon the barber was taken aboard and both were conveyed to Benares. The moral is added, "Make friendship only with the good, and keep good company."<sup>81</sup>

The ancient Buddhists were fond of decorating the walls of their monasteries and the railings of their stupas with the sculptured scenes described in their popular legends. Had the tale of the disciple walking on the water been known in the early times that witnessed the decoration of shrines like that of Bharhut, it would have lent itself easily to representation in bas-relief. But one looks for it in vain on the ruined railings of the ancient Buddhist shrines. Nor is there the slightest reference to it in the *Vinaya*, the *Sutta-Nipata*, or any other ancient Buddhist books. In short, there is not a shred of positive evidence for its existence at the time the Gospels were written.<sup>82</sup>

From these two anachronisms of Professor Garbe let us turn to two parallels discovered by Mr. Edmunds and deemed worthy of mention by Dr. Burlingame. One of these is the story of the Buddha sending out his sixty monks to preach the Law as compared with the sending out of the seventy by Jesus. The other is the Buddhist story of the conversion of the famous robber, Angulimala, which Edmunds likens to the story of the Penitent Thief.

<sup>81</sup> Cowell, *op. cit.*, II, pp. 77-78.

<sup>82</sup> Garbe, following in the footsteps of Edmunds (*Monist*, XXII, pp. 134-135), tries to help out a weak case by calling attention to an ancient Buddhist text which puts among the magical powers attainable by the *arahat* that of walking on the surface of water. It need not be pointed out that familiarity with the idea of walking on water is no proof that the specific story belonging to *Jataka* 190 then existed.

Edmunds is struck by the fact that it is *only* in Luke that the Mission of the Seventy and the Conversion of the Penitent Thief are related. How explain the presence in Luke of these stories that are ignored by Matthew and Mark, especially that of the Penitent Thief, which tells of but one thief reviling Jesus, whereas the first two Evangelists say that both thieves reviled him? Edmund's explanation is that both stories are interpolations, introduced by Luke in imitation of the similar Buddhist legends.<sup>33</sup> The more natural explanation in both cases—the one that leaves Luke's honesty unassailed—is that he made use of native sources over and above those employed by Mark. The preface to his Gospel implies this. The weakness of the alleged Buddhist parallels adds to the reasonableness of this explanation. Thus in the Buddhist parallel to Luke 10:1, the number of disciples sent out by the Buddha to preach is sixty, whereas Jesus sends seventy (Vulgate, seventy-two). The Buddhist rule that no two are to go the same way is the very opposite of Jesus' command to go two by two. In short, beyond the sending out of preachers there is not a single point of contact.<sup>34</sup>

Contrast is still more striking in the Buddhist legend thought by Edmunds to have inspired the Lucan story of the Penitent Thief. This tale, which may be found in Edmunds's *Buddhist and Christian Gospels*, II, pp. 14, ff.,<sup>35</sup> runs as follows. A murderous robber, called Angulimala, Finger-Garland, because he wore a garland made of the fingers of his victims, pursues the Buddha with murder in his heart; but, though swift of foot as the elephant, he cannot overtake the Exalted One walking at his leisure. Sobered and perplexed, the robber addresses his intended victim in verse, and when the latter, also in verse, explains how he, though walking, stands still, while the robber, though standing still, does not stand still, the latter,

<sup>33</sup> Edmunds, *Buddhist and Christian Gospels*, 1908, vol. I, p. 226: "The Buddhist Origin of Luke's Penitent Thief", *Open Court*, XXVIII (1914), p. 287.

<sup>34</sup> The passage as given in Edmunds, *op. cit.*, I, p. 225, runs: "At that time there were sixty-one Arahats in the world. And the Lord said unto the monks: 'I am delivered, O monks, from all fetters, human and divine. . . . Go forth, O monks, on your journey, for the weal and welfare of much people, out of compassion for the world. . . . Go no two of you the same way.'" Cf. Burlingame, *op. cit.*, part I, p. 7.

<sup>35</sup> It also plays a part in the *Dhammapada Commentary*; cf. Burlingame, *op. cit.*, part III, pp. 6 ff.

with the curious facility common to most Buddhist tales of conversion, gets a change of heart, and becomes immediately a monk with the perfection of an *arahat*. Could there be a greater contrast between this fantastic tale of the taming of a mighty robber by the magic power of the Buddha, and the story of the Penitent Thief, so deeply impressive for its soberness, its tragic pathos, its verisimilitude? If this be an invention of Luke, the marvel is why he had need of the Buddhist pattern to produce a story so different.

Two other parallels, perhaps the most important of all, remain to be considered. They will be discussed in the next issue of the REVIEW.

CHARLES F. AIKEN.

*Catholic University of America.*

---

## DE PROFUNDIS.

Leaves from a Medical Case-Book. VI.

### I.

MONDAY in Quinquagesima week three years ago brought me a laconic post card from my brother, Father Claude.

"If the practice will permit, come down for the week-end and get a breath of sea air. It will freshen you up. Yours, C."

This was of course mere camouflage. Claude is stationed in a large manufacturing town which, though it is actually on the coast, is always in a chronic state of sooty fog; so it was obvious there was a more reasonable motive. I made arrangements to go and arrived the following Saturday afternoon to find him at tea, and alone. I greeted him and made inquiries for the assistant priest.

"He's out," he said, "thanks be to God! Have some tea."

"Hum!" said I, "what's up? I thought you always got on so well together."

"So we do. But he has taken to preaching brilliant sermons lately and I felt I must get you down to listen to one of them."

"Very much obliged, I am sure," I said. "Now tell me the real reason, having told me two false ones."

"That is the real reason. No, I'm quite serious, Hilary. I want you to listen with all your ears, to see him, talk to him, take him in all over, so to speak. To be plain, I am beginning to be suspicious of his mental state."

This was business. I made an attack upon the loaf.

"Go on," I said. "I can eat and listen. Tell me everything, right from the beginning. And his family history too, if you know it."

"He's three-and-thirty, an only child, and he's been a Catholic since twelve years old, so he scarcely counts as a convert; and his mother was a Catholic too, lapsed and then reconciled when her husband died. And as to family history—he died of drink unfortunately, and that's a point. Always was addicted to it, so I hear—and that's another."

"And Father Maynard?"

"Abstainer, practically; not from any principle except perhaps the memory of his father's failing. Well, very soon after the boy was received, signs of vocation developed and there is nothing further to say till two years after his ordination, when there was a big trouble. I can't tell you any details. What little I know is private knowledge—but I can say this, that it was a pretty severe ordeal which might have upset the mental balance of an unstable person. But then I have no evidence of a mental upset after it. When he came to me a year ago there was no trace of anything wrong. He made an immediate favorable impression upon me. I found him of a frank, open disposition, amenable and tractable, keen on his work, and quickly becoming popular with the people. And as to his abilities, he has no brilliant intellectual gifts nor extensive education, but is anxious to improve himself in that direction and acquires knowledge fairly easily. A point of interest here—he has a taste for the medical side of things and has been reading psychology lately; so you and he ought to hit it off together. Now he had not been with me very long before I began to suspect that he had a secret trouble of some kind. He had confided in me as far as I have shown you, but there he stopped. I had taken to the man, and though I felt I could not force a confidence, I thought I might drop a hint here and there. But nothing came of it. Or rather, and this is the unfortunate thing, something has come of it, because when he had been here about six months he showed plainly that he suspected me of misunderstanding him. He seemed to think I was 'getting at him'—you know what I mean—and there fell a cloud between us. Not only that but he began to be suspicious



and resentful toward other people without any ground, so far as I can see. I give you one instance. We had a mission here, and during its course most of the people went to confession to the missionary. This was natural enough. But it upset Father Maynard, so much so that he got quite huffy over it and made disparaging remarks about the priest. I saw he was in a mood, so I left him alone; and after a time he was himself again, though he never adverted to the incident."

"Yet jealousy is common enough," I said.

"I know it is. But if you asked me I should say he is the last person to be put down as of a jealous disposition. However, that is not the whole picture. At the time when he began to develop these false judgments he was undoubtedly in a state of mental depression. I can describe it best by saying that he was irritable, apathetic, restless, and inattentive. He showed sudden lapses of memory and a general inability to stick at one thing for long together. He slept badly, I know, for he looked like it in the mornings; and once when I ventured to ask if he was worried about anything he turned the conversation quite obviously."

"Embarrassed?"

"Yes—but he did not appear offended. He wished to avoid an unpleasant subject, evidently."

"I see. Now can you tell me anything he said about the missionary?"

"I can remember one sentence which struck me. 'Coming here and taking my penitents' were the words used, and in a tone which you would expect from a jealous person but which seemed quite foreign to my curate's disposition. Any clue?"

"Just possibly. But tell me more, in particular as to the intellect."

"Yes, that brings me to an interesting point. When he first came here his sermons had nothing noticeable about them one way or the other. But they changed, and it became evident that he was striving to express himself against a disability. There seemed to be something like a cloud upon the soul, something worrying and depressing him which he could not shake off. Then again they varied, showing scarcely a trace of depression; while the next time he would preach a very poor sermon with obvious lapses of memory and ideation below his

level. But now during the last month or so all that has changed. The depression has gone (as far as his sermons are concerned), so that the pendulum has swung the other way and we have a brilliant discourse with rapid ideation and a fluent flow of language most of which I am bound to admit is not mere padding but is quite to the point. And people have remarked to me how much Father Maynard has improved in his sermons and I have listened with misgiving. For I feel sure there is something wrong with them, something unnatural about them, though I cannot say exactly how or what. Do you see what I mean?"

"Not a bit, without more details. Is he incoherent, for instance, or is his articulation affected at all?"

"No. But if it were to go a step further one might fail to follow the transitions of thought. I follow them now, but I can well imagine that many of the congregation do not and that therefore their appreciation has little value. They are impressed by the glamor of it, I believe."

"Then what you really mean is that it approaches to mental facility and has a general tone of exaltation about it. Is that so?"

"That puts it exactly."

"Now another thing. Anything wrong with the matter?"

"On the contrary."

"Good. Then as to his conversation—does that follow suit?"

"At times. But in general it is normal enough—nothing particularly noticeable about it, except that he no longer seems suspicious of people as he used to be."

"At what times? Close up to sermon time or remote from it?"

"Close up as a rule, before and after."

"I see. That's quite interesting. Now, Claude—tell me exactly what you suspect."

But Claude made no immediate answer to this question. He knocked his pipe out on the grate, took another, and began to fill it deliberately. Half way through the filling he stopped.

"Well," he said slowly, "is it not true that there is a form of insanity in which depression alternates with exaltation?"

"Not good enough," I said. "Try something else."

But he would not be put off all at once.

"Surely," he urged, "these perverted judgments—"

"Delusions of persecution or on the way there? Well—they may be. But would you say that there was anything in the nature of a fixed delusion?"

"No. It is a general attitude of mind, that is all. The idea that people are against him. You might call that a fixed delusion, if you like; though, as I say, it has gone now."

"Just so. The description might raise a suspicion of incipient paranoia possibly, but the reversal of the state is against that. And after all, did this attitude of mind go further than what you often see in so-called 'normal' people whom no one suspects and who never develop?"

"I think it did a little."

"Still it seems insufficient so far. Surely, before we come to suspect mental alienation, we ought to consider another fairly obvious possibility. What if it is all a spiritual matter? Let us assume he has been through a desolation—"

"My dear man, I thought of that long ago. And it might explain things up to a point. But it is just this—there is something deep down in my soul that tells me that is *not* the explanation. If I had thought that sufficient I would not have sent for you. Besides, he is not at a uniform level just now. There are occasional lapses into depression, and he is often dreamy and abstracted; and though he is no longer suspicious, that may be because I give him no cause. I just stand aloof and watch without letting him know I am watching, and make no inquiries of any kind. I thought it the best way, and your position will be easier so. But now, Hilary, to return the question—what is in your mind?"

"I will see the patient first," I said, "and then tell you—if there is anything to tell. It is only fair to warn you that there may be nothing. To make a diagnosis of mental disease as the result of a casual interview is the merest folly, unless there is something quite pronounced and obvious. And what you have told me leads me to expect neither."

This last sentence was intended as a feeler, but Claude gave no visible response.

"Well, you must see and judge," he said. "All I can say is I sent you that post card by a kind of impulse. I have been

praying over the matter, and I believe that is the answer. You will meet him at supper and afterward we will have a talk in my den upstairs. I doubt not the grace of God will make a way out of the difficulty."

As I sat in church that evening I sought in vain for interior silence. An immediate intellectual problem always gives me violent distractions, but they have their compensations. They prevent the mind fixing on one idea and so coming to the case with a bias. I knew Claude to be a shrewd observer of human nature, and that if he had been deceived it would mean a puzzle of more than ordinary complexity. I knew also that he had not painted in all the details of the picture and that he wished me to observe these for myself, and I determined that if they did not present themselves I would give no opinion one way or the other. However, at supper I had not faced my problem many minutes before it began to take a very definite shape indeed. Father Maynard was obviously, as Claude described him, of a frank and open disposition. He attracted at once. He had plenty to say and he said it well, but his manner was excited and rather strained. He was not perfectly at his ease but endeavoring to be so; and he was plainly ill. His complexion was unhealthy and muddy, and I noticed that he ate very little. I seized upon the point for an opening.

"I expect, Father, that you find hearing confessions takes away your appetite?"

"It tires me, yes," he said. "And you will tell me that when the mind is weary, the body, the humble servant, has no chance but to follow suit. And yet I think sometimes the tables are turned and the will, the master of the house, may find itself unable to quell the rebellion of its unruly inferiors."

The remark was trite enough, yet evidently he sought an answer.

"True, Father. A physical condition may be anything from a slight hindrance to a diriment impediment; it may go so far as to throw the soul's *actus* back into *potentia*, so to speak."

"Give me an example without physical basis," he said promptly.

"I doubt if I can, Father. You see, I do not accept the naturalistic explanations of the new psychology as at all adequate."

He gave me a beaming smile.

"So we poor Catholics may still believe in the Communion of Saints," he said. "Ah! well, we are all hopelessly benighted people sunk in the traditional absurdities of medieval obscurantism!"

Had the subject been out of my own line I should probably have failed to follow this *per saltum* method of argument, and I could not help wondering, if Father Maynard preached in this style, how many of his congregation would be edified. As it was I gave him a capstone.

"And so the devil gains his end," I said; but he followed up at once.

"To use the new language, Doctor, he is duly 'repressed into the unconscious' and becomes a 'buried complex'. How's that?"

Without waiting for an answer, however, he was off on to the prospects of religion after the War. This kind of conversation continued during the meal, and it was plain that his mind worked with the intuitive judgment of the Catholic instinct rather than by an intellectual appreciation of the problems he touched upon. Claude sat silent taking mental notes of the situation, and indeed there was little chance for either of us to say much, as Father Maynard seldom left an opening. I expected that his sermons would reflect his mind, and I determined to ask him about them at a convenient opportunity. There was just a chance of an additional clue there. After supper we adjourned upstairs to what Claude called his Sanctum Sanctorum, a small room devoted to retirement, the saying of office and the consumption of strong tobacco judged to be too irritating for the reception room. When we had settled ourselves I took my opportunity.

"Yes," he said, "I am preaching a course this Lent. I am taking the stages of the spiritual life, the soul's growth; and I intend to touch upon its desolation. I think it may be helpful to many. But that is far away from the medical aspect, is it not?"

"Not necessarily, Father. Put it this way. Every examination of conscience is really psycho-analysis. I do it well in proportion as I know myself—that is, according to my freedom from self-deceit. Now if I do not know myself, I am unable to deal with what in modern language are called 'psychic conflicts,' which are presumed to lie at the root of many forms of mental disease; and in Catholic language these psychic conflicts are simply the human spirit, the passions, and the will, with in some cases the entry of the diabolical spirit as an additional factor. And then again behind it all there may be an underlying physical condition which hinders the soul's efficient operation, with the result that there follows the most complex tangle that the wit of man may be called upon to unravel."

But my little psychological thesis fell upon deaf ears. Father Maynard, in a comfortable chair with his legs stretched out to the fire, succumbed to the warmth and the close atmosphere of the room. He nodded once or twice and then woke up with a sudden jerk.

"Really, I beg your pardon, Doctor. I think the fire has made me sleepy. That's very interesting, what you say—I see now that—"

"Why not go to bed, Father?" said Claude. "You look tired out. Remember, there is the late Mass before you to-morrow."

"If you will excuse me, I think I will," he said. "But there is one thing—now you are here, Doctor, would you mind having a look at this place on my leg? I knocked it the other day, and this lump came up. It pains me a bit, too."

He must have read my thoughts as I examined it.

"It's nothing serious, is it?" he asked.

"I am afraid it is, Father. It is thrombosis of a vein, and it means that you go off duty immediately."

"Why, please?"

"Because there is a clot of blood in the vein. If you walk about you run the risk of detaching it and if that happens it goes to the heart and you depart this life on the spot. Or if it gets through to the lung there will follow pulmonary embolism with collapse, hæmorrhage or subsequent development of pneumonia, or other complications. I am quite serious, Father."

He sank back in his chair with white face and twitching lip.

"And the treatment?" he asked.

"Is to go to bed and have your leg fixed up in a splint, and then just wait till the thing clears up, which may take six weeks or so. I assure you, Father, you take any other course at the risk of your life."

"But—" he began.

"Come, Father," said Claude, "things will be perfectly all right if you will do as you are told. There will be no danger at all then, and I can manage well enough to-morrow. If you will get off to bed now, I will come and anoint you."

This finally settled matters. Father Maynard slowly rose and went to the door. But even so I was apprehensive.

"I think, Father—" I began.

"No, no, Doctor. I can manage. No, I insist. I will knock when I am ready."

Claude waited till he heard the bedroom door shut.

"Well, Hilary, this is rather an unexpected *dénouement*. What's going to happen?"

"Simply that he is going to be anointed and then get all right. This is not what worries me, it's the other thing."

"Ah! that, yes. What do you make of it? Anything definite?"

"Unfortunately something very definite. It is cocaine."

Claude looked at me with a vacant stare.

"There is no doubt at all about the matter. And there is the strongest suspicion that he takes morphia too. I should say that—"

"Good gracious!" he said. Then he got up, went to a cupboard and produced a bottle and two glasses. He poured out.

"Here, drink this," he said. "It is green Chartreuse. It will make you feel as if you had been beatified. . . You must not wonder at the interlude, Hilary. The whole thing has given me a rather violent shock. By the way—?"

"No. I think he is better without stimulant at the moment. It may be just as well he is sleepy."

"Very good. But now—I am not doubting you, but I must have proof. How do you know?"

"My dear man, his eyes. His pupils are like too great saucers. That's either cocaine or atropine, and no one takes atropine. Besides, there is an indefinable look about them of the once-seen-never-forgotten kind. It's there, right enough."

"Good gracious!" he said again. "Yes—go on, tell me the whole wretched business. When did you suspect first?"

"When you told me he was *exalté* just about sermon time and seldom else. That is a point that struck you, I believe, and evidently you did not consider it an operation of grace. And on the other hand, it was plainly not an insane exaltation, not that of mania, since he was coherent and the transition of ideas, though rapid, was traceable. Nor was it exalted paranoia, for then the patient has delusions that he is some great person. Therefore it was probably toxic (if it was unnatural at all); and when I met him at supper I saw the evidence of one toxin in his eyes. Then you noticed how he talked, his rapid ideation without sound intellectual basis here and there—false analogy about the buried complex, for instance. That meant a dose of morphia some time ago wearing off to the sleepy stage and just enough cocaine on the top to keep him awake till after supper. He went under then, dozed off, and came to with a sudden uncontrollable muscular twitch; I was looking for that. When I saw it I had the last link. Then of course there is the loss of appetite; that is corroborative evidence, as these drugs upset the digestive arrangements; and there is all the history too—"

Claude help up his hand.

"Wait, let me think. Is the man *compos mentis*—I mean when he hears confessions, for instance? You can't tell, I suppose?"

"He was to-night. If you want to know, I went to confession to him myself. And I can tell you that he was perfectly rational and coherent, and there was nothing to show that he was in any way abnormal. But have you never noticed his eyes before?"

"I daresay I have been as blind as a mole," he said. "But there—they are not always like that; sometimes the pupils have been quite the opposite, as far as I remember."

"Quite so—that is the morphia. Cocaine was in the ascendant just now and—"



The noise of Father Maynard's bedroom door opening made me break off. But we had no time to speculate, for almost immediately there was a sudden sharp cry of pain, and then a heavy thud upon the landing outside.

## II.

Three hours afterward Father Maynard showed the first sign of returning consciousness. We found him upon the floor with his head hanging over the top step, fallen evidently as he was about to descend the stairs. Together we lifted him and placed him on the bed. Fortunately I always carry an emergency case, and I gave him at once what for an ordinary person would have been a dangerous dose of strychnine, and Claude proceeded to administer the Sacrament of Extreme Unction in what was, I should imagine, record time. But neither spiritual nor physical medicine produced any immediate result. Claude when at my request sent out for his own doctor and a nurse, and our united efforts were at last rewarded. At one o'clock that Sunday morning came the first perceptible pulse-beat, and half an hour later I persuaded him to leave the patient. Even then, however, he demanded to sit up and talk the case over; but this I flatly refused to do, adding that I would not so much as open my mouth about it till after tea. Then I suddenly thought of something and relented.

"One thing I will do to satisfy you," I said. "Come down with me into the hall."

"What's to do here?" he asked when we were downstairs.

"Probably something interesting. Which is his overcoat?"

"This one."

"Then feel in the pockets."

He did so and drew out a bundle of letters and a handkerchief.

"Nothing here," he began. "Ah!—what's this?—a hypodermic syringe!"

"Now what further witness do we need?" I asked, and Claude looked at me and then at the syringe in his hand in silence.

At three that afternoon Claude woke up from a heavy sleep and finding me in an obstinate mood rang the bell for tea there and then.

"That's the worst of you medical chaps," he remarked when it arrived. "These things are all in the day's work to you. Now that you have got your way, kindly begin at once, and at the beginning."

"That is buried," I said, "maybe always will be; but it was probably quite innocent. I should say from what you told me that the habit dates from before your acquaintance and that it probably began with morphia alone. And I should say that when he first came here, or soon after, he was trying to leave it off because what you described are the abstinence symptoms. If you take these poisonous drugs, the body proceeds to do its best to produce a neutralizing antitoxin. Consequently, if the poisoning is habitual, a state of tolerance is established so that increasing doses have to be taken to produce the desired effect. The victim becomes enslaved, and ultimately consumes a poisonous dose without harm. Now if he tries to get rid of his habit, immediately he leaves it off the antitoxin has undisputed possession; and as its symptoms are opposite to those of the drug there follows a state of depression and misery so great that the unfortunate sufferer is simply driven to the resumption of his habit to put an end to his agony. So there he is, caught in its grip, caught in the dilemma as it were between ruining his bodily and mental health on the one hand and suffering a *poena damni* on the other. There is scarcely any state more to be pitied, I think, than this. As I said, I imagine Father Maynard began with morphia, which he may have taken perfectly legitimately, say on prescription and then—"

"Stay a moment. What about that past trouble as a *causa remota*?"

"Who can say? But I doubt it. You know this psychological Modernism with its theories of replacement and conversion of the buried complex: what is true about it is a misstatement of Catholic principles, I should say. Certainly people take these things to drown mental stress, but a Catholic would go to confession and get grace to deal with it."

"He ought to, yes. But go on."

"And then it got him, and of course it got a person with a similar heredity against him. Then what happened? He has been reading medicine, we know; and likely enough he discovered that cocaine has been used as a morphia substitute, which

it has. But it is only of value if at all in the hands of another person who controls administration and gives it secretly. If the patient takes it himself he is doubly damned, for instead of a cure for the morphia craving he finds himself the victim of two drugs in place of one. Suppose then when you first knew him, he was struggling against this double evil, and you have a complete explanation. One of the effects of the cocaine antitoxin is a defective judgment leading to an attitude of suspicion—"

"Ah!" said Claude, "stay again. My memory is clearing. We had an argument once on the power of the will to overcome physical disability and I recollect I took rather a positive line; and I remember he seemed a bit depressed afterward. Do you think there is anything in that?"

"Depend upon it there is. He misunderstood—he thought you were suspecting his trouble and were dropping hints that he should overcome it with his will power."

"The last thing I intended," said Claude. "Why, I would rather die than scandalize the man like that. And I suppose that may account for his remarks at supper?"

"I imagine so. I thought at the time he was testing me to probe my views on the subject and I answered accordingly. I should not wonder if he were meditating a confidence; but at any rate he knew he ran the risk of detection."

"Yet he might have confided in me—at least at the beginning."

"He might, but fear and shame are powerful things. And he was hoping to master it, I feel sure. But when he found it was a hopeless job he fell into mental depression, into that wretched state of mind you described, and I have a suspicion that he formed the idea then of preaching on the soul's desolation. It is a mere guess, but I thought I would question him on the subject. But of course if he did that, he knew well enough that he could not preach such a course in a state of mental disability; so I imagine he gave way to the cocaine syringe again and increased the dose with the result that the sermons have evidenced the intoxication. And he may have been driven by another devil, because he doubtless found the mental confusion resulting from abstinence a dangerous impediment to the proper exercise of his priestly functions—"

"God help him!" said Claude. "The whole thing makes me feel quite sick. And he has been with me twelve months and I never tumbled to things."

"Yet you suspected recently?" I said.

"To tell you the plain truth, I did. Then I told myself it was possible, and then turned round and told myself the opposite. And then I wrote a post card to you and tore it up. Then I wrote another and posted it, and then wished I hadn't sent it. Nice state of things, isn't it? And when you did tell me, I didn't take it in—in fact, I only realized the whole thing when I found that—that—by the way, how on earth did you know it was there?"

"What else would make him risk his life?" I asked.

Claude fell into a reverie.

"Yes—yes," he said after a while, "I suppose that is it. Poor devil! What a state of soul! . . . But now—what is the treatment for this diabolical business? Is there any?"

"The only way is to wean the patient under control and deal with the abstinence symptoms as they arise. But the patient suffers severely and may relapse—if his will is not strengthened by grace. Sudden withdrawal of the drug may be dangerous and in this case a little morphia will do him no harm; it will keep his lung quiet."

"But, my dear man, he's in the depths. Surely a depressing drug—"

"He may collapse again without it," I said. "But then—I cannot stay and give it him with Dr. O'Brien in attendance. If he takes it himself, he may overshoot the mark, and if the doctor gives it he must be told everything, and if he is told—"

"He won't take scandal if that's what you mean. He's a perfectly sensible person. But the only immediate way out of this problem is for you to speak to him and leave the rest to God. After all, He means something by this accident—what, we cannot tell."

That night, however, I only questioned Father Maynard indirectly, and the result showed me that he was not suffering from deprivation. His general condition too was against the other possibility. And in the morning when I came to say good-bye he took the matter into his own hands.

"I owe my life to you, Dr. Manners," he said, "though I nearly threw it away by my own folly. And now I feel I want to contract another debt—"

"You owe your life to God, Father. And for the other, it may be that there will be no need. How if grace be already acting? Is that so?"

He looked at me and then away again, and said nothing.

"There is one question I should like to ask, Father, if I may. Did you wish me to see—what I saw the other night?"

"Yes," he said.

### III.

A month later Claude satisfied my curiosity.

"It is a perfectly lovely operation of grace," he wrote. "From the time he came round from the collapse till the present moment there has not been the slightest trace of any craving for the drug. So what happened evidently was that the Sacrament simply destroyed all the antitoxin straightaway, and not only so but has left a state of aversion to the thing even in thought. To use his own expression, it is as if his life had been set back two years; as if those two black years had never been. As you guessed, it began with morphia, but how—well, we must leave that. It is of no moment. Everything else he wants you to know. As to that, when I had heard his story I could only tell him that people who went to hell in this life were lucky. For he has just been there, without a doubt. He told me that there was not only the temptation, the struggle and the despair, but a spiritual desolation added on top of it all. I was a little doubtful about it at first, naturally; but the detailed account he gave me made me alter my opinion—in particular his description of the way it ended, which was just before you came. He told me too that when he said the *De Profundis*, for the first time in his life he 'really realized' (his words) what it meant. And think of it—he actually begged my forgiveness for having misunderstood me. It made me feel about two inches high. . . . Then as to the will, I should say probably there was no sin at all. The will never consented; it was just swamped. He said the effect on the soul was quite indescribable. It was a compelling, irresistible force. He admitted for instance about going downstairs that

night. There was just no arguing about it. You guessed right about the cocaine too. He found it in a text book of pharmacy (he was looking for antidotes), and tried it, only to find himself in a double grip. Then he determined to preach that Lenten course, and when he should have been preaching the first sermon he was lying at the gate of death. . . But though he stormed heaven for grace without apparent result he got one thing which I think is worth recording, an inhibition at the point where otherwise the proper exercise of faculties would have been impaired. He consulted you about his leg to find an opening, he told me, with the intention of following it up by a confidence on Sunday, and then Almighty God stepped in. Really, I think the way He does things sometimes is absolutely gorgeous! Don't you?"

When I wrote to Claude I agreed with him, and I added that it was evident we need fear no relapse in this case. However, more than two years afterward I had the pleasure of proof in the shape of a letter from Father Maynard himself. He ended by telling me he was a parish priest now, and that he had a course of sermons in preparation; probably he would wait till the next Lent to preach them. But he left me to guess what they were about.

"LUKE."



## Analecta.

---

### **PONTIFICIA COMMISSIO AD CODICIS CANONES AUTHENTICE INTERPRETANDOS.**

**DUBIA SOLUTA IN PLENARIIS COMITIIS EMORUM PATRUM.**

#### **I.**

##### *De acquisitione domicilii (can. 93).*

Utrum uxor, a viro malitiose deserta, possit, ad normam can. 93, § 2, obtinere proprium ac distinctum domicilium.

Resp. Negative, nisi a iudice ecclesiastico obtinuerit separationem perpetuam, aut ad tempus indefinitum.

#### **II.**

##### *De obligationibus clericorum (cann. 130, 590).*

1. Utrum parochi vel vicarii curati religiosi examen, de quo in can. 130, § 1, subire teneantur coram Ordinario eiusve delegato, si coram Superiore religioso eiusve delegatis examen subierint, de quo in can. 590.

Et quatenus negative:

2. Utrum in casu negligentiae Superiorum religiosorum circa examen, de quo in cit. can. 590, Ordinarius loci cogere possit religiosos istos ut examen, ad normam cit. can. 130, § 1, coram se suisve delegatis subeant.

Resp. Ad 1. Negative.

Ad 2. Recurrendum esse in casu ad S. C. de Religiosis.

## III.

*De amissione officiorum ecclesiasticorum* (cann. 189, 191).

1. Utrum, ad normam can. 189, § 2, Ordinarius renuntiationem valide acceptare possit, elapso iam integro mense a renuntiatione facta, quin nova intercesserit resignatio.

Resp. Affirmative, nisi, resignatarius ante acceptationem renuntiationis, renuntiationem Ordinario exhibitam revocaverit, et revocationem Ordinario significaverit.

2. Utrum, ad normam can. 191, § 1, resignans renuntiationem revocare valeat ante acceptationem.

Resp. Affirmative.

## IV.

*De parochis* (can. 460).

1. Utrum can. 460, § 2, applicetur dumtaxat ad paroecias erigendas post promulgationem Codicis; an etiam ad paroecias iam erectas.

Et quatenus negative ad 1<sup>am</sup> partem, affirmative ad 2<sup>am</sup>:

2. Utrum idem canonis praescriptum applicetur etiam paroeciis, in quibus pluralitas parochorum inducta est non consuetudine aut privilegio, sed legitimo statuto.

Et quatenus affirmative:

3. Utrum iura iam quaesita parochis, ut aiunt, proportionariis seu cumulativis, integra maneant tum quoad spiritualia, tum quoad temporalia; an vero revocentur etiam quoad temporalia.

Et quatenus negative ad 1<sup>am</sup> partem, affirmative ad 2<sup>am</sup>:

4. Utrum cura animarum principalis et unica tribuenda sit parochi qui praecminentiam honoris habeat prae aliis; an vero antiquiori possessione.

Resp. Ad 1. Negative ad 1<sup>am</sup> partem; affirmative ad 2<sup>am</sup>.

Ad 2. Affirmative.

Ad 3. et 4. Provisum in praecedentibus; pro applicatione vero canonis ad hos casus particulares recurrendum esse ad S. C. Concilii.



## V.

*De vicariis substitutis et suppletibus  
quoad assistentiam matrimoniis* (can. 465, §§ 4 et 5).

1. Utrum vicarius substitutus, de quo in can. 465, § 4, possit post Ordinarii approbationem licite et valide assistere matrimoniis, si nulla limitatio apposita fuerit.

2. Utrum idem vicarius id possit etiam ante Ordinarii approbationem.

3. Utrum idem vicarius parochi religiosi id possit post approbationem Ordinarii, sed ante approbationem Superioris religiosi.

4. Utrum vicarius, seu sacerdos supplens, de quo in cit. can. 465, § 5, id possit ante approbationem Ordinarii.

Resp. Ad 1. Affirmative.

Ad 2. Negative.

Ad 3. Affirmative.

Ad 4. Affirmative, quoadusque Ordinarius, cui significata fuit designatio sacerdotis suppletis, aliter non statuerit.

## VI.

*De vicariis oeconomis quoad applicationem Missae pro populo*  
(cann. 466, 473).

Utrum vicarius oeconomus, qui plures paroecias tempore vacationis regit, unam tantum debeat Missam pro populis sibi commissis diebus praescriptis applicare.

Resp. Affirmative, ad normam can. 473, § 1, collati cum can. 466, § 2.

## VII.

*De transitu ad aliam religionem* (can. 634).

Utrum suffragium Capituli in admittendo religioso, de quo in can. 634, ad professionem sollemnem aut simplicem perpetuam, habeat vim deliberativam; an tantum consultivam.

Resp. Affirmative ad 1<sup>am</sup> partem; negative ad 2<sup>am</sup>.

## VIII.

*De collati baptismi adnotatione* (can. 777).

An verbum *illegitimi* canonis 777, § 2, omnes omnino comprehendat illegitime natos, etiam adulterinos, sacrilegos, cete-

rosque spurios, ita ut liceat parentum ipsorum cognomina inscribere in adnotatione collati baptismi.

Resp. Nomina parentum ita inserenda esse, ut omnis infamiae vitetur occasio: in casibus vero particularibus recurrendum esse ad S. C. Concilii.

## IX.

*De irregularitatibus aliisve impedimentis (can. 987).*

Utrum nomine *filiorum*, de quibus in can. 987, n. 1, intelligendi sint tantum descendentes in linea paterna usque ad primum gradum.

Resp. Affirmative.

## X.

*De custodia ac cultus sanctissimae Eucharistiae (can. 1274).*

Utrum ecclesiae, in quibus, ad normam can. 1274, § 1, sine Ordinarii licentia fieri potest expositio publica seu cum ostensorio die festo Corporis Christi et infra octavam inter Missarum sollemnia et ad Vesperas, sint illae tantum quibus datum est asservare sanctissimam Eucharistiam.

Resp. Affirmative, firmo praescripto can. 1171.

## XI.

*De reductione onerum Missarum (cann. 1517 et 1551).*

Utrum Ordinarius, ad normam can. 1517 et can. 1551, ob imminutos redditus, onera Missarum reducere valeat, si id in tabulis foundationum expresse caveatur.

Resp. Affirmative.

## XII.

*De foro competenti (can. 1565).*

Utrum, ad normam can. 1565, § 1, pars ratione contractus conveniri possit coram Ordinario loci, in quo contractus initus est vel adimpleri debet, etiamsi e loco discesserit.

Resp. Negative, salvo praescripto § 2 citati canonis.

## XIII.

*De sententia* (cann. 1874 et 1894).

Utrum, ad normam can. 1874, § 5, et can. 1894, n. 3, nullitatis vitio laboret sententia lata a tribunali collegiali, et subscripta tantum a praeside tribunalis et notario.

Resp. Affirmative.

## XIV.

*De foro competenti in causis matrimonialibus* (can. 1964).

1. Utrum uxor, a viro malitiose deserta, eum in causa matrimoniali, ad normam can. 1964, convenire possit coram Ordinario proprii ac distincti quasi-domicilii; an vero convenire debeat coram Ordinario domicilii vel quasi-domicilii viri.

Resp. Negative ad 1<sup>am</sup> partem; affirmative ad 2<sup>am</sup>.

2. Utrum actrix catholica, a viro non legitime separata, quae proprium ac distinctum quasi-domicilium habet, virum acatholicum in causa matrimoniali, ad normam can. 1964, convenire possit tantum coram Ordinario proprii ac distincti quasi-domicilii; an vero etiam coram Ordinario domicilii viri.

Resp. Cum uxor in casu habeat proprium ac distinctum quasidomicilium, et sequatur domicilium viri, potest virum convenire coram alterutro Ordinario.

## XV.

*De subiecto coactivae potestati obnoxio* (can. 2233).

Utrum, ad normam can. 2233, § 2, ob violationem praecepti peculiaris, quod communitum erat censura ferendae sententiae, statim post delictum comprobatum censura infligi possit; an vero praemittenda sit nova monitio.

Resp. Affirmative ad 1<sup>am</sup> partem; negative ad 2<sup>am</sup>.

Romae, 14 iulii 1922.

P. CARD. GASPARRI, *Praeses*.

Aloisius Sincero, *Secretarius*.

## SACRA CONGREGATIO RITUUM.

## I.

DUBIA DE COETU FIDELIUM SACRO ADSTANTIUM: AN RESPONDERE POSSINT CONIUNCTIM PRO MINISTRO, VEL LEGERE ELATA VOCE QUAE SUNT CANONIS.

Sacrorum Rituum Congregationi proposita sunt, pro opportuna declaratione, sequentia dubia; nimirum:

"I. An liceat coetui fidelium adstanti sacrificio Missae, simul et coniunctim respondere, loco ministri, sacerdoti celebranti?

"II. An probandus sit usus, quo fideles Sacro adstantes, elata voce legant Secreta, Canonem, atque ipsa Verba Consecrationis, quae, paucissimis in Canone verbis exceptis, iuxta Rubricas *secreto* dici debent ab ipso sacerdote."

Et Sacra Rituum Congregatio, audito specialis Commissionis voto, omnibus mature perpensis, ita respondendum censuit:

"Ad I. Ad Rmum Ordinarium iuxta mentem." Mens autem est: "Quae per se licent, non semper expediunt ob inconvenientia quae facile oriuntur, sicut in casu, praesertim ob perturbationes quas sacerdotes celebrantes et fideles adstantes experiri possunt cum detrimento sacrae actionis et rubricarum. Quapropter expedit, ut servetur praxis communis, uti in simili casu pluries responsum est".

"Ad II. *Negative*; neque permitti potest fidelibus adstantibus quod a Rubricis vetitum est sacerdotibus celebrantibus, qui Canonis verba *secreto* dicunt, ut sacris Mysteriis maior reverentia concilietur, et in ipsa Mysteria fidelium veneratio, modestia et devotio augeantur; ideoque mos enuntiatus, tamquam abusus, reprobandus est, et, sicubi introductus sit, omnino amoveatur".

Atque ita rescripsit, declaravit atque decrevit. Die 4 augusti 1922.

✠ A. CARD. VICO, Ep. Portuen. et S. Rufinae,  
S. R. C. Praefectus.

L. \* S.

Alexander Verde, *Secretarius*.

## II.

## ADDITIONES FACIENDAE IN RITUALI ROMANO.

## TITULUS V.

## CAPUT I.

## DE SACRAMENTO EXTREMAE UNCTIONIS.

Post rubricam n. 20, sequens instructio addatur: 21. *Quando pluribus simul infirmis hoc Sacramentum ministratur, Sacerdos singulis aegrotis crucem pie deosculandam porrigat, omnes preces quae unctiones praecedunt, plurali numero, semel recitet, unctiones cum respectivis formis super singulos aegrotos efficiat, omnes vero preces quae unctiones subsequuntur, plurali numero semel dicat.*

## CAPUT II.

## ORDO MINISTRANDI SACRAMENTUM EXTREMAE UNCTIONIS.

N. 7 . . . . . *Mox dicat: "In nómine Patris", etc., post verba "per invocatióem" addatur: "gloriósae et sanctae Dei Genitrícis Vírginis "Maríae, eiúsque ínclýti Sponsi Ioseph, et ómnium", etc. (uti in Oratione tit. V, cap. 7, Proficiscere, etc.).*

## CAPUT VI.

## RITUS BENEDICTIONIS APOSTOLICAE IN ARTICULO MORTIS.

Rubrica n. 7 compleatur per sequentem instructionem (depromptam ex appendice Breviarii Romani et ex Decreto S. R. C. diei 8 martii 1879, n. 3483):

*Si vero infirmus sit adeo morti proximus, ut neque confessionis generalis faciendae, neque praemissarum precum recitandarum suppetat tempus, statim Sacerdos Benedictionem ei impertiatur, dicendo:*

"Dóminus noster", etc., ut supra.

*Et si mors proxime urgeat dicat:*

"Ego, facultáte mihi ab Apostólica Sede tribúta, indulgéntiam plenáriam et remissionem ómnium peccatórum tibi concedo. In nómine Patris ✠ et Fílii, et Spíritus Sancti. Amen".

"Per sacrosáncta", etc., ut supra.

"Benedícat te", etc., ut supra.

*In casu vero necessitatis sufficit dicere:*

"Ego, facultáte mihi ab Apostólica Sede tribúta, indulgén-

tiam plenariam et remissionem ómnium peccatórum tibi concedo, et benedíco te. In nómine Patris ✠ et Fílii, et Spíritus Sancti. Amen”.

Post n. 4 addatur:

*N. 5. Quando huiusmodi Benedictio Apostolica pluribus simul infirmis impertitur, omnia dicantur semel ut supra, singulari tantum numero in pluralem immutato.*

“ N. 6. Postea dicit: V. Adiutórium ”, etc.

## CAPUT VII.

### ORDO COMMENDATIONIS ANIMAE.

In Oratione “ Proficiscere ”, etc., post verba “ Vírginis Maríae ” addatur: “ in nómine beáti Ioseph, íncltyi eiúsdem Vírginis Sponsi ”.

In Oratione “ Comméndo te ”, etc., post verba “ te compléxus astringat ” addatur: “ Sanctus Ioseph, moriéntium Patrónus dulcíssimus, in magnam spem te érigat ”.

Post Orationem “ Clementíssima Virgo ”, etc., addatur sequens:

### Oratio.

“ Ad te confúgio, Sancte Ioseph, Patróno moriéntium, tibíque, in cuius beáto tránsitu vígiles adstitérunt Iesus et María, per hoc utrúmque caríssimum pignus, ánimam huius fámuli (*vel fámulae*) N. in extrémó agóne laborántem eníxe comméndo, ut ab insídiis diáboli, et a morte perpétua, te protegénte, liberétur, et ad gáudia aetérna perveníre mereátur. Per Christum Dóminum nostrum.

“ R. Amen ”.

## CAPUT VIII.

### IN EXSPIRATIONE.

Post verba “ hora mortis súscipe ” addatur: “ Sancte Ioseph, ora pro me. Sancte Ioseph, cum beáta Vírgine Sponsa tua, áperi mihi divínae misericórdiae sinum.

“ Iesu, María, Ioseph, vobis cor et ánimam meam dono.

“ Iesu, María, Ioseph, adstáte mihi in extrémó agóne.

“ Iesu, María, Ioseph, in pace vobíscum dórmiam et requiéscam ”.

## ROMANA.

Has variationes, sive Instructiones et Orationes titulo V Ritualis Romani, opportune ac respectivis in locis addendas, a Sacra Rituum Congregatione propositas, Sanctissimus Dominus Noster Pius Papa XI, referente infrascripto Cardinali eiusdem Sacri Consilii Praefecto, suprema auctoritate Sua approbavit, et in futuris editionibus eiusdem Ritualis inseri iussit.

Die 9 augusti 1922.

✠ A. CARD. VICO, Ep. Portuen. et S. Rufinae,  
S. R. C. *Praefectus*.

L. \* S.

Alexander Verde, *Secretarius*.

---

**SACRA CONGREGATIO DE RELIGIOSIS.**

**DUBIUM CIRCA ACCEPTATIONEM RESCRIPTI SAECULARIZATIONIS VEL DISPENSATIONIS VOTORUM.**

Huic Sacrae Congregationi propositum fuit pro opportuna solutione sequens dubium :

“An Religiosus qui saecularizationis indultum aut simplicium votorum dispensationem impetravit, possit primum aut alteram recusare cum a locali Superiore eiusdem notitiam accipit, quamvis Superior generalis in scriptis iam exsecutoriale decretum rescripti emiserit ad normam can. 56 Codicis iuris canonici ”.

Praerequisito igitur Consultorum voto, dubium propositum fuit Emis PP. in plenario coetu diei 9 iunii 1922, qui, re mature perpensa, respondendum censuerunt :

“ *Affirmative*, dummodo Superiores graves rationes in contrarium non habeant, quo in casu ad Sacram Congregationem referant ”.

In audientia autem die sequenti habita ab infrascripto Secretario, SSmus Dominus Noster Pius Pp. XI Emorum PP. resolutionem adprobavit.

Datum Romae ex Secretaria Sacrae Congregationis de Religiosis, die 1<sup>a</sup> augusti 1922.

C. CARD. LAURENTI, *Praefectus*.

L. \* S.

Maurus M. Serafini, O. S. B., *Secretarius*.

## SACRA POENITENTIARIA APOSTOLICA.

## I.

## INDULGENTIA PLENARIA AD AUGENDAS VOCATIONES SACRAS.

*Beatissime Pater,*

Josephus Schrembs, Episcopus dioecesis Clevelandensis, in Statibus Foederatis Americae Septentrionalis, ad pedes Sanctitatis Vestrae provolutus, humiliter petit, ad propositum augendi numerum vocationum sive ad Sacerdotium sive ad vitam religiosam, Plenariam Indulgentiam, ab omnibus christifidelibus suetis sub conditionibus lucranda, si per preces novendiales, publice habendas, sequentem precem quotidie recitaverint:

"ANT. Quid statis tota die otiosi? Ite et vos in vineam meam. V. Rogate Dominum messis. R. Ut mittat operarios in messem suam. Oremus. Deus, qui non vis mortem peccatoris, sed magis ut convertatur et vivat, da, quaesumus, per intercessionem beatae Mariae semper Virginis et omnium Sanctorum, operarios Ecclesiae tuae, qui sint cooperatores Christi, et se impendant et superimpendant pro animabus. Per eundem D. N. I. C. . . ."

Et Deus, etc.

Die 4 Iulii 1922.

Sacra Poenitentiaria Apostolica benigne annuit pro gratia iuxta preces, in favorem tantum christifidelium, in Statibus Foederatis Americae Septentrionalis commorantium. Praesenti ad septennium valituro. Contrariis quibuscumque non obstantibus.

## II.

## PIA SOCIETAS A SS. NOMINE DEI.

(Sacra Solemnia ob L. Anniversarium Fundationis.)

*Beatissime Pater,*

Moderator Piae Societatis a SS. Nomine Dei, in Statibus Foederatis Americae, ad pedes Sanctitatis Vestrae provolutus, humiliter exponit quod a die 1<sup>o</sup> Octobris usque at 31 Decembris anni decurrentis sacra solemnia celebrabuntur ob quinquagesimum anniversarium a fundatione praefatae Societatis; magnum bonum spirituale expectatur praesertim ab exercitiis spirit-



ualibus quae per octiduum ab adscriptis habebuntur, et quae finem habebunt cum celebratione solempni diei eucharisticae. Orator ideo instanter petit ut S. V. benigne concedere dignetur sequentes favores spirituales: I. Pro adscriptis memoratae Sodalitati: Indulgentiam Plenariam, toties, suetis sub conditionibus, lucranda, quoties ecclesiam, ubi habetur dies eucharistica, visitaverint, et ad mentem Sanctitatis Vestrae pie oraverint. II. Pro omnibus christifidelibus: Indulgentiam Partialem septem annorum totidemque quadragenarum (a) si ecclesiam, ubi memoratam diem eucharisticam celebrabitur, devote visitaverint, et ad mentem S. V. preces fuderint; (b) quoties publicis processionibus, quae praefato festivitatum tempore a Societate habebuntur, devote interfuerint. Si vero haec omnia confessi ac S. Communione refecti egerint, Indulgentiam plenariam, singulis vicibus, lucrari valeant. Petit tandem ut Missae omnes quae in ecclesiis, ubi dies eucharistica habebitur, in suffragium animae alicuius christifidelis in Dei gratia vita functi celebrabuntur eo die, ita iuvent illi animae, ac si in Altari Privilegiato litatae fuissent.

Et Deus, etc.

Die 7 Iulii 1922.

SS. D. N. D. Pius div. Prov. Pp. XI, in audientia D. Card. Poenitentiario Maiori impertita, benigne annuit pro gratia iuxta preces hoc anno iubilari tantum. Contrariis quibuscumque non obstantibus.

B. COLOMBO, *S.P.Reg.*

P. RAVELLI, *S.P.Offic.*

Sacra Poenitentiaria, de speciali et expressa Apostolica Auctoritate, confessariis qui praefatis diebus exercitiorum spiritualium, adscriptorum memoratae Sodalitati confessiones excipient, facultatem concedit: et absolvendi ab omnibus censuris simpliciter et speciali modo Sedi Apostolicae reservatis; et commutandi, dispensando, omnia vota privata, etiam quae reservata sunt Sedi Apostolicae, iuxta canon. 1309. Contrariis quibuscumque non obstantibus.

Datum Romae, in Sacra Poenitentiaria, die 26 Iulii 1922.

B. COLOMBO, *S.P.Reg.*

A. ANELLI, *S.P.Substit.*

# Studies and Conferences.

---

Questions, the discussion of which is for the information of the general reader of the Department of Studies and Conferences, are answered in the order in which they reach us. The Editor cannot engage to reply to inquiries by private letter.

---

## OUR ANALEOTA.

The Roman documents for the month are :

PONTIFICAL COMMISSION FOR THE AUTHORITATIVE INTERPRETATION OF THE CODE OF CANON LAW solves fifteen different doubts.

SACRED CONGREGATION OF RITES: (1) answers questions relating to the body of the faithful responding to the celebrant at Mass; (2) makes several additions to the Roman Ritual under the rubrics for administration of Extreme Unction, Apostolic Benediction at the moment of death, commendation of the departing soul, and expiration.

SACRED CONGREGATION OF RELIGIOUS solves question regarding rescript of secularization or dispensation from vows.

SACRED POENITENTIARIA APOSTOLIC: (1) grants, at the request of the Bishop of Cleveland, plenary indulgence for a prayer to increase vocations to the priesthood and religious life; (2) also plenary and partial indulgences for religious exercises on the occasion of the fiftieth anniversary of the Holy Name Society (1 October to 31 December, 1922).

---

## OTHER FISHERS OF MEN.

Christ commissioned His Apostles and Disciples to continue the work which He had begun, commanding them to go throughout the whole world, teaching and explaining His Gospel; and that mission has descended to their successors in the ministry, the priests and prelates of the universal Church. But the number of laborers in the vineyard is too small to accomplish all that is to be desired. There are many instances in which members of the laity can do more to effect the spreading of the cause of Christ than the efforts, however zealous, of the clergy can achieve. Many there are whom the sermon

of the priest cannot reach and to whom the example of a good Catholic neighbor will prove the beacon-light that will assist the wanderer to reach the safety of Faith's harbor. For that reason, special efforts are being made in this our day to rouse a more active interest in the Lay Apostolate, that each Catholic man and woman may prove an "alter Christus" to bring the message of Truth to our separated brethren.

In the diocese of Pittsburgh there flourishes an organization, unique in its formation, unprecedented in its results, which admirably illustrates the efficacy of the work of the Catholic lay apostolate when performed in a systematic manner. The Missionary Confraternity of Christian Doctrine has produced such marvelous results within the few years of its existence, that I feel encouraged to set down here a few facts regarding its organization and its accomplishments, in order that others may be led to imitate the zeal of its noble workers in the cause of religion.

It is only about eleven years since a small band of Catholic women, impelled by the love of God and zeal for the salvation of souls, began to travel to the mining towns in the vicinity of Pittsburgh to teach Catechism to the children living in these places, in many of which a priest had never set foot. There are myriads of these little mining settlements in the Pittsburgh and like districts, isolated, almost inaccessible; little colonies unto themselves; and the workers in the vineyard are not numerous enough to satisfy their spiritual wants. These zealous women, sacrificing themselves, were unconsciously sowing the seed of an organization which was destined to go a great way toward supplying the deficiency. Sunday after Sunday, regardless of personal convenience or comfort, they would go into the outlying districts to bring to the neglected little ones the knowledge and love of their Creator. The number of workers grew rapidly, and soon there were enough of them to render advisable the formation of a diocesan bureau for this work, the Missionary Confraternity of Christian Doctrine.

This was accomplished in 1916, and the Rev. Timothy O'Shea was appointed the Confraternity's first Director. On his death, the following year, the Rev. Daniel A. Lawless was appointed to fill the vacant position. Under his energetic supervision, with the able seconding of two assistants, the work

prospered in the unity and order which are so large a factor in the success of any undertaking. The Confraternity had been without a home, but during the past year the St. Mary of Mercy parsonage in the city of Pittsburgh was made the headquarters, where the Director is ever ready to impart information and assistance.

The rapid strides forward which this work has taken are indicated by figures from the annual report of the Confraternity for 1921. The organization has twelve centers scattered throughout the diocese, with a total of 804 lay teachers and 20,873 children engaged in the study of Christian Doctrine and the performance of their fundamental religious obligations—an opportunity, mark you, that would be lost to them without the Confraternity. A recent number of the *Missionary* stated that about 45,000 conversions were effected through the efforts of the Paulist Fathers last year. Here we have in a single diocese of the country, through the efforts of laymen and laywomen, voluntarily offering their spare time and free services, the feebly flickering light of Faith, acquired by heritage, kept alive in the souls of more than 20,000 children, who would otherwise almost certainly have been lost to the Church. Such facts should surely keep us awake to the opportunity that offers here to do great and wonderful things for the cause of Christ. Similar conditions, though not everywhere so urgent, exist in every diocese of our land—and the laity elsewhere are not behind the men and women of Pittsburgh in their desire to effect the spreading of Christ's Gospel!

Through the efforts of the Confraternity in 1921, 184 persons were baptized, 2,007 made their First Confessions, 2,088 their First Holy Communions, 1,641 were confirmed, nine marriages were validated, and sixteen persons became converts to the Faith. Altogether 11,734 families were visited by the workers of the organization, 46,025 religious articles and 56,274 items of Catholic literature distributed—and this entire work was accomplished at a total cost of but \$9,441.01.

Just consider the various details of the report—the number of children to whom the opportunity to study Christian Doctrine has been brought, for example; were this the only work accomplished by the Confraternity, it would be worth the whole expense budget, for even then the cost of training each child

in the knowledge of God would be merely forty-seven cents for the entire year. And when we add to this consideration some of the other results—the Sacraments conferred, the gift of Faith brought to those groping in ignorance—we may realize, to some extent, just how wholehearted must be the enthusiasm and the efforts of the men and women who are devoting their time and energy to this work.

Another important contribution of the Confraternity to religion is contained in the report that 548 fallen-away Catholics had been brought back to the faithful performance of their duty to God. Such an achievement must undoubtedly have been pleasing to that Shepherd who would leave the ninety-nine sheep that remained in the fold and search after the one that was lost until He should find it. "For there is more joy among the angels in Heaven upon one sinner doing penance than there is upon ninety-nine just who need not penance."

Other notable results of the work of the Confraternity may be enumerated as follows. Fifteen parishes in the diocese owe their existence mainly to the efforts of this organization. In eight places, which otherwise would never have Mass, the Holy Sacrifice of the Altar is celebrated once every month by the priests of the Confraternity, and nine or ten other settlements have Mass celebrated in them whenever the opportunity offers. All of these mission places are at a distance of at least fifteen or twenty miles from Catholic churches. The society has also proven a valuable aid to the Catholic Charities Association of the diocese by bringing to light many cases of dire need, particularly in these pressing times, when the long drawn-out coal strike, following closely upon several years of intermittent periods of work, has reduced many of the coal miners' families to abject poverty.

Other effects of this work, almost without number, could be retailed. It is difficult for any one not familiar with the workings of the Confraternity to appreciate just how necessary a factor it is. The Pittsburgh diocese is dotted with little mining settlements—a conservative estimate places the number at 500—settlements which have sprung into existence like magic with the sinking of a shaft or the erection of a tippie. And these towns are as a rule so widely scattered that it is

physically impossible for the few priests who work in these districts to give them the necessary spiritual attention. The Confraternity supplies, as far as any lay organization can supply, this need, by instructing the ignorant in these places, looking after the temporal wants also of the poor, and procuring, at least occasionally, the inestimable blessing of the Holy Sacrifice of the Altar for these people.

The ignorance that exists among some of these isolated Catholics in regard to the essentials of their religion is hard to credit. One class, to cite an example, opened during the past year, had in it fifty children of school age who knew not how to make the sign of the cross. The following is an excerpt from the weekly report of the Confraternity published in the diocesan organs: "A peculiar case of parental ignorance came to light in connexion with the First Communion class at Isabelle. A little girl, a very bright youngster at that, was to have made her First Communion with the class, making a total of 24 children, but her mother refused to let her go, saying that she would die in three days if she received Holy Communion. This conviction was so deep-rooted that she could not be convinced otherwise, notwithstanding the effect of the teachers; and the child, though anxious to make her First Communion, had to remain behind while the others approached the Holy Table. This is a sample of the ignorance and superstition with which our teachers must oftentimes contend. It also reveals a startling need of religious enlightenment, not only among the children, but also among the adults."

In another instance, the officials of the Confraternity learned of the activity of a non-Catholic organization in a mining town north of Butler, about forty miles from Pittsburgh. Upon investigation, they found an Italian Catholic colony of about twenty-five families. All the Catholic children in the settlement, about thirty in number, were enrolled in the Presbyterian Sunday School, and had received certificates of membership. When questioned about these certificates, no one in the place seemed to know what they meant, and all were greatly surprised and indignant when they learned that they indicated their affiliation with a non-Catholic Sunday school. There resulted the immediate destruction of the certificates and the foundation of a Catholic Sunday school, which is flourishing.

In order to combat this lack of knowledge, the teachers and priests of the Confraternity are undergoing every sort of hardship. The Catechism classes are conducted in any available place; in dance hall and nickelodeon, in club room and public school, even barns and coal sheds are being utilized. At a place called Kendall Station the children receive their religious instruction in a one-room building which is used as the jail.

In regard to the interior organization of the Confraternity, the members may be divided into two classes, active and passive. The active members are the teachers and fishers, who do the actual work of instruction, conducting the classes and visiting from house to house in an effort to have every Catholic child enrolled in the class and to bring back absentees. Another duty of the fishers is to search out those who have fallen away from the Faith and bring them back to the regular performance of their duties as Catholics. The passive membership, if we may so call it, is composed of those who contribute the funds necessary to carry on the work of the Confraternity, and is subdivided into contributing members, who give one dollar a year, supporting members, who give three dollars, and special members, who give five dollars or more. To style them "passive" members is to render ourselves liable to a misconception, for they also perform a very important part in furnishing the sinews of war which are so necessary an element in the success of the work.

It is true that the needs of the Pittsburgh diocese in this particular are somewhat singular, but everywhere, throughout this country, elsewhere, missionary work, such as the members of the Confraternity are doing with the aforesaid success, is greatly needed and may produce wonderful results for the cause of our Lord. "The harvest indeed is great, but the laborers are few." It is impossible for the few thousand priests in our country to give adequate attention to all the millions who have seen the light and embraced the true Faith. Hence it must be earnestly impressed on the lay people, men and women, boys and girls, that the duty devolves upon them to supply, by teaching and example, what is wanting, in so far as their ability and opportunities permit. It cannot be argued that they are not their brothers' keeper; that the spreading of God's Gospel is the exclusive duty of the priest. If you see

another about to hurl himself to death and are able to prevent the rash act, you are morally bound to do so, whether or not you wear the livery of the life-saving department. The death of the soul is far more calamitous than the destruction of the body. Christ came on earth to save the souls of men, and commissioned His followers to succeed Him in this great work, indicating thereby how near the purpose was to His Heart. And there is no way in which any sincere Catholic can make himself or herself more like to our Divine Saviour than by following in His footsteps in this doing of good to our fellow-man. The example shown by the lay people of the Pittsburgh diocese is a conclusive proof that our people are ready to grasp the opportunity when it is offered to them.

ANTHONY M. BENEDIK.

*Latrobe, Pennsylvania.*

---

#### DOES BANKRUPTCY END ALL OBLIGATION OF FUTURE RESTITUTION?

There is probable opinion in the affirmative answer to this query, against the plain negative in older text books of Moral Theology.<sup>1</sup>

It is of consequence to consider whether that affirmative opinion should decide in all cases of bankruptcy. The trend of recent practice is to follow the civil law enacted in this country on 1 July, 1898: "A discharge in bankruptcy shall release a bankrupt from all his provable debts, except such as are due to a tax levied by the United States, etc."<sup>2</sup> How that tax binds in conscience after the bankrupt is released by insolvency "from all his provable debts," may not be so easy to prove by those who follow the probable opinion. But that is not now the point.

Father Martin, S.J., in a note to number 438 of Slater's *Moral Theology*, vol. I, ably defends the opinion. The purpose of this paper is, not to meet that defence, but to consider the advisability of making that opinion the preferable standard for settling the consciences of bankrupts.

<sup>1</sup> Cf. Sabetti, 7<sup>a</sup> editio, p. 312, quest. 463: An Cessio bonorum in perpetuum excuset a restitutione?

<sup>2</sup> Cf. Sabetti-Barrett, 29th edit., p. 407, quest. 1, num. 463.



It is certainly the duty of priests to promote the sense of justice among the masses. Yielding to the civil law which is gradually relaxing the public sentiment of justice, and helping public opinion to a laxer conception of the natural law, is not likely to stabilize modern life. While but a single phase of the natural law of justice is confronted in bankruptcy cases, the sense of it in civil life flows from the same source. The divine positive law of the Decalogue, "Thou shalt not steal," is revealed in addition to natural law. The question in its basic bearings suggests that, unless the creditor, waiving his ownership, gives over what he loses to the debtor, the bankrupt is not released in conscience from paying whenever he becomes physically or morally able. In Moral Theologies and in decisions even of civil courts a quarter of century ago the exoneration was flatly denied. The reasons assigned are as stringent now as then. *Invito possessore*, debts are not paid either by voluntary or judicial bankruptcy. The ceding of ownership decides in conscience. In civil courts the legal clause, "forever discharged from all debts and claims," was by Kent interpreted as meaning "that insolvent laws of most of the States only discharge the person of the debtor and leave his obligation to pay out of his future acquisition, in full force."<sup>3</sup>

It is irrelevant to explain here how and why that view came to be changed in civil enactments. The question is, whether the modern mind waives all rights of further claim on the debtor after his voluntary or judicial insolvency. There is no warrant in law to force it; it may suppose it. Noldin in Vol. II of his *Moral Theology* (p. 538, no. 4) declares: "*Cessio bonorum per se non extinguit obligationem plene solvendi; sed eam solum suspendit*"—and till such time as the debtor may come to more favorable circumstances; unless of course the creditors have explicitly or implicitly signified their condonation of what is still due them. What excuses the bankrupt is his inability to pay and in proportion as it renders him unable to do so. If he cannot restore all, he is obliged to restore as much as he can. The obligation is imperative. Noldin, however, adds: Recent laws, in some places, free the debtor en-

<sup>3</sup> Kent, *Comment.*, vol. 2, nos. 394, 395; and Wells, *Every Man*, p. 598.

tirely from future restitution, while, in other places, they free him only *in foro externo*. Hence, he concludes, theologians began to ask whether the debtor is freed in conscience also from all further obligations to his creditors. They all agree, however, that he is bound in conscience, if he is bankrupt by his own fault; if his insolvency is not due to his own fault, some theologians admit he is released from further obligation, unless his creditors expressly excluded any such supposition.

The clarity of this distinction reflects the fundamental natural law. Noldin applies it as follows: "Jam vero cessorem (the bankrupt) ab obligatione immunem esse concedi potest, ubi communis persuasio invaluit, ipsam obligationem restituendi cessare, si lex civilis creditoribus propter cessionem bonorum actionem judicalem contra debitorem negat; nam, juxta hanc persuasionem creditores cessionem acceptare censentur, nisi aliud expresse declarant."

Is it advisable to help crystallize such a probable opinion into *communem persuasionem*? Or can it be seriously assumed that the *persuasio* is general enough to make useless the arguments for the contrary side. Our concern is for the masses. They are scandalized when bankrupts are exonerated by the clergy, particularly if the poor and defenceless are losers. Business men may accept such risks in modern transactions. Civil law favors the bankrupt, relieves him of the burden of future restitution that he may be encouraged to greater care in accumulating another fortune; but it is poor consolation for the loser to whom the law denies any indemnity.

The sense of justice would be better served and respect for Church authority heightened in these days of dishonest practices, if the certain ownership of the defenceless were maintained in the pulpit and the tribunal of Penance. If the persuasion must be acted on, then let the inevitable loss be explained by the general acceptance of waived ownership. That might at least afford an honest title. It should not be urged that the civil law of bankruptcy forces the creditor, willy nilly, into giving up what is his. It would be to the credit of the civil law too. The commission of Christ to His disciples, "I have compassion on the multitude" (Mark 8:2), may be compared with that of Jahveh to Ezechiel, "And if that wicked man restore the pledge, and render what he had robbed,

and walk in the commandments of life, and do no unjust thing: he shall surely live, and shall not die" (Ezech. 33: 15).

JOSEPH SELINGER.

*Jefferson City, Missouri.*

---

### OHIO LUNG'S FIRST WHITE MAN.

The Buddhist monk slowly unbent and stood up straight and held out his wet yellow robe. The river was low and he had to lean far over to wash the garment for services on the morrow. He was really too old, the neighbors said, for washing properly, and reverence was forgotten while watching his awkward attempts.

But the old man heeded no remarks; besides, he was almost deaf. His sixty years of cloistered life had dulled the senses to the noises of the busy Chinese about him, though his eyes were keen and under bushy whitened brows they took in much of what was lost to hearing or to touch.

He was no sluggard and usually worked steadily, but to-day his eye had caught a strange sight passing. Perhaps it was the startled snort of a buffalo that attracted his attention and made him look up, for the peaceful animal is usually majestic in its self-control. He saw a boat approaching, one of the many sampans that squirm like beetles on the river, and at its prow a stranger stood—a Western foreigner. A long black robe that differed somehow from the Chinese scholar's gown, with a black sash having a dash of red at the fringe that caught the eye as it fluttered in the breeze.

The old monk paused and the yellow robe lay unnoticed against the slimy rocks. A foreigner in these parts! How the world was changing! He had heard a monk who had journeyed to Yeungkong tell of the advent of the "foreign devils," but here was one at his very elbow. Were the stories true, he wondered, that were told of these white men, their fast ships and flying vehicles and instruments that told the hours of the day, and the stranger tales of occult powers, the medicines they made of children's eyes, their bitter drug that cured the chills and fevers of this marshy land, the salty water, signed and prayed over, that put the devils to rout. At any rate he would find out whatever could be learned, for little passed unnoticed by the old rheumatic man.

The stranger landed a few feet away and picked his cautious step up the slippery rocks. The monk was nearest the landing, but seemingly intent again on pounding the virtue of cleanliness into his faded tunic.

"Pardon me, Elder Brother," said the stranger to the monk, "can you tell me where the Catholic church is in Chik Lung?"

The monk, though deaf and busy, caught the words and answered in a deep, clear voice:

"The dwelling next my own has such a sign above the door, but I have never seen a Christian enter yet." And encouraged by a smile, he added: "Are you a Catholic priest?"

"Yes," answered the missionary, "and I am glad to see you, for I shall be your neighbor for awhile. Which is the house you spoke of?"

The monk, with the inbred courtesy of a Chinese, wrung his wet robe, still far from spotless, and shoving his feet into his sandals, began the ascent to the row of houses above them. He paused at the back of a little shop and shoved open its broken door. A water rat rushed out and roaches scattered into corners; a spider's web with dusty rays stretched from doorstep to lintel, while within the moss-green paving had sprouted scrawny weeds.

"This is your home, and that is mine next door," said the monk, "and you will excuse me for a moment."

"Be it never so humble," the missionary tried to say as he registered a tired smile. A wave of his hat cleared the cobweb, and the mission of Chik Lung had a resident priest.

It was a new venture in the rapidly expanding Maryknoll Mission, a peaceful penetration into fields where white man never yet had lived. It was a résumé of the history of the Catholic Church the world over, a hearkening back to apostolic times when first the Gospel had been preached in pagan parts. "Thus far and no farther," cried Canute to the unheeding waves, and with like success can anything stop the progress of God's message of salvation to all men.

But the moment was one of no exaltation to the missionary. A night on a draughty boat had robbed the sun's halo of its poetry and with a grim smile the priest began to set up his simple altar. His "boy" had followed from the boat with handbag and the day's provisions, and soon the altar tapers brightened another altar to the Unknown God.

The tinkling of the Sanctus reached the neighbors' ears and the shadow of the Buddhist monk peeped in as the consecrated hands raised the Saving Host. The monk stood reverently till the end and then quietly slipped out and when the priest had unvested he returned with tea and cakes.

They were an odd sight as they sat down to tea, the aged monk and the younger priest: symbolic too of the two religions. The monk with shaven head and dull grey gown, ascetic and austere, looked like a figure from the past, a past that had grown old and withered; while the priest, although he too was simply dressed, and one accustomed to austerity and prayer, had about him the grace of a living Faith, a religion ever young and never more vigorous. It was like a valedictory repast for the old man. He had ministered to the simple-minded natives, as generations in the monastery before him had done, and now the newer religion was, in God's good time, to supplant the old.

They talked little during the meal, except in smiles, for the priest was already engrossed in plans for the future. The monk was too long habituated to silence to be a ready talker. A silent meal is soon ended. Besides, it was so scanty it did but whet the appetite of youth, and even now the boy was preparing some eggs and coffee on a more generous scale.

The old monk withdrew and through the open door could soon be heard the dull tom-tom and the droning chant in which the monk spent half his day.

The priest had a busy morning ahead of him. An hour's war on uninvited guests rid the house of its age-long tenants, three pans of dust and a motley collection of broken jugs and crockery. It was a simple house to clean: no panes of glass or draperies, no pictures on the walls or dusty furniture, no rugs or varnished floor. Simply and solely four walls and a loft and three openings that served as doorways and for light. Before the day had closed there were matting near the altar, four chairs and a table and a bed; the walls had been white-washed and locks put on the doors.

The Christians of this mission were not so few as the monk had imagined, though even the altar boy was a pagan. Within the town was one Catholic (out of 7000 souls), and scattered in villages were 50 others, baptized, some of them, more than twenty years before by a passing missionary.

That sums up the start of the Chik Lung mission. Before a month had passed there were twenty catechumens and then a school of thirty boys and Christianity began to take hold in Chik Lung.

F. X. FORD, A.F.M.

*Yeungkong, China.*

---

### MIXED MARRIAGES IN THE CHURCH.

To the Editor, THE ECCLESIASTICAL REVIEW.

Changes in the social condition of a great many of our people, especially in the large cities, have been going on almost unnoticed, are going on now and will continue to go on in the future. Our colleges are filled to the doors, and there are as many more Catholic students in the state and secular universities. In many parishes there are no poor. Catholic fathers and mothers are looking for higher social standing for their children. Many are already in the most "exclusive sets".

Now it is a fact that people usually marry within their own class. It is quite useless for us to say that we have no classes in this country. We have them, and they are well marked off in the estimation of those who belong to them. In the "upper crust" and "near upper" our people are as yet in the minority. That makes the marriage situation all the more difficult, for the majority of marriages in these classes are bound for the present to be of the "mixed" variety. All we can do is to minimize the evil result after we have done our best, with warnings, to prevent it. The writer is a pastor in one of these semi-fashionable parishes and has to admit a very serious problem in reference to mixed marriages, a problem that is growing and is certain to be much more difficult in the next generation. At present it centers chiefly around the marriage ceremony.

The "upper crust" want to be married in style. They want invitations issued to a ceremony that has some impressiveness connected with it, a ceremony to which they can invite their friends. A church wedding would answer, but in default of that they must have a house wedding. In mixed marriages we are not permitted to have church weddings; and in nearly every diocese, including the one in which the writer lives, house weddings are forbidden. All mixed marriages have

to come to the rectory. In many cases the parties simply will not do it. But in England, and pretty well all over the Continent, the difficulty about these mixed marriages is obviated by a simple process—the ceremony is held in the church. The difference between the marriage of two Catholics and the marriage of a Catholic and a non-Catholic is that the former are entitled to a Mass and the nuptial benediction; and the others are not. One is usually in the morning and the other in the afternoon, although no fine point is made about that. I have even heard that this is the custom in Rome, although I have no personal knowledge on that point. An English pastor with whom I talked about this matter was very much astonished at our regulations here. He said that it would be disastrous to enforce such regulations in England. It is rapidly becoming disastrous to enforce them in the United States. Already we have had serious losses over this ceremony question, especially when difficulties are complicated by pastors adding rules of their own.

Let it be plain that the writer is intensely opposed to mixed marriages. Root and branch he hates them and, from his own experience of many years as a pastor, believes that, while some good may have come out of them, and while perhaps up to this time the Church has had the advantage numerically, nevertheless they weaken the faith in the children and ultimately weaken it in the great body of our people. But mixed marriages cannot be stopped. All we can do is to minimize the evil as far as possible. We start things badly when both the Catholic and the non-Catholic party begin with a row over the ceremony, causing them either to be married outside the Church or to be dissatisfied with their marriage inside. They begin by rebellion and end by treason. The writer advocates very serious consideration on the part of the Hierarchy of the law which forbids mixed marriages in churches. He believes that marriages in houses should not be permitted. The one chance to put a bit of religion into these social ceremonies is lost when they take place out on a lawn or in somebody's parlor. There are lessons to be taught even those who contract mixed marriages that it would be too bad for them to lose. The surroundings of the young couple on such an important occasion of their lives mean something. The legislation of the Council

at Baltimore was made at a time when these problems were not acute, and the bishop could provide by a special permission for an exemption and thus save trouble. The situation has changed to-day. We are getting too rich. The writer seriously proposes, therefore, the abolition of the house wedding in all cases, and the requirement that every marriage wherein a Catholic priest officiates should take place in the church. This thing is worth discussing.

WORRIED PASTOR.

### ABSOLUTIO A OENSURIS PAPALIBUS ORDINARIIS RESERVATIS.

(Casus Moralis).

Timotheus, confessarius regularis, fretus canone 4. novi juris Canonici (1), necnon auctoritate plurium moralistarum (2), absolvit a crimine abortus. Ordinarius loci, hoc cum resciverit, vehementer redarguit P. Timotheum, eique minatur se ablatum facultatem excipiendi confessiones, si id iterum perpetrare audeat.

Quaeritur: 1. An Regulares gaudeant privilegio absolvendi a casibus Episcopis reservatis?

Quaeritur: 2. An crimen abortus recenseatur inter casus Episcopis reservatos?

Quaeritur: 3. An recte egerit P. Timotheus?

Quaeritur: 4. Quid de agendi ratione Ordinarii censendum sit?

(1). "Jura aliis quaesita itemque privilegia atque indulta quae, ab Apostolica Sede ad haec usque tempora personis sive physicis sive moralibus concessa, in usu adhuc sunt nec revocata, integra manent, nisi hujus Codicis canonibus expresse revocentur."

(2). Inter moralistas docentes Regulares frui privilegio absolvendi a reservatis Ordinario a jure vel consuetudine adnumeratur praeprimis Lehmkuhl, qui, disserens de praecipuis privilegiis Regularium, ait: "Absolutio a censuris *Romano Pontifici reservatis* per Const. *Apostolicae Sedis* iis ablata est. Verum mansit facultas absolvendi a censuris Pontificiis Episcopis jure ordinario reservatis." (Vol. 2. n. 654, 968).

Idem docet eisdem fere verbis Januarius Bucceroni. Hic auctor, agens de privilegiis Regularium *quoad censuras eccles-*



*ias*ticas, ait: "Revocatis privilegiis absolvendi a casibus papalibus per C. *Apostolicae Sedis*, possunt adhuc absolvere a casibus per eandem Const. episcopis reservatis, et a censura canonis, uti ante praedictam Const." (Vol. 1. n. 277).

D'Annibale, moralistarum princeps, sic ponit ac resolvit quaestionem: "Quaestionis est, utrum absolvere possint a reservatis Ordinario a jure, vel consuetudine: nam alii negant, alii affirmant (V. Croix, VI, 11, 1628). Negantium sententia mihi videtur verior: nempe, quoad *illa*, ex Decr. Pauli V, ap. S. Alph., n. 96, quo vetantur absolvere a casibus *eisdem Ordinariis, vel Sedi Apostolicae reservatis*: quoad *haec*, ex ipsa consuetudinis natura, quae ex Ordinariorum voluntate praesumpta, vel interpretativa initium capit. Verum, quia affirmantium sententia probabilis, immo S. Alphon. (n. 99) probabilior videtur, dubitandum non est, quin tuto ac licite possint. (Vol. 1. n. 344, nota 42.)

Hac de re omne dubium prorsus tollit Elbel, qui ponit hoc quaesitum: An Regulares vi privilegiorum suorum possint absolvere a casibus episcopis jure communi reservatis?

Resp. Affirmative, saltem probabilius. Ratio est: quia per decretum 5. Dec. 1873. citatum p. 2. n. 148, Regularibus sublata est sola facultas absolvendi a casibus papalibus in *Bulla Apostolicae Sedis* simpliciter reservatis; atqui casus simpliciter reservati sunt illi, de quibus conferentia praecedente, non vero illi de quibus hic agitur; ergo. Vide S. Alphon. lib. 7. n. 99; Croix lib. 6. p. 1. n. 1628, qui pro ista sententia triginta allegat auctores.

Denique habetur Telch, omnium recentissimus, qui absolute ponit Regulares frui privilegio, de quo agitur. En ejus verba: "Confessarii regulares absolvere possunt a censuris papalibus Ordinariis reservatis" (pag. 206, n. 18).

FR. IVO VITALI, O.F.M.

*Catskill, N. Y.*

Responsio. Ad I. Ut huic quaestioni integre respondeatur, inquirenda sunt duo: (a) Utrum *ante* Codicis promulgationem Regulares gavisi fuerint privilegio absolvendi a Censuris Episcopis reservatis. (b) Utrum *post* Codicis promulgationem hoc privilegium retineant.

Ad (a) respondendum videtur *affirmative*, saltem quoad Censuras jure communi Episcopis reservatas. Pro hac sententia sufficiens fundamentum praebetur ab auctoribus citatis in nota altera casui adjuncta. De origine hujus privilegii disserunt Salmanticenses (*Cursus Moralis*, Tract. VI, cap. XIII, n. 51). Plures Summi Pontifices e. g. Eugenius IV, Urbanus IV, Paulus III, Pius V—quibusdam Ordinibus Regularium concesserunt amplissimas facultates absolvendi a Censuris, quarum facultatum multi alii Ordines et Congregationes per communicationem participes facti sunt. Postea autem, restricta sunt haec privilegia—e. g. a Clemente VIII, Paulo V, Urbano VIII, et novissime a Pio IX in Bulla *Apostolicae Sedis*. Attamen satis probabilis et tuta videtur esse opinio Regulares retinuisse, etiam post Bullam *Apostolicae Sedis*, privilegium absolvendi a Censuris jure communi Episcopis reservatis. Si autem casus constitutus fuit dioecesanus—e. g. *Nobis et a Nobis* reservatus, uti dicunt—Regulares ut tales nullo privilegio speciali quoad absolutionem gaudebant.

In responsione ad (b) distinguendum est inter illos Regulares qui *directe* et illos qui *per communicationem* tantum hoc privilegium receperunt. Regulares qui *per directam concessionem* hanc facultatem antea habebant, post promulgationem Codicis illam retinere affirmandum est, ut constat ex Can. 4 in nota prima casui adjuncta citato. De illis Regularibus autem qui hoc privilegium *per communicationem tantum* possidebant, specialis difficultas oritur ex Can. 613: "Quaelibet religio iis tantum privilegiis gaudet, quae vel hoc in Codice continentur, vel a Sede Apostolica directe eidem concessa fuerint, *exclusa in posterum qualibet communicatione.*" Verba hujus Canonis duplicem admittunt interpretationem, prout diversimode intelligi potest ultima clausula. Alii tenent per illam ablata esse privilegia quae per communicationem etiam ante Codicem acquisita sunt. (Blat. Lib. II, p. 681; Biederlack-Führich, n. 145). Alii autem, iique plures, tenent hunc Canonem excludet acquisitionem novorum tantum privilegiorum per communicationem, non autem auferre privilegia hoc modo in praeterito acquisita. (Prümmer, I. II, to. 3, c. 2; Brandys, n. 94; Fanfani, n. 277; Augustine in C. 613; Vermeersch, *Epitome*, Lib. I, n. 615; Damen, *Nederlandsche Katholieke Stemmen*, 1918, p. 156). Vermeersch quaestionem

sic concludit: "Nisi contraria intercesserit declaratio authentica, religiosi suis privilegiis omnibus tuto uti pergunt. Quod in ipsa Urbe (Romae) receptum esse novimus" (loco cit.).

Ad II.—Crimini abortus imponitur jure communi censura (excommunicatio) Ordinario reservata, ut constat ex Can. 2350, 1°: "Procurantes abortum, matre non excepta, incurrunt, effectu secuto, in excommunicationem latae sententiae Ordinario reservatam; et si sint clerici, praeterea deponantur."

Ad III.—Suppositis supponendis, P. Timotheus absolutionem valide et licite impertivit. Etenim, ut constat ex responsione ad I, saltem probabilis est opinio docens Regulares possidere privilegium absolvendi a censuris jure communi Ordinario reservatis, inter quos censuras numeratur illa quae infligitur propter crimen abortus. Et cum in dubio positivo et probabili juris Ecclesia suppleat jurisdictionem (Can. 209), videtur P. Timotheum recte egisse. Ad rem Aertnys-Damen: "Confessarii Regulares et qui cum privilegiis Regularium jam ante Codicem communicant possunt ab hisce excommunicationibus (papalibus Ordinario reservatis) absolvere in foro conscientiae. Etenim Pius IX sola privilegia absolvendi a casibus R. Pontifici reservatis revocavit; atqui, ex sententia veriori, Regulares propter plura privilegia a S. Sede concessa, possunt absolvere a censuris jure communi Episcopis reservatis, ut probat S. Alphonsus (n. 99 et *De Privileg.* n. 100); quae privilegia vi Can. 4 permanent, donec revocantur; excipe tamen eas censuras quas Ordinarii ipsimet sibi reservarunt." Idem habetur apud Marc: (vol. I, n. 1280).

Ad IV.—Objurgatio Episcopi fundamento sufficienti destituta esse videtur. Potest *valide* auferre facultates P. Timothei. Quoad *liceitatem* notanda est praescriptio Can. 880, 1°: "Loci Ordinarius vel Superior religiosus jurisdictionem vel licentiam ad audiendas confessiones ne revocent aut suspendant nisi gravem ob causam."

N. B.—Supponitur in solutione casus crimen abortus liberum fuisse ab aliis reservationibus praeter censuram papalem Ordinario reservatam. Si autem alia reservatio existat—e. g. si ipse Episcopus directe sibi reservet *peccatum* abortus, Regulares ut tales nullis specialibus facultatibus gaudent. Praeterea, pro praxi notandum est, si *peccatum* ratione sui reservetur, ignorantiam de reservatione etiam invincibilem ab ea non

excusare. (Aertnys-Damen, vol. II, n. 389). Quoad ignorantiam relate ad *censuram* reservatam normae statuuntur in Can. 2229.

---

### CLERICAL SHYNESS.

To the Editor, THE ECCLESIASTICAL REVIEW.

The Rev. Dr. Kerby of the Catholic University has made us all his debtors by his recent contributions to the ECCLESIASTICAL REVIEW on subjects rather vitally related to the life of the average workaday priest. His article on "Clerical Shyness" does indeed hold up the mirror to nature (priestly nature) and reveals it or most of it, alas, as it is. He has given us abundant reasons for believing that Clerical Shyness, however regrettable in many of its manifestations, is inevitable.

Frankly, while we have drummed into our ears, and very properly too, during all our priestly lives, that we, though in the world, must not be of it, is it at all to be marveled at that we should be shy? It is the old story of the square peg and the round hole. But, Clerical Shyness, however commendable in a number of its aspects, ought not to be confused with cowardly aloofness or false humility of the Uriah Heep brand. Many of the brave defenders of the faith in the past and the staunchest supporters of great public human welfare movements have been men who, though naturally shy and supernaturally humble, gave no particular evidence of either characteristic in their public careers.

He who said "Learn of me for I am meek and humble of heart," also said that the kingdom of Heaven suffereth violence and the violent bear it away. There is no inconsistency between real humility and the courageous, manly, and frank expression of one's convictions in public or in private. Shyness, as we see it, is apt to lead either to absolute indifference on the one hand or to unreasonable antipathy to everything not one's immediate concern, on the other. Flabby acquiescence in everything that is said and done in public life is of a kind with bumptious opposition or perennial aversion to everything that does not originate with us. Now what we may very sincerely regret is that Clerical Shyness or a clerical aloofness, whatever name suits it best, has not remained altogether cleri-

cal. The inevitable has happened, is happening and, until we do something to stem it, is going to happen more than ever—that is, the very people of whom under God we are the spiritual leaders, are giving evidences of this shyness and aloofness in the important affairs of civil life. They are not taking part in public matters as they should, and by this we mean not to refer to the plain duties of citizenship, because in that respect there are no people more devoted than ours. Our people, we feel strongly, are not developing that sense of possession that every native or adopted son of our glorious land should feel. They are too slowly acquiring that feeling of at-homeness (if we may coin an expression) so evident in our brethren of other religious convictions. They are wittingly or unwittingly subscribing to a more or less vague theory that there is here as in other countries hostility between Church and State. Now, we priests would be the last to want to give this impression to our good people because it is far from either our conviction or our intention. And even if any priest held such a conviction regarding the Church and our country, he could scarcely hope to improve conditions by alienating his people from the very means that democracy holds out as a remedy, namely, active participation in the affairs of the state. Like priests, like people. We are not arguing for active participation on the part of our priests in politics; nor are we in need of priestly public office-holders. But we should like to hear of priests manifesting a keener, a more active and a more natural interest in the great pressing problems that are the common heritage of State as well as of Church, and we should wish this not only for their own stimulation but for the encouragement and stimulation of our own good people who must take their part in the control of our glorious country if it is to endure.

S. J. M.

---

#### THE HOLY NAME SOCIETY.

The Holy Father in private audience through the National Director of the Holy Name Society has granted, on condition of prayer for the intention of His Holiness, the following favors:

1. The Diocesan Director in each Diocese having a Diocesan Union is empowered to give the Papal Blessing at the Autumn Reunion of the Society.

2. The Spiritual Director of those Societies that went to Holy Communion for the Holy Father in March is empowered to give the Papal Blessing to the members of said Societies on a Communion Sunday to be designated by him.

3. A special Blessing is granted to the Society of St. Vincent Ferrer of New York as being the first Society canonically established in the United States, as also a special Blessing to the National Director.

*Rome, Collegio Angelico, 27 May, 1922.*

#### NOVENA FOR THE INCREASE OF VOCATIONS TO THE PRIESTHOOD AND THE RELIGIOUS STATE.

The Bishop of Cleveland, on occasion of his recent visit "ad Limina," solicited from the Holy Father a Plenary Indulgence in behalf of those who make a public Novena for the purpose of increasing vocations to the Priesthood and the Religious State, in the United States. In order to make the petition definitely effective the Bishop proposed a form of prayer to which the Sacred Congregation attached the desired Plenary Indulgence, to be gained during the next seven years by the faithful of the United States who take part in the devotion and recite the following:

##### PRAYER FOR PRIESTLY AND RELIGIOUS VOCATIONS.

*Antiphon:* Why stand ye here all the day idle? Go ye also into my Vineyard;

*Response:* Pray ye therefore the Lord of the harvest, that he send forth laborers into His harvest.

*Let us pray:* O God who dost not desire the death of the sinner but rather that he be converted and live, grant we beseech Thee, through the intercession of Blessed Mary ever Virgin, and of all the Saints, an increase of laborers for Thy Holy Church who, co-operating with Christ, may give themselves and generously spend themselves for the salvation of souls. Through the same Christ Our Lord. Amen.

The Latin text of the concession is found in the *Analecta* of this issue.

### RESERVATION OF THE BLESSED SACRAMENT IN THE BISHOP'S PRIVATE ORATORY.

*Qu.* Canon 1189 of the new Code provides that "Oratoria . . . Episcoporum . . . licet privata, fruuntur tamen omnibus juribus et privilegiis quibus oratoria *semi-publica* gaudent".

Canon 1193 grants the privilege "in oratoriis semi-publicis . . . omnia officia divina functionesve ecclesiasticae celebrari possunt . . ."

The question arises: Do the above mentioned "jura et privilegia" include the "reservatio SS. Eucharistiae" in the said private oratories of bishops?

*Resp.* S. Many, S.S., in his *Praelectiones de Locis Sacris* (p. 177), appears to hold that bishops have the right to retain the Blessed Sacrament in their private chapels without special recourse to Rome. He quotes the Tridentine text: "neve patiantur (episcopi) privatis in domibus sanctum sacrificium", adding "palatia episcopalia nunquam habita sunt ut domus privatae bene vero ut domus publicae". However, judging from the terms of the general legislation it would appear that the privilege of reserving the Blessed Sacrament in private oratories of bishops requires a separate Apostolic indult. The reason for this assumption is that the Canons make a distinction in the application of *semi-public* oratories when there is question of reserving the Blessed Sacrament. "Custodiri potest in ecclesia et in oratorio principali sive publico sive semi-publico, tum domus pia aut religiosae, tum collegii ecclesiastici quod a clericis saecularibus vel a religiosis regatur." Here the principal oratories of religious or pious *communities* and ecclesiastical institutions of clerics are specified as public or semi-public. Then the Canons proceed: "Ut in aliis ecclesiis seu oratoriis custodiri possit, necessarium est Indultum Apostolicum; loci Ordinarius hanc licentiam concedere potest *tantummodo ecclesiae aut oratorio publico ex justa causa et per modum actus.*" On which Cappello (*De Sacramentis* n. 263) commenting, expressly adds: "*non vero semi-publico vel privato.*" Hence a special application to the S. Congregation *De Disciplina Sacramentorum* in the case of our Bishops, or *De Propaganda Fide* for missionary dioceses, appears to be necessary to obtain the proposed privilege.

## URGING THE DAILY MASS.

A prominent priest sends us the following letter from a layman, received some days after the preacher from a neighboring city had earnestly appealed to the congregation to show their realization of the importance of Holy Mass by daily assistance at the sacred mysteries.

*Dear Father:*

In reference to your exhortation not to waste the Mass, there are many earnest Christians who, realizing the importance of Holy Mass, have endeavored to unite themselves daily through Jesus in the Divine Sacrifice, and have been defeated by laggard priests who come to the altar ten, fifteen, or twenty minutes late, and then celebrate with such haste that it is more like disposing of the Mass than celebrating it.

People who must obey the factory whistle and the office clock must therefore abandon the Mass or grow irreverent. Priests who do this hear the summons in their conscience, and fail to respond. It is a needless source of scandal which ought to be remedied.

The writer signs no name to the letter, but that is no reason for placing it among the anonymous communications received at times by those in authority from persons with a tendency to slander or criticize. The Catholic faithful have no redress against their priests, such as they have against men in professional and official life who are called to direct the actions or serve the people's interests. Yet the average priest in a city parish is paid, and insists on being paid, for services which he can freely neglect without being called to account on the one hand by his superiors who ignore the neglect or are afraid to incur the odium of correcting it; or on the other by the faithful who run the risk of being publicly censured, yet cannot defend themselves without risking the loss of their rights and privileges as members of the true Church of Christ. It is a matter well worth pondering by any priest who feels the imputation and claims the respect due to his sacred office.



# Ecclesiastical Library Table.

## RECENT BIBLE STUDY.

### I.

The renewed impulse given two years ago by the Encyclical Letter of Benedict XV<sup>1</sup> to the special study of the Bible among Catholics, has produced a noteworthy increase of hermeneutical and exegetical literature, and manifested itself furthermore in fruitful discussions of Biblical problems by Catholic writers. *Biblica*, *Orientalia*, and *Verbum Domini* represent the periodical and presumably permanent activity of the scholars connected with the Pontifical Institute of Bible Studies under the direction chiefly of the Jesuit Fathers at Rome. The contents of these periodicals cover a wide field, and while addressing themselves to distinct groups of readers in Latin, Italian, German, French, Spanish, English, Polish and other tongues used in representative schools of Scriptural theology, they are more or less of the critical nature which commentaries and discussion coming under the head of Bible Introduction call for, apart from the documentary sources on which they are based.

It is well for the student of Scriptural science to keep informed regarding the doings of the Pontifical Institute for Bible Studies. Fr. L. Fonck, S.J., has given us a good survey of what that school has accomplished during the first lustrum of its existence. His brochure *Primum Quinquennium Pontif. Institut. Biblici*, together with a collection of *Documenta ad Pont. Comm. de Re Biblica spectantia*, clearly shows that the Institute is fulfilling the purpose of its foundation in a manner which challenges similar efforts in any theological school or university in the world. It may serve a practical purpose to repeat the object of the Institute here as it is summed up in the following aims:

1. Safeguarding the Catholic faith in the inspired character of the Sacred Scriptures, as handed down by a divinely conducted tradition in the Catholic Church;
2. promotion of the arts and sciences which throw new light on the interpretation and understanding of Holy Writ;

<sup>1</sup> See *St. Jerome and Holy Scripture*, authorized translation. P. J. Kenedy and Sons, New York.

3. authoritative arbitration in controversies touching disputed or mooted points of authenticity and interpretation;
4. solving difficulties in exegetical matters;
5. establishing centres of Bible studies and scholarships, for the purpose of promoting interest in the Holy Scriptures;
6. publishing and printing works of Biblical Research, and of volumes of such scientific and practical nature as tend to illustrate the truths of the Bible.

Not only are the directors and members of the faculty chosen, to the number of fifty or more, from the most learned Scripture scholars of every nationality, but the methods pursued are such as to prevent sectional influences from preventing a judicial, and at the same time thoroughly critical mode of procedure in order to maintain scientific and historical truth without minimizing or denying the fundamental principle of Divine Revelation.

In the light of the foregoing purposes of the Institute we readily understand the censures by the Index Congregation of works by Catholic authors such as that of the Cistercian Nivard Schloegl *Die heiligen Schriften des Alten Bundes*. The author, professor at the University of Vienna and a recognized Oriental scholar, accepts the rabbinical traditions touching the composition of the prophetic books as definitely subversive of the equally authoritative hellenistic traditions embodied in the canonical enumeration and attributions by the Councils of Carthage and Hippo, down to Trent and the Vatican. It is a matter that hardly concerns the integrity of the inspired text, yet one which places the assertions of the rationalist school, the so-called higher critics, above the consensus of the patristic ages, thereby opening the gates to sceptic distrust of the entire deposit of truth as vouched for by historical and documentary evidence.

What the Catholic position on these and kindred topics is to-day may be very easily gleaned from Fr. Lattey's collected papers read at the Catholic Bible Congress held in Cambridge, last year, and published in a second edition under the title *The Religion of the Scriptures*.<sup>2</sup> Inspiration, the Mosaic Law, and the Prophets, the New Testament, and St. Jerome as the chief

<sup>2</sup> B. Herder Book Co., 1922.

interpreter in the version from his pen, are the topics which lend themselves best to a definition of the Catholic view regarding the testimony of revelation found in the Bible of to-day.

Of important studies in the prophetic literature of Isaias, Jeremias, Ezechiel, and the six Minor Prophets, Aggaeus, Zacharias, Abdias, Malachias, Jonas, and Joel, we have illuminating historical and religious studies of the Louvain professor, Edouard Tobac.<sup>3</sup> These are the Books of the old Hebrew Canon, including those of the prophets who exercised their ministry after the Babylonian exile. The author pictures for us the figures of the prophets, their *milieu* and the spirit of the times in which they lived, thereby aiding us to a proper exegesis of certain passages that otherwise remain doubtful. He dwells on the literary character of the prophetic records, their authenticity, and instead of giving a running commentary, selects the most difficult and important passages for interpretation. Throughout he lays stress on the Messianic element, and in doing so gives to his work an apologetic character in which the doctrinal teachings of the Christian Church are clearly set forth in harmony with the Old Testament dispensation which foreshadowed them. A full bibliography at the conclusion of each section adds to the value of the treatise for the student. In the same category come Dimler's German translations of the Prophets in separate hand volumes, each of them having a biographical sketch of the author and a literary appreciation of its contents.<sup>4</sup> The latter series includes the Wisdom Books.

From a Hebrew source we have what must be regarded as an important contribution to the interpretation of the Old Testament literature. It is an appreciation of *The Book of Job* by Dr. Moses Buttenwieser, Professor of Biblical Exegesis in Hebrew Union College, Cincinnati.<sup>5</sup> Not only does Dr. Buttenwieser give us a painstaking and critically supported translation of the original available text, but, what is most suggestive, he succeeds in restoring the natural sequence of

<sup>3</sup> *Les Prophètes d'Israel* (Malines: H. Dessain, 1921).

<sup>4</sup> Volksvereinsverlag; M. Gladbach, 1921.

<sup>5</sup> The Macmillan Company, 1922.

parts, and thereby renders the understanding of the philosophy of the ancient playwright intelligible to the ordinary reader. In this respect our author brings new light to the exegesis of the poem, and refutes the assumptions of rationalistic interpreters, like Dr. Jastrow, who assure us that they have found the key to the "Job" problem, by dividing up the matter into separate compositions, attributable to successive and wholly different authors. Dr. Bittenwieser sets the date of the composition of Job within the fifth century B. C. but excludes the portion in which Elihu figures as part of the original composition. A separate review of the work will give opportunity for detailed discussion of its merits.

Among the works that throw incidental light upon the figures of the Old Testament prophets, and thus help us to understand them, may be mentioned Dr. Meffert's *Israel und der Alte Orient*,<sup>7</sup> in which the author contrasts the modern method of viewing Biblical scenes with the eyes of the tourist, even in their critical aspects. More continuous in its plan, though frankly critical, is a brief Old Testament history under the title *The Life and Growth of Israel* by the scholarly editor of the *Anglican Theological Review*, whose studies in the history of the Jewish people and early Christian literature show remarkable insight into Rabbinical and Patristic conditions.<sup>8</sup> A Biblical study of the Jewish religion which departs from the conventional order is a small volume by the Bishop of Dijon, Mgr. Landrieux, in which after a review of the chief elements in the history of Israel the author follows the Jewish people as represented in its priesthood with the Sanhedrin and the Talmudic Law, and its adherence to the pre-Messianic traditions, parallel with the Church of Christ. Thus he presents a philosophical study of the Semitic question, and thereby seeks to solve the riddle of the anti-Semitic movement throughout the ages. The full title of Mgr. Landrieux's book is *L'Histoire et les Histoires dans la Bible*.<sup>9</sup> *The People of Palestine* by Elihu Grant, Professor of Biblical Literature in Haverford College,<sup>10</sup> is a companion volume to the author's

<sup>7</sup> Apologetische Vortraege III Bd. Volksverein: Gladbach, 1921.

<sup>8</sup> Biblical and Oriental Series: Morehouse Publ. Co., Milwaukee.

<sup>9</sup> Paris: P. Lethielleux.

<sup>10</sup> J. B. Lippincott Co., Philadelphia.

*The Orient in Bible Times* and gives a vivid description of the people of Palestine to-day. It deals mainly with the village life and the natural aspects of the west Jordan country. For the Bible student the book with its numerous illustrations serves the purpose of giving actuality to many details related in the sacred volumes.

To the group of recently published interpretations of the Sapiential Books belongs a volume on the Canticles by Dr. Morris Jastrow, *The Song of Songs*.<sup>11</sup> As in his *A Gentle Cynic*, the gifted author, now dead, sees in the Canticle of Solomon only a secular work, a collection of early Palestinian love songs, which the theocratic tendencies of pious rabbis transformed into an allegory to be incorporated in the inspired Canon. Dr. Jastrow ingeniously fashions his presentation into a theory which gains in plausibility by his translation from the Hebrew. In some cases he traces the sentiment to earlier Semitic sources. What argument, we would ask, is there in all this that can eliminate God from His creation and prove that the natural and carnal sentiment of love may not be refined and supernaturalized for the spiritual end which dominates the life of the soul and fixes it upon the Divine, and that this was the primary object of the composition of Canticles? The whole Hebrew history is a religious history, as it is presented in the Bible for the purpose of pointing to the attainment of a heavenly Jerusalem with its true liberty. Thus understood the human and secular element becomes a step to the Divine, for which man was created; and love is the chief impulse that raises man in his ascent.

What promises to be a very satisfactory exegesis of the Psalms, published in serial form, comes to us in two initial numbers from Fr. Anselm Schaaf, O.S.B., of St. Meinrad's Abbey, India.

*Biblica* (1 July, 1922) has an interesting critique of Psalm 132 (Hebr. 133) in which Fr. E. Power, S.J., suggests the reading of שִׁיר for צִיִּן in the original text in order to explain the apparent inconsistency in the illustration which makes the dew of Hermon descend on the mountains of Sion. The difficulty in the accepted version remains even if we allow

<sup>11</sup> J. B. Lippincott: Philadelphia.

a figurative or proverbial sense for the expression "Like the dew of Hermon that cometh down upon the mountain of Sion". Whilst the psalm undoubtedly applies to the returned exiles united in Jerusalem (Sion), its connexion with Mount Hermon, which marks the northern chain of Transjordanic Palestine, is not thereby explained. If we adopt the reading of Fr. Power, the word signifying "projection", and referring to the lower peaks of Mt. Hermon, is substituted for the city of Sion. This not only solves the geographical difficulty but restores the poetic parallelism of the psalm.

---

Two new translations of the Psalter, with comments, appear simultaneously from the pens of Athanasius Miller and Simon Landersdorfer, both Benedictine abbots. Their chief purpose is to render the Hebrew original intelligible as a source of devotional and liturgical prayer, to the German reader. A new French translation of the Psalms, with comments by the Abbé Pérennès improves upon the former efforts in the same direction by Crampon, Lesêtre, Pannier and others.

## II.

Among books about the New Testament the excellent *Introduction* by Dr. Schumacher of the Catholic University was discussed in the August issue of the REVIEW. On a similar line, so far as scope and method of treatment are concerned, but in the Latin language, is a volume by Dom Hildebrand Hoepfl, of the Benedictine College, St. Anselmo, Rome: *Introductio Specialis in Libros N. T.* It is the third part of a *Compendium Introductionis in Sacros Utriusque Testamenti Libros*.<sup>12</sup> The writer follows the traditional order of exposition, dealing with the authorship, authenticity, textual character, and contents of the different books. The critical references give the student a wide insight into the grounds of Catholic authority, and into the attitude of non-Catholic scholarship toward the New Testament writings. The apologetic value of the Gospels and in particular of St. John, is explained by the Oratorian Giulio Bevilacqua, in *La Luce nelle Tenebre—Elevazioni sui Vangeli*, with an introduction

<sup>12</sup> Sublaci et Romae: Spithoever, 1922.

by P. Agostino Gemelli. It is in the form of conferences, originally addressed to the prisoners of war, and much in the style of Faber's appeals to heart and mind.<sup>13</sup> A like appeal comes from a non-Catholic defender of Biblical theology, Professor E. F. Scott of Union Theological Seminary, in a small volume *The New Testament of To-day*.<sup>14</sup> It is a vindication of the teachings of the Gospels as a remedy against the evils of the modern spirit of self-assertion, enjoyment, and earthly ambitions. Whilst they contain no clear statement of the divinity of Christ as authority for the evangelical doctrines, Dr. Scott's arguments are helpful in a general defence of Christianity.

Special aspects of the Gospels are treated in Dr. A. Camerlynck's *Synopsis Evangeliorum juxta Vulgatam Editionem cum Introductione de Quaestione Synoptica*. The fact that the volume has gone into a third edition<sup>15</sup> is sufficient guarantee of the soundness of the Belgian professor's teaching on the subject of synoptic dependence. Students of the Vulgate Bible in Latin will find help in Dr. J. M. Harden's<sup>16</sup> handy little *Dictionary of the Vulgate New Testament* published by the Society for Promoting Christian Knowledge.<sup>17</sup> The extraordinary discovery that the Greek original of the fourth Gospel is written in the form of poetry comes from the learned Vienna priest, Dr. P. W. Schmidt, of the Society of the Divine Word. In a brochure of some sixty closely printed pages the author succeeds in demonstrating that *Der Strophische Aufbau des Gesamtextes der Vier Evangelien*, is not mere imagination but verifiable in objective forms. One must not of course think of measure and rhyme when speaking of Hellenistic poetry; but there are rhythm and strophe. Nor is it strange that the habit of thinking and speaking solemn truths in parallelisms of thought and sound, so common in the Old Testament writings, should repeat itself in writings of the evangelists trained in the thoughts and language of the prophets. Just as the troubadours told their stories in musical

<sup>13</sup> Società Editrice: "Vita e Pensiero": Milano.

<sup>14</sup> The Macmillan Co.: New York.

<sup>15</sup> Brugis: Carolus Beyaert, 1921.

<sup>16</sup> Trinity College, Dublin.

<sup>17</sup> The Macmillan Co.: New York.

lilt, so did the prophetic heralds, inspired by a divine enthusiasm. Dr. Schmidt contends that this habit of speaking or writing in poetic form is not confined to solemn addresses, parables, and the like extraordinary forms of teaching in the New Testament, but pervades the entire narrative of the Gospel. His demonstrations so far are only partial, but he promises further development in future comments on this interesting feature of the Gospel story. The translations in French of the four Gospels by the Marist Père Gabriel Houde, with a brief analysis of the Greek text, has been already referred to in these pages.

The truly monumental work of Père Lagrange, *L'Évangile selon Saint Luc* <sup>17a</sup> deserves separate treatment at our hands. Fr. E. Sylvester Berry, whose valuable contribution to Biblical interpretation was noticed on occasion of his translation and comments on the Psalter,<sup>18</sup> brings a fresh contribution to original Biblical study in *The Apocalypse of St. John*.<sup>19</sup> The salient feature of Fr. Berry's interpretation is apparent in the division he adopts for the drama of the Apocalypse. Instead of the traditional seven visions he suggests a three-part presentation corresponding to the successive periods in the history of the Church, which makes the Joannine prophecy end in the triumphant glory at the destruction of the world. The idea was first suggested by Père Gallois in the *Revue Biblique* and deserves the attention of Scriptural exponents. We want to direct attention here also to a new translation and exposition of the Synoptic Gospels in German by Dr. Peter Dausch, with an historic account by Dr. Sickenberger of Breslau, both well-known Biblical scholars. This and *Die H. Schrift des Neuen Testaments*,<sup>20</sup> with a translation of St. John's Gospel by Dr. Fritz Tillmann (Bonn), the Acts of the Apostles, by Alphons Steinmann (Braunsberg), and the Epistles by different writers, make four octavo volumes which form a distinctly useful addition to our New Testament literature. The London Truth Society reprints Fr. McNabb's *The Doctrinal Witness*

<sup>17a</sup> Paris: Victor Lecoffre.

<sup>18</sup> *Commentary on the Psalms I-L*. Benziger Brothers.

<sup>19</sup> John W. Winterich: Columbus, Ohio, 1921.

<sup>20</sup> Bonn: Peter Hanstein, 1921.



of the *Fourth Gospel* which appeared in *Blackfriars*. Among recent interpretations of the Pauline writings is to be noted Professor J. Gresham Machen's *The Origin of Paul's Religion*,<sup>21</sup> which confutes the idea of those critics who maintain that Pauline Christianity is independent of the doctrine of Christ's Redemption as set forth in the gospels. The Princeton professor shows clearly that the terminology of St. Paul's writings, supported by St. Luke's testimony in the Acts, admits of no sustained distinction between the redemptive conception of Christianity and the general teaching of the Apostle of the Gentiles. The *Commentarius in Epistolam ad Ephesios* by the Dominican Fr. Jacob Maria Voste, of the Angelica, Rome, solves the interesting question about a Pauline Epistle *ad Laodiceos*. He shows that such an epistle was addressed to the Laodiceans, as Ep. ad Coloss. 4: 16 suggests; that this epistle is our present *Epistola ad Ephesios*, whose title was substituted for the original owing to the defection of the Laodicean church; and that the composition of the apocryphal Epistle to the Laodiceans was due to the temporary suppression of the original, attributed to the Ephesian church.

Fr. P. J. Temple in a critical study of Luke 2: 49, establishes solid arguments in behalf of the Divine *Boyhood Consciousness of Christ*.<sup>22</sup>

<sup>21</sup> The Macmillan Co.: New York.

<sup>22</sup> The Macmillan Co., New York.

## Criticisms and Notes.

---

**THE SEVENFOLD GIFT.** A Study of the Seven Sacraments. By William F. Robison, S.J., Ph.D., St. Louis University. B. Herder Book Co., St. Louis and London. 1922. Pp. 225.

The training of the growing manhood of America in the right and full appreciation of religious principles as set forth in Christian doctrine, is of far more importance than the exercises of devotion to which we seek to habituate our people by the mere appeal to sentiment. Active devotion, like charity, follows upon the understanding that prompts motive. Hence the value of doctrinal teaching in connexion with the attendance at Mass on Sundays, and more particularly for that portion of our pastoral flock which, having left the parish school, meets a questioning and uninformed if not adversely inclined public outside the Church. The latter challenges the intellectual, moral and material forces of young Catholics to competition for success. If the youth who professes the Catholic faith and goes to Mass and confession, finds himself unable to assert and maintain the reasonableness and superiority of his religious belief, in face of indifference, sneers, taunts, and plausible arguments of the infidel world around him, he will soon cease to attend Mass and the sacraments, unless it be for outward decorum, human respect, and in a perfunctory way that weakens rather than strengthens his moral convictions.

Fr. Robison has done excellent work in aiding the young men of St. Francis Xavier's College, St. Louis, to realize the true worth of their religion, and to see the responsibility that devolves upon them to make right use of their knowledge in practical life. By the publication of his lectures he not only furnishes his students with a handbook of practical apologetics, setting forth the necessity of professing and defending by intelligent argument the priceless boon of Catholic faith, but he offers to the pastoral clergy a method of similar instruction very well adapted to the pulpit and the missionary platform.

The present volume, the fourth of a series, points out, tests, and commends in language at once simple and attractive the sevenfold stream which brings to God's children the water that nourishes unto life everlasting. Besides satisfying the thirst of man during his pilgrimage through earthly life, that stream cleanses, invigorates and heals by its medicinal qualities the ailings of the soul. Although we have similar treatises, such as the Oxford Conferences of the Dominican Fathers, the Stonyhurst Courses for Catholic youth by

the Jesuit Fathers, John Gerard's lectures, and others, the Catholic Student Lectures at the Dublin University College by Fr. Michael Hickey, none of these fits our American conditions so well as Fr. Robison's recent volumes; and this last one on the "Seven Sacraments" is, if possible, superior to all of them in its simple, practical yet eloquent address to the young intelligence.

**EVANGILE SELON SAINT LUO.** Par le P. M-J. Lagrange des Frères Prêcheurs. Paris: Librairie Victor Lecoffre. J. Gabalda. 1921: (Etudes Bibliques.) Pp. clxvii, 630.

With its exhaustive yet closely reasoned introduction, its new translation of the Vulgate critically revised from the Greek, and a commentary which recognizes and avails itself of justifiable Biblical and scientific criticism, Père Lagrange offers the modern student an interpretation of the third Gospel that stands out as a model of historical and exegetical scholarship. He does not pretend to say the last word on the theology of the Gospel, but he enables the theologian to make the best of the Scriptural arguments for the vindication of Catholic truth. His study of St. Luke, especially in connexion with his previously published commentary on St. Mark, goes a long way toward solving the synoptic problem, although for a completely satisfactory judgment we must await what the author shall have to say about St. Matthew's Gospel, its original Aramaic and the later Greek version, in its relation to both St. Mark and St. Luke.

The chief interest of the commentary before us just at present turns about the question of its dependence on the prior Gospels. The Sacred Congregation which deals with such matters has decided that the "two sources theory", attributing St. Luke's Gospel (and the Greek of Matthew) to St. Mark and the "Logia", cannot be reasonably and therefore legitimately defended (*Commissio Pontif. de Re Biblica*, 26 June, 1912). But this does not exclude the argument that St. Luke as a writer shows evidences of his having read St. Mark's Gospel, and that he had seen portions of St. Matthew's which he utilized under the divine inspiration in the composition of his own work. Père Lagrange frankly faces the question without going to the extreme of asserting the heterodox alternative assumed by the higher critics who deny the independence of St. Luke's inquiry into the facts which he relates, because they find a similarity, and traces of a written catechetical summary of St. Matthew.

A survey of the life and character of St. Luke forms the introductory part of the commentary. Antiochian, if not by birth, certainly by family connexion and customary civil privileges, the evangelist stands forth as the intimate of St. Paul, familiar with the

teaching of St. Peter whom probably he had met in Jerusalem and in Rome in the society of St. Mark. Thus he may be rightly called a disciple of the Apostles, albeit we are to discredit the tradition of his having been one of the seventy-two, or the companion of Cleophas at Emmaus during the period of our Lord's public ministry. For the rest, we find him described as a fair representative of Asiatic culture, which means that he was cosmopolitan in his education and tastes, a reliable interpreter of Hellenistic Judaism; perhaps, as Ramsey argues, a Macedonian whom the Apostle of the Gentiles came to know and love at Troas, although Père Lagrange does not mention this latter opinion. What he dwells upon as notable is the exceptional deference which St. Luke pays to womanhood as an important influence in the propagation of Christian truth and exemplary virtue. These features stand out in the third Gospel, as well as in the Acts, and confirm the judgment of Harnack and other recognized critical historians, that St. Luke is without doubt the author of both compositions.

Père Lagrange bends to the view that St. Luke's writings were read at Corinth, probably the place of their first publication, and at Rome before the destruction of Jerusalem, that is to say during the lifetime of the Apostles Peter and Paul. In this he somewhat modifies the previously expressed opinion assigning a later date to the third Gospel on the authority of St. Irenaeus. That St. Luke drew from St. Mark to a very large extent, and from written sources of early accounts of Christ's life and teaching, such as may have been incorporated in the Aramaic original and the Greek version of St. Matthew, does not in any degree eliminate the notion of an independent and inspired third Gospel, if we admit that the records of St. Mark and catechetical memoranda like the Logia existed at the time.

One feature in the Gospel of St. Luke which shows his genius and character as an independent historian is the account of the infancy of Christ and the details about Our Blessed Lady. These he must have obtained from personal witnesses and perhaps, as Père Lagrange suggests, from the lips of the Virgin Mother herself at Jerusalem or at Ephesus. Similarly, the remaining distinctive qualities of the evangelical narrative, the additions, deviations and omissions, and the spontaneous interpretations of Hebrew forms of speech, argue in favor of a wholly individual aim on the part of the writer, who seeks to make the story of Christ and His teaching accessible to the Gentiles, and that by a divine call similar to that of his master the Apostle Paul. Our author, though he discusses the point, does not share the assumptions of Krenkel and Burkitt, that St. Luke leaned in any sense on the historian Flavius Josephus, whose adversary, if

anything, he must have been; even if it were not evident that the authority of the *Jewish Wars* and the *Antiquities* belongs to a later date than has been pointed out as probable for St. Luke's Gospel. For the rest, Père Lagrange expounds the patristic traditions, with the aid of internal evidence, regarding the scope, the special object, language and literary form of the third Gospel in the light of recent investigation.

In his textual interpretation the author bases his comments on the Vulgate, as has been said, upon a revised Greek text. There is a freedom, not without loyalty and convincing reverence for the traditions of the Church, in the recognition and application of critical tests drawn from history and philological science, which gives to the work an authoritative character above most of the commentaries written on the same subject. In all other respects we find here a more or less full and satisfactory answer to the hitherto unsolved problems raised by the so-called higher criticism in regard to the synoptic Gospels. We shall eagerly welcome the completion of Père Lagrange's monumental labors in behalf of the exegesis of the New Testament, particularly the Gospel of St. Matthew.

**NOZIONI BIBLICHE PROPOSTE ALLA GIOVENTU STUDIOSA. Volume secondo: Vangeli e Atti Apostolici. (Seconda edizione.)** Mons. Dott. Giuseppe Nogara, Prof. di S. Scrittura, Canonico Ordin. della Metropolit. di Milano. Milano: Società Editrice "Vita e Pensiero". Pp. 288. 1922.

Of recently published introductions to the study of the Bible, the English reader has Mgr. Grannan's four volumes, covering the Old and New Testaments, and Dr. Schumacher's more didactic orientation for the New Testament, the rest being in preparation. Both of these manuals are intended primarily for the student in college or seminary. In view of the practical purpose which leads to the popular use and understanding of the Gospels and their exposition in the pulpit the Italian Press Association "Vita e Pensiero" of Milan, which constitutes a Catholic Welfare Council in the best sense of the word, blazes a new trail. Dr. Nogara's *Nozioni Bibliche*, which thus far comprises a General Introduction (already in its fourth edition) and the present Introduction to the Gospels and Acts of the Apostles, would in an English translation meet, it is safe to assert, a general welcome on the part of all classes of intelligent readers, and more especially of priests engaged in pastoral work and preaching.

In the first place, the whole matter of making the student acquainted with the purpose, circumstances, and peculiarities of the

history on which our faith in Christ is based, is stripped of traditional technicalities and presented in such a simple, lucid and rational form as to attract and satisfy the ordinary serious inquirer. It treats of the Gospels in their liturgical as well as in their catechetical and spiritualizing aspects, while at the same time pointing out the reasons for accepting them as authentic, genuine and truthful accounts of historic events and inspired doctrines. It explains and answers the difficulties which a critical no less than an unbiased reader meets with, in a manner that calls for no special erudition in patristic or philosophical science and suggests methods of regular reading and study of the sacred volumes likely to commend themselves to all lovers of Christian truth. Not the least recommendation of Dr. Nogara's books is the brevity and clarity he manages to bring to all the essential features of the Introduction.

**POLYSEMA SUNT SAORA BIBLIA.** *Disputatio in illam hermeneuticam legem, olim receptissimam sed et recipiendam, qua monemur quod saepius etiam secundum litteralem sensum in una littera Scripturae plures sint sensus. Auctore Fr. Nicolao Assuad. Ad Claras Aquas, Typographia Coll. S. Bonaventurae. I. Pars Propedeutica. II. Pars altera (Inductiva). 1919-1920.*

The expectation of seeing the third part of the above study for a complete appreciation caused a delay of the reviewer's mention of what has thus far appeared. Students of Biblical hermeneutics are familiar with the recognized method of finding several meanings in the words of the Sacred Text. Whilst it is justly contended that a literal or historical statement may involve also a secondary or figurative meaning, many exegetes maintain that the meaning which the inspired writers intended must be restricted to one, either literal or else metaphorical, spiritual and typical. Fr. Nicolas Assuad argues strenuously in behalf of a double or multiple sense, literal and spiritual or mystical, as part of the divine plan in the inspired writings. In this he approximates the teaching of many of the early Fathers of the Alexandrine or Platonic school. He illustrates his thesis by apt illustrations from St. Augustine and others, including St. Thomas, who explain most of the exegetical difficulties that involve inconsistencies or seeming contradictions by an appeal to allegory.

In the first or introductory part of his essay the author explains the appropriateness of finding a typical, besides the literal, sense in the revealed doctrine of the Bible. We confess to a certain sympathy with his argument, in so far as it opens the larger horizon of

a divine wisdom manifested through symbol and mystery. On the other hand, there appears no little danger of arbitrary speculation if we admit without discrimination the principle, "*ad dignitatem divinae Scripturae pertinet ut sub una littera multos sensus contineat, ut sic in diversis intellectibus hominum conveniat, et unusquisque miretur se in divina Scriptura posse invenire veritatem quam mente conceperit*". It must be remembered that the last part of this statement, though endorsed as orthodox not only by the writers of the fourth and fifth centuries and by St. Bonaventure in his *Sentences*, and other Catholic interpreters, became actually the basis of the Reformation movement in the sixteenth century by its appeal to private judgment as the sole rule of faith. Perhaps if we were to get a fuller and clearer perspective of our author's meaning in the complete presentation of his arguments and proofs as promised for the third part of his treatise, this distrust would disappear. As it is, we only recognize a certain praiseworthy enthusiasm, not without the special gift of the seer who by dint of uncommon penetration and keener insight into the mysteries of faith visions what may be hidden to the common eye. This merit is somewhat obscured by the manner in which P. Assuad refers to the opinions of eminent exegètes who differ from him. There are, of course, numerous illustrations of the manifold literal sense apart from the typical, in which the statements of the prophets may be read. Thus Genesis 1:1, Psalms 32:6, 103:30, Rom. 11:36, I John 5:8, etc., all illustrate the mystery of the Holy Trinity. Of such it may be admitted, as the author says: "*Dantur in Scripturis loca quaedam celeberrima quorum polysemus intellectus tot tantisque fulcitur atque intimatur argumentis, ut in dubium sane vocari nequeat quin haud levem eo ipso subeat jacturam vel divina ipsarum Scripturarum auctoritas vel Ecclesiae seu ordinarium seu solemne magisterium infallibile*." But how far this manifold sense intended by the author of the sacred writing is to be applied in detail, is quite another matter. Catholic liturgy, like the symbolical traditions of the Jewish synagogue, and the homilies of the Fathers, are full of applied testimonies in regard to the Incarnation and like mysteries of religion, but we cannot say that these were the purpose of the writers. The arguments which P. Assuad draws from grammar and syntax are supplemented by such as are purely sentimental. These, though they are free from the extravagances of the Cabalistic (*Notarikon*) school, remind us strongly of the rabbinical methods, which find symbols in forms and numbers wherever it is possible. Nevertheless it is an advantage to get, as we have here, a large repertory of testimonies in favor of the secondary sense of Scripture, drawn from such sources as Ter-tullian, Justin, Theophilus, Irenaeus, Clement, Origen, Athanasius,

Basil and Cyril, down to Albertus Magnus, Procopius and the witnesses of the fourteenth century. The spiritual-minded reader of the Scriptures finds therein assurance that divine wisdom has, like the light of the sun, its many-colored refractions of beauty, though these may escape the attention of the ordinary reader.

**LES HEBREUX EN EGYPTE.** Par Alexis Mallon, S.J., professeur d'Egyptologie à l'Institut Biblique Pontifical. (*Orientalia* III.) Roma: Pontificio Istituto Biblico. 1921. Pp. 213.

To the student of the Pentateuch, which forms the basis both of the theology of the Old Testament and of the prophetic outlines of the institutions, liturgy and sacramental teaching of the Christian Church, it is of primary importance that he understand the character of Moses and the people for whom he legislated under divine guidance. Such understanding demands a thorough familiarity with the conditions of the Israelites during their sojourn in Egypt before the Exodus, that is to say from the time of Jacob when Joseph ruled as viceroy in the land of the Pharaohs, and Gessen was given to the descendants of the patriarchs as their own province, down to the days of the national emigration under the leadership of the great liberator the lawgiver, the descendant of Levi, appointed by Jaweh. The traditions of several generations are involved in the story of national amalgamation and the subsequent isolation and enslavement of the children of Abraham under Tothmes, Amenophis, and Rameses, when they began to recall the promises and the glorious destiny of their race, such as it was prior to their adopting the habits and fellowship of Egyptian conquerors, whose pride allowed no rivalry in the acquisitions of culture and the monuments of civilization.

Père Mallon opens to us these conditions in a way at once accurate and popularly instructive. His book is a study of the people, the localities, the conflicts that preceded the Exodus and accompanied the transit into the desert. The author does not pretend to settle the problems of the higher criticism or answer philological difficulties, such as would aid the textual exegete. His sole aim is to create a true historical atmosphere favorable to the work of both critics and theological interpreters. For this purpose he avails himself of the best sources and authorities such as the archeological researches of the eminent Egyptologist Alan Gardiner, of Jean Cledat, and of Raymond Weill, who have supplemented the works of Rawlinson, Maspero, Ebers, and others of more than a quarter of a century ago. But the information we find here is not merely the collected lore from books. The author spent many years in personal research in the museums and libraries of Egypt and the East, and



he has verified many traditional accounts, measurements, and local descriptions, which are calculated to throw light upon critical investigations.

By these means we obtain an accurate account of the history of Egypt and Palestine, both before and after the advent of Abraham, Joseph, and Jacob. The widespread commercial activities, the literary and scholastic advance as revealed by the steles and inscriptions in temples and excavated libraries, the political relations of the Egyptians with the Asiatics, the Hyksos, and the Israelites, all of which left traces on the latter, are here discussed with judgment and clarity. Finally, the author takes up the story as related in the Hebrew text of Exodus, with the additions of the Septuagint; then the land of Gessen, its cultural and climatic conditions, its fauna and flora, and explains to a large extent the nature of the early prosperity, subsequent difficulties, persecutions, plagues and other details recorded in the Biblical narrative. Very fully are described the scenes, cities, canals, roads which enter into a complete panorama of the places at the time of the crossing of the Israelites through the marshes of Pihahiroth with a dry passage into the desert. A number of dynastic and etymological problems find further explanation in the Appendices. We safely commend the volume to theological students who desire a closer acquaintance with the meaning and providential purpose of the Mosaic records. The numerous illustrations lend themselves to reproduction for public lectures.

**MANUALE JURIS CANONICI** in usum Olericorum praesertim illorum qui ad Instituta Religiosa pertinent. Edidit Dominicus M. Pruemmer, O.Pr., Professor in Universitate Friburgi Helvetiorum. Editio tertia, aucta et secundum recentissimas decisiones Romanas recognita. Friburgi Brisg. 1922. Herder and Co, St. Louis, Mo. Pp. 719.

Fr. Pruemmer's labors in clearing up and making into a series of practical manuals the traditional and authorized teaching of Moral Theology, and its ecclesiastical adjunct Canon Law, have met with deserved success, as is evident from the call for new editions within a comparatively short period. The present third edition of his *Manuale Juris Canonici* digests for us the immense amount of comment and decisions which the new Code of Canon Law has brought forth within the last three years. With a master hand he gathers, analyzes, sums up the facts; applies to them the principles, decrees, and authoritative opinions of recognized sources; and presents the result in the lucid form of the trained and practised scholastic. The field of pastoral activity is covered in a way that thoroughly satisfies the inquiring parish priest as well as the student. But

special care is devoted to the aspects and wants of the religious life as we find it in conflict with or under the conventionalities and obvious conditions of modern life and asceticism. The Code lays down definite rules; but their application under certain conditions of improved facilities and necessities in recent civilization demands discreet yet clear directions. These directions are no longer the exclusive privilege of religious confessors endowed with special faculties, but are for all priests to whom religious may apply for solution of doubts in the sacred tribunal. Under these conditions Fr. Pruemmer's text book answers the need in full up to the present time. The abundant bibliography referred to shows that no important publication thus far in his field has escaped the learned and careful writer.

**CATECHISM OF THE SUMMA THEOLOGICA OF ST. THOMAS AQUINAS.** For the Use of the Faithful, by B. P. Thomas Pegues, O.P. Adapted from the French and done into English by Aelred Whitacre, O.P. New York, Cincinnati, Chicago. Benziger Brothers. 1922. (Pp. xvi—314.)

**THE SUMMA THEOLOGICA OF ST. THOMAS AQUINAS.** Part I (QQ. LXXX—C) (pp. vi—270). Part II (QQ. CLXXI—CLXXXIX) (pp. vi—321). Part III (supplement) (QQ. LXIX—LXXXVI) (pp. 262). Literally translated by Fathers of the English Dominican Province. New York, Cincinnati, Chicago: Benziger Brothers. 1922.

The attention of the readers of the REVIEW has repeatedly been called to the English translation of the *Summa*, as the several portions have issued from the press. On the list above are indicated the later portions of the work. Since the uniform merits of the undertaking have more than once been emphasized in these pages, it will suffice for present purposes to observe that the three volumes above, which bring the work almost to completion, reflect the same perfection which has been noticed as characterizing the earlier portions—fidelity to the text, rendered in lucid idiomatic English.

The *Catechism of the Summa*, which heads this notice, may be regarded as a rapidly moving guide to the master work. It leads the student along the main lines and points out in brief the most essential things that are there and over which he ought to linger longest. By eliminating the repetition of the questions in the answers, the English translator of the French original has been able to compress the volume into a compact and convenient compass as well as to avoid the tiresome insistency of reiterations.

The *Catechisms*, it will be noticed, is intended "for the use of the faithful", that is, for those who study the *Summa* in the present English translation. Without constant reference to the latter the *Catechism* would hardly be intelligible; in fact it would be little more than an analytical table of contents. But with such reference the book will be helpful both as an introductory outline and a retrospective synthesis of the *Summa* in English. For the rest, the well-deserved reputation of Père Pègues as a commentator on the *Summa* may be taken as guaranteeing the workmanship of the present opuscle.

**SEVENTH THIRD-ORDER CENTENARY (1221-1921). FIRST NATIONAL THIRD ORDER CONVENTION U. S. A.** Published by order of the General Directive Board. Edited by Father Hilarion Duerk, O.F.M. Chicago: John F. Higgins. Pp. 988—xx. 1922.

The dual celebration by the Third Order of St. Francis reported in this stately and finely illustrative volume was an event as noteworthy as it was spiritually fructive. To few organizations is it given to commemorate its Seventh Centenary and on such an occasion to be able to convene so large a number of its membership representing every section of the country and even of the provinces lying beyond our borders. The coming together of nearly eight hundred delegates representing almost eighty thousand Tertiaries could not fail to strengthen the bonds of the entire organization, to foster a universal *esprit de corps*, and to stimulate in all renewed efforts toward the high ideals for which their institution was established.

The issuance of the present volume, while assuring permanence to the reports of the proceedings, will serve to spread still farther the Third Order and its spiritual benefactions. The several Reports are most minute and apparently omit no action taken either by the general meetings or the special committees. This feature will, of course, gratify mainly the participants in the Convention. The many addresses delivered throughout the course of the celebration are likewise given *verbatim*. These, which occupy the larger part of the volume, present aspects of the Third Order which are of universal interest to Catholics. There seems to be no point of view from which the institution and its sainted Founder may be considered that is not dealt with in one or other of the collected discourses. What will be of special interest to the general reader as well as to the Tertiary is the paper on Franciscan Literature in English (pp. 668-685). Though, as Fr. Barth, the compiler of the bibliography, apprehends, the list may not be quite complete, its fifteen double

columns open out to the avid lover of the *Poverello* a very abundant treasury of spiritual and literary wealth. Surveying indeed this and the many other interesting and edifying papers comprised in the volume, one wishes and hopes that at least a selection from them may be issued in a smaller form; and indeed that some of them be published in pamphlet size so as to secure a wider publicity to the history and character of the Franciscan movement, about which even the non-Catholic world seems willing to read.

## Literary Chat

A monograph of considerable importance to specialist students of the Pentateuch is Dr. Joseph Francis Rhode's *The Arabic Versions of the Pentateuch in the Church of Egypt*. It is an independent study of the Arabic manuscript sources from the Carolingian period to that of the revival of Oriental letters in Europe, and involves a description and comparison of the Copto-Arabic and other Semitic (Arabic) versions, manuscript as well as printed, such as are found in the National Library of Paris, the Bodleian (Oxford), and the Vatican. The learned Franciscan draws the conclusion from his investigation that the early Christians of Egypt possessed two officially recognized versions of the Pentateuch, the one known as the Jacobite and the other as the Melkite. As in the Western Church, so here we have two distinct original channels, the one beginning with the Coptic, the other with the Septuagint (Lucian recension). Hebrew and Syriac affinities and occasional textual corrections may, as the author points out, be found in separate and supplementary Arabic translations. The influence of these versions in critical examinations has always been recognized among Bible scholars, but Dr. Rhode brings fresh light to the evaluation of these versions as an aid to textual interpretation. (B. Herder Book Company.)

*In A Response to the Call of Pius X*  
Miss Blanche M. Kelly reviews

briefly the chief phases of the daily sessions of the Summer School of the Pius X Institute of Liturgical Music conducted at the College of the Sacred Heart, New York, under the auspices of the Religious of the Sacred Heart. Dom André Mocquereau, leading interpreter of the Gregorian Chant, from the Monastery of Solesmes had for the second time been invited to give the course. With him came Dom Jean Hebert Desrocquettes, O.S.B., organist of Solesmes. The readiness of the venerable Benedictine to come to America is accounted for by the fact that he had found an extraordinarily gifted interpreter of the liturgical music, both in its spirit and its scientific structure, in an American convert, Mrs. Justine Ward, who not only placed her talents and resources at the disposal of the leaders of the Benedictine School, but supplemented the efforts of churchmen by the ingenious elaboration of a system of teaching which, through its unique method, enabled the young to acquire the art of, and with it the taste for that sublime form of prayer, which answers the divine call of the Church: "Cantate Domino canticum novum, bene psallite ei" (Ps. 32:2). The teachers who, with the intelligent zeal requisite for the task of introduction, at once undertook the systematic cultivation of the forces thus offered, thereby carrying out the reform in Church music advocated by Pius X, were the Religious of the Sacred Heart. The result was the founding of the Pius X Institute of

Liturgical Music attached to the College of the Order at Manhattanville, N. Y.

That here the best available normal training is furnished, was indicated by the summer session to which teachers and experts flocked from all parts of the United States and Canada. Under the masterly leadership of Dom Mocquereau, seconded by Mrs. Ward and Mother Stevens, the spirited and capable mistress of the musical schools for the women, and by Father J. B. Young, S.J., the veteran champion of church music, for the men, the call of the College brought together hundreds of religious and secular clerics, nuns of the orders of St. Augustine, St. Benedict, St. Dominic, St. Francis, Sisters of Charity, of the Holy Child, of the Holy Cross, of the Holy Ghost, of the Immaculate Heart, of the Holy Names of Jesus and Mary, Sisters of Mercy, of St. Joseph, Ursulines, Sisters of Notre Dame, the Grey Nuns of the Sacred Heart, and others, as well as instructors from the various teaching orders of Brothers, students from theological seminaries, and organists from the world of lay musicians. Such a concourse augurs lasting and solid results for the cause of true church music reform throughout America.

To realize the truly comprehensive nature of the Normal Courses in the Justine Ward Method of Teaching Music one has but to glance over the program of musical studies pursued at the College. This includes, besides the practical features of instrumental teaching, the special branches of Harmony, Analysis of Music, History and Psychology of musical education. Here we have matter for teacher-students and children, which starts from the basis of right development of the musical instincts and faculties. If pastors coöperate with the religious in their schools who graduate from the Manhattanville Institute, we shall soon have congregational singing in which the liturgy is properly interpreted, while hymns and choral service still find their place in the Catholic worship that engages the mind and heart together

with the faculties of the senses in the symbolism of sound and figure of Christian art.

Marion Ames Taggart has put in simple narrative for children *The Wonder Story of the Holy Child*. Beautifully illustrated in colors, the volume opens with the scene in the Cave of Bethlehem and ends with the visit of St. John the Baptist and his parents to the Holy Family at Nazareth. It is a welcome gift book for children at the Christmas season, and merits to be recommended to parents and teachers as a comparatively inexpensive present to their little wards, who are sure to derive benefit for heart and mind, together with joy over the bright pictures that adorn the book. (Benziger Brothers, New York, Cincinnati, Chicago.)

Everybody, *tout le monde*, is afire for reconstruction. Reconstruction of the nations, of government, of industrial agencies, of the family—every human organization is to be reconstructed. It is only the individual who doesn't want—however much he may need it—reconstruction. Not you, nor I, but "the other fellow" must be reconstructed. We don't think much about Carlyle's epigrammatic maxim: "Reform yourself and there will be one less scoundrel requiring reformation"; though we would like to see the next-door neighbor "try it on".

If the whole human order—political, social, industrial—is to be reconstructed, it goes without saying that religion, be it human or divine, has got to be rebuilt. "A crisis confronts religion in the modern world. A New Reformation is necessary within the Christian Church, if it is to survive, beside which the Protestant Reformation will seem insignificant. Like all other institutions, religion is in revolution. Either some new form of Christianity or sheer atheism will soon become dominant in the more advanced nations, with agnostic scientific positivism as a third possibility. A fourth possibility, of course, is that our whole civilization may revert to a lower level and that older and cruder forms of religion may again appear and become common". This

is how Mr. Charles A. Ellwood diagnoses the situation in his recent book, *The Reconstruction of Religion. A Sociological View*. (New York, the Macmillan Co.)

If it be asked wherein or on what lines Christianity is to be reconstructed, the Professor of Sociology in the University of Missouri will tell you that the Christian religion must be made "more rational". It needs to be "revitalized but chiefly socialized". It must be brought into closer harmony, into touch "with modern science", especially "with social science". The religious revolution of the last two generations, we are informed, "has undermined theological Christianity" and has left "the Church all but prostrate and powerless before the immense social task which now confronts it". Very kindly and with becoming modesty Professor Ellwood declares it to be the object of his book "to help show how the breath of life may again be breathed into its nostrils and how the Church can again become that spiritual power which the world needs to energize and harmonize its life".

The author, being a professional sociologist, naturally feels that he can be of help in pointing out the lines, the ways and means which "the Church" had best follow and employ in reconstructing itself, that is, scientificating and sociologizing its organization and activities.

Two difficulties, however, must be noticed in regard to "the Church's" acceptance and employment of the eminent sociologist's assistance. The first is that most of what the Professor says and suggests refers to an abstraction, a mental fiction; not a concrete reality, an actual organization. The second is that he utterly ignores the supreme fact, namely the divine institution and constitution of historical Christianity; that is, the world-wide, actual, concrete, living Church which traces its origin back to Christ, who proved Himself to be God and promised indefectibility and infallibility to the organization which He established.

But while the Church has no need of Professor Ellwood's counsel since she needs no reconstruction, his book contains many suggestions by which the numerous man-made Churches may well profit in their effort to reconstruct, reorganize, their social activities.

The Gifford Lectures for 1920 and 1921 which were delivered at the University of Glasgow by the late Sir Henry Jones, have been published in a convenient volume under the title *Faith that Enquires* (New York, The Macmillan Co.). The author's name is guarantee for the literary grace and distinction of the work. Professor Jones had a mind to do for "the Churches" on intellectual lines what Professor Ellwood offered them toward reconstructing their social organism.

Professor Jones, philosopher as he is, urges his readers, especially those who find that they can "neither accept the ordinary teaching of the Church nor subject themselves to its dogmatic ways", to seek God "by the way of pure reason". So much for the Church—the abstraction. As to "the Churches", he takes it to be best for them that henceforth they regard "the articles of their creeds not as authoritative dogmas, but as objects of unsparing intellectual enquiry. . . . Enquiry is the way of Evolution: His Kingdom will come *pari passu* with the development of the mere secular forces on which the well-being of mankind depends".

It is always encouraging to note the agreement of eminent thinkers on great subjects — they do so often differ. Here we have no less an authority than Dr. Stanton Coit, whom Professor Ellwood declares to be an "eminent leader of Anglo-American ethical and religious thinking", finding it possible to say: "Christianity, as soon as it has become transfused with the spirit and transformed by the method of modern science, will bring about the Millennium" (*The Soul of America*, p. 247, quoted in the *Reconstruction of Religion*, p. viii). How perfectly coincident with this burst of prophetic enthusiasm is

Professor Jones's prognosis wherein he declares (such is our present spiritual knowledge and practice—so crude and rudimentary) that "we cannot even imagine the splendors of the results which an enquiring religious faith can bring to man"!

The Catholic Encyclopedia Press (119 East 57th Street, New York) has recently issued in a neat little volume entitled *The Great Experiment* a study of the Constitution of the United States by the Hon. Thomas Dillon O'Brien, former Associate Justice of the Supreme Court of Minnesota. "The great experiment" (the title is suggested by de Tocqueville's *Democracy in America*) is that made by the Founders to frame a Fundamental Law for the Nation which should secure a just measure of personal and political liberty to the governed, together with

the adequate power needed for both social order and progressive development to the government. Mr. O'Brien studies the experiment historically and interpretatively. That is, he shows what were the political conditions in Europe immediately prior to the American Revolution—noting particularly the frightful abuses of autocratic power in England. He then points out those principles and measures whereby the Constitution safeguards individual liberty, and at the same time assures the intelligent progress of the nation. The author's interpretation is sound and clear. It reflects the judicial mind. It justifies the confidence which the sanely conservative citizens place in the palladium of their natural liberties. It inspires respect for the fundamental law of the nation and should help to conserve and advance in the people the spirit of true loyalty and universal equity.

## Books Received

### THEOLOGICAL AND DEVOTIONAL.

**THE FAIREST FLOWER OF PARADISE.** Considerations on the Litany of the Blessed Virgin, Enriched with Examples Drawn from the Lives of the Saints. By the Very Rev. Alexis M. Lepicier, O.S.M., Consultor of the Sacred Conventual Congregation, etc. Benziger Brothers, New York, Cincinnati, Chicago. 1922. Pp. 321. Price, \$1.50 net.

**CATECHISM OF THE "SUMMA THEOLOGICA" OF ST. THOMAS AQUINAS.** For the Use of the Faithful. By R. P. Thomas Pègues, O.P., Master in Theology, Member of the Roman Academy of St. Thomas Aquinas, formerly Professor of St. Thomas at the Collegio Angelico, Rome, now Regent of Studies at St. Maximin, France. Adapted from the French and done into English by Ælred Whitacre, O.P. Benziger Brothers, New York, Cincinnati, Chicago. 1922. Pp. xvi—315. Price, \$2.00 net.

**PREACHING AND SERMON CONSTRUCTION.** By Paul B. Bull, M.A., Priest of the Community of the Resurrection. Macmillan Co., New York. 1922. Pp. xiii—315. Price, \$2.50.

**AUGUSTINIAN SERMONS.** By the Rev. John A. Whelan, O.S.A., Professor of Homiletics and History, Villanova Scholasticate, Villanova, Pa. First Series. Blase Benziger & Co., Inc., New York. 1922. Pp. 314. Price, \$2.15 postpaid.

**HANDBOOK OF CANON LAW FOR CONGREGATIONS OF WOMEN UNDER SIMPLE VOWS.** By D. I. Lanslots, O.S.B. Tenth edition, revised and enlarged to conform to the New Code of Canon Law. Frederick Pustet Co., New York and Cincinnati. 1922. Pp. 303.

**THE WORD OF GOD.** A Series of Short Meditations on the Sunday Gospels Published in Rome by "The Society of St. Jerome for the Diffusion of the Gospel". By Monsignor Francis Borgongini-Duca, S.T.D. Translation by the Rev. Francis J. Spellman. Macmillan Co., New York. 1921. Pp. 211.

**THE VALUES EVERLASTING.** Some Aids to Lift Our Hearts on High. By the Rev. Edward F. Garesché, S.J. Benziger Brothers, New York, Cincinnati, Chicago. 1922. Pp. 188. Price, \$1.35 *postpaid*.

**THE WONDERFUL CRUCIFIX OF LIMPIAS.** Remarkable Manifestations. By the Rev. Baron Von Kleist, S.T.D. Translated by E. F. Reeve. Benziger Brothers, New York, Cincinnati, Chicago. 1922. Pp. viii—184. Price, \$1.25 *net*.

**SPIRITUAL ENERGIES IN DAILY LIFE.** By Rufus M. Jones, Litt.D., D.D. Macmillan Co., New York. 1922. Pp. xx—179. Price, \$1.50.

**THE WONDERFUL STORY.** The Birth and Childhood of the Infant Jesus in Word and Picture. Simply Told for Children. By Marion Ames Taggart. Benziger Brothers, New York, Cincinnati, Chicago. 1922. Pp. 12. Price, \$0.35 *postpaid*.

#### PHILOSOPHICAL.

**CATHOLICISM AND CRITICISM.** By Père Etienne Huguency, O.P., sometime Professor in l'École Biblique, Jerusalem. Translated from the fourth French edition by Father Stanislaus M. Hogan, O.P. Longmans, Green & Co., London, New York and Toronto. 1922. Pp. ix—322. Price, \$3.50 *net*.

**THE GREAT EXPERIMENT.** By Thomas Dillon O'Brien, Former Associate Justice, Supreme Court of Minnesota. Encyclopedia Press, New York. 1922. Pp. 122. Price, \$1.25 *postpaid*.

**THE CALENDAR: ITS HISTORY, STRUCTURE, AND IMPROVEMENT.** By Alexander Philip, LL.B., F.R.S.Edin. University Press, Cambridge. 1921. Pp. xi—104.

#### LITURGICAL.

**ORGAN ACCOMPANIMENT TO LAUDA SION** or Gregorian Melodies for Liturgical and Other Functions. Compiled by the Rev. Thomas Rust, O.F.M. Edited and composed by the Very Rev. Peter Griesbacher. Franciscan Herald Press, Chicago. 1922. Pp. 170. Price, \$2.50 *net*.

#### HISTORICAL.

**THE LIFE OF CORNELIA CONNELLY.** 1809-1879. Foundress of the Society of the Holy Child Jesus. By a Member of the Society. With a Preface by Cardinal Gasquet. With portraits and other illustrations. Longmans, Green & Co., London and New York. 1922. Pp. xvi—486. Price, \$5.00 *net*.

**LES MYSTIQUES BÉNÉDICTINS DES ORIGINES AU XIII<sup>e</sup> SIÈCLE.** Par Dom Besse. P. Lethielleux, Paris. 1922. Pp. iv—292. Prix, 6 fr. 45 *franco*.

**A JESUIT AT THE ENGLISH COURT.** The Life of the Venerable Claude de la Colombière, S.J. By Sister Mary Philip, of the Bar Convent, York. With a Preface by the Rev. G. Bliss, S.J. Benziger Brothers, New York, Cincinnati, Chicago. 1922. Pp. viii—264. Price, \$1.25 *net*.

**LIFE OF MOTHER MARY OF ST. MAURICE.** Second Superior-General of the Society of Marie Reparatrice. By a Religious of the Same Society. Translated from the French by Mary Caroline Watt. Sands & Co., London; B. Herder Book Co., St. Louis. 1922. Pp. xv—250.

#### MISCELLANEOUS.

**THE GATES OF OLIVET.** By Lucille Borden. Macmillan Co., New York. 1922. Pp. viii—359. Price, \$2.00.

**AVERAGE CABINS.** A Novel. By Isabel C. Clarke. Benziger Brothers, New York, Cincinnati, Chicago. 1922. Pp. 402. Price, \$2.15 *postpaid*.

**LOYOLA BOOK OF VERSE.** With Biographical, Explanatory and Critical Notes. Compiled and annotated by John F. Quinn, S.J. Loyola University Press, Chicago. 1922. Pp. xvi—283. Price, \$0.72.

**THE SOUL OF IRELAND.** By W. J. Lockington, S.J. With an Introduction by G. K. Chesterton. Macmillan Co., New York. 1922. Pp. xviii—182. Price, \$1.00.



# GORHAM

## CHURCH FURNISHINGS

Stained Glass, Altars, Mosaics, Frescoes,  
Altar Appointments, Sacred Vessels,  
Lighting Fixtures, Tile Flooring.

## MEMORIALS

Windows, Fonts, Tablets, Baptistries,  
Grottos, Mausoleums, Cemetery Crosses,  
Ledger Stones, Headstones.

*Illustrations, Designs and Estimates  
upon application*

## THE GORHAM COMPANY

FIFTH AVENUE AT 36th STREET

NEW YORK

BOSTON, MASS.  
480 Washington Street

CHICAGO, ILL.  
So. Wabash Avenue

PHILADELPHIA, PA.  
Widener Building

ATLANTA, GA.  
Metropolitan Building

THE GORHAM COMPANY announces that it has established an Ecclesiastical Department, for the convenience of their patrons, at the downtown branch, 15 Maiden Lane, New York

# BENZIGER BROTHERS NEW PUBLICATIONS

## HOLY SOULS BOOK

Father Lasance's newest book is a COMPLETE PRAYER-BOOK, with prayers for all ordinary devotional needs. But it also includes special reflections and devotions in behalf of the Poor Souls in Purgatory. Imitation Leather, limp, round corners, red edges. \$1.50

## THE HYMNS OF THE BREVIARY AND MISSAL

Monsignor Henry, Litt.D., in his Preface, says that Father Britt "has achieved a work of scholarly distinction, of elegant artistry and withal of PRACTICAL UTILITY." Net, \$6.00

## THE VALUES EVERLASTING

In his usual cheery and brisk style, Father Garesché offers some aids to lift our hearts on high, teaching us numerous little ways of driving away unhappiness. Net, \$1.25

## THE FAIREST FLOWER OF PARADISE

In these considerations on the Litany of the Blessed Virgin, Father Lepicier, taking successively each invocation, traces out some mystery, incident or virtue in Our Blessed Lady's life. A practical book specially for May and October readings. Net, \$1.50

## THE WONDER STORY

The story of the birth and childhood of the Infant Jesus in simple language. A beautiful colored picture book for children, of which Father Finn says that "it will do ever so much to bring children in fond affection close to the Heart of Jesus." [Also in French or Polish at the same price.] Each, \$0.25. Postpaid, \$0.35. Per 100, \$22.50

## AVERAGE CABINS

Richly colorful, tensely dramatic, yet withal graciously human and appealing, this purposeful story from Miss Clark's virile pen reveals anew the author's ability to charm. Net, 2.00

## MARIQUITA

A tale of the Great West, pulsing with the joyous freedom of the wind-swept prairies. "A singularly charming story told with great ability."—*Ave Maria*. Net, \$2.00

## NO HANDICAP

A rare novel invested with an originality that is pleasing and supported by an admixture of Catholic principles that is impressive. Net, \$2.00

## ON THE RUN

Father Finn's new book is an exciting story of the adventures of an American boy in Ireland during present times.

**BENZIGER BROTHERS**

NEW YORK  
36-38 Barclay St.

CINCINNATI  
343 Main St.

CHICAGO  
205-207 W. Washington St.



## The Divine Counsellor



By Rev. Martin J. Scott, S.J.

CONFESSORS know the inquiring penitent with her reiterated questions, the well-intended Christian with his puzzles concerning God's dispensations, senses seemingly at variance with the Faith, temptations, scruples.—Here is a book to supplement the Confessor's own patient instructions. The author of *God and Myself*, in his pointed, rapid style, reports the repeated "buts" and "ifs" of the puzzled adorer and the clear and gentle answers of the Counsellor. A book for Confessors and their penitents and converts, approved by the highest Ecclesiastical authorities.

Leather, flexible . . . \$2.50 net  
Cloth . . . . . \$1.75 net

Est.  
1826

**P. J. Kenedy & Sons**

44 Barclay St.—  
New York

Est.  
1826

# The Ecclesiastical Review

A Monthly Publication for the Clergy

Cum Approbatione Superiorum

## CONTENTS

ANTHONY HAYWARD  
BIBLIOGRAPHICAL LIBRARY

HARVARD  
DIVINITY SCHOOL

CHRISTMAS IN THE HOME OF ST. FRANCIS AT GRECCIO.....	551
The Rev. GERALD P. O'HARA, D. D., Rome, Italy.	
MASS OF THE CATECHUMENS .....	556
The Rev. HENRY BORGMANN, C.S.S.R., Philadelphia, Pa.	
BUDDHIST LEGENDS AND NEW TESTAMENT TEACHING. III.....	561
The Rev. CHARLES F. AIKEN, D. D., Catholic University of America.	
ST. FRANCIS DE SALES—DOCTOR OF ASCETIC THEOLOGY.....	572
J. F. LEIBELL, Georgetown, D. C.	
IMPORTANCE OF RURAL PARISHES.....	581
The Rev. M. V. KELLY, C.S.B., Amherstburg, Ontario, Canada.	
A CLERICAL CONTEST. THE RISE OF FATHER BEAVAN.....	589
FR. GALIN.	
OUR COEVALS IN THE HIERARCHY .....	607
The Rev. ARTHUR BARRY O'NEILL, C.S.C., Notre Dame, Ind.	
SCRIPTURE READINGS IN THE ROMAN BREVIARY.....	614
The Rev. A. J. SCHULTE, St. Charles Seminary, Overbrook, Pa.	
DOUBLE ECCLESIASTICAL JURISDICTION IN INDIA .....	618
LAW OF "PROHIBITION" AND LIBERTY OF CONSCIENCE.....	621
PARISH NOVENA FOR THE FEAST OF THE "IMMACULATA".....	622
ABUSE AND USE IN CATHOLIC JOURNALISM .....	624
A NATIONAL CATHOLIC INSTITUTE OF PHILOSOPHY.....	627

CONTENTS CONTINUED on page viii

## AMERICAN ECCLESIASTICAL REVIEW

1305 Arch Street

THE DOLPHIN PRESS

Philadelphia, Pa.

Copyright, 1922: American Ecclesiastical Review—The Dolphin Press

Subscription Price: United States and Canada, \$4.00

London, England: R. &amp; T. Washbourne, 4 Paternoster Row

Melbourne, Australia: W. P. Linehan, 309 Little Collins St.

Entered, 5 June, 1889, as Second Class Matter, Post Office at Philadelphia, Pa., under Act of 3 March, 1879

Title page, Contents and Index to Volume LXVII go with this number

# BROTHERHOOD CORPORATION

E. R. EMERSON and L. L. FARRELL, Sole Owners

(Succeeding the Brotherhood Wine Co., Established 1839)

## Producers of the Finest Sacramental Wines in America

New York Office, 71 Barclay St.,  
Vineyards, Washingtonville, N. Y., and California

Loyola (Moderately Sweet)  
Loyola (Moderately Sweet, Res. Vint.)  
Loyola (Dry)  
Loyola (Dry, Reserve Vintage)

Veravena (Imported from Spain)  
Liguorian Riesling  
St. Benedict (Sweet)  
Cardinal Red (Dry, Claret Type)

**Kindly ask for Price List**

**Revenue tax will be added and kegs at cost**

**RECOMMENDATIONS FROM PRELATES AND PRIESTS ON REQUEST**

*We extend a cordial invitation to the Rev. Clergy to visit our vineyards and cellars*

**Altar Wines sold direct to the Reverend Clergy only**

## ALTAR WINES BEYOND DOUBT

**SOLE EASTERN AGENTS  
OF THE FAMOUS**

**Novitiate of Los Gatos  
Los Gatos, Cal.**

December 17, 1921.

**JESUIT ALTAR WINES**

**L'ADMIRABLE**

**NOVITIATE**

**VILLA JOSEPH**

**MALVOISIE**

BARNSTON TEA COMPANY  
6 Barclay Street  
NEW YORK CITY, N. Y.

Gentlemen: It gives us pleasure to inform you that another carload containing 8947½ gallons of Novitiate wines, is now on its way to you. It was prepared, as usual, with every possible care and the car was sealed in the presence of our representative at the depot of the Southern Pacific Company, Los Gatos, California. This brings the total number of gallons shipped to you during 1921 to 26437½.

These wines are absolutely pure and were made by our own Brothers for the Holy Sacrifice of the Mass. They have been under our own care and supervision and the clergy has every assurance that they are *materias validae et licitae* and are highly recommended by the Most Reverend Archbishop of San Francisco. We commit them to your hands in the fullest confidence that you will distribute them to the priests for the high purpose for which they are made, in the same absolute purity in which you received them from us.

Yours very respectfully,

SACRED HEART NOVITIATE  
THOS. R. MARTIN, S.J., Rector.

Barnston Tea Company, 6 Barclay St., New York

## PURE ALTAR WINES BEAULIEU VINEYARD

Made from grapes produced in Beaulieu Vineyard and St. Joseph's Agricultural Institute, at Rutherford, Napa County, California. These wines are made under the supervision of Rev. D. O. Crowley, appointed for that purpose by His Grace, Archbishop E. J. Hanna of San Francisco, as attested to by his unqualified endorsement.

Our Pure Rubrical Altar Wines are also recommended by a large number of Archbishops, Bishops, Monsignors and Priests throughout the United States. For the convenience of the Reverend Clergy and Religious in the East we maintain a distributing station at No. 47-49 Barclay Street, New York City, N. Y., where at all times a large stock of all grades of our Pure Altar Wines are carried on hand.

The vineyards from which our wines are made are situated in the best wine belt of California, which is celebrated for the finest Altar Wines produced in that State.

Price Lists, Government Application Blanks, and Samples of all grades of our Pure Rubrical Altar Wines will be cheerfully furnished on request by our California or New York Offices.

### ST. JOSEPH'S AGRICULTURAL INSTITUTE

Rutherford, Napa Valley, Cal.—Per Rev. D. O. Crowley

**Beaulieu Vineyard**

Office: 149 California St., San Francisco, Cal.  
Per G. de Latour

**Beaulieu Vineyard Distributing Co**

47-49 Barclay St., New York City, N. Y.  
Per F. E. Rodden, Mgr.

# THE ECCLESIASTICAL REVIEW

---

SEVENTH SERIES.—VOL. VII.—(LXVII).—DECEMBER, 1922.—No. 6.

---

## CHRISTMAS IN THE HOME OF ST. FRANCOIS AT GRECCIO.

**G**RECCIO is one of Umbria's beauty spots. It is best known to-day as a favorite retreat of the Saint of Assisi. Here, at the Christmas season, he conceived the idea of building the little Christmas Crib, with its Divine Bambino and the Blessed Mother and St. Joseph, the shepherds with their lambs and gifts, such as Catholics the world over delight in honoring while visiting the churches during the octave of the Nativity and the Epiphany. The simple monks of the monastery here established preserve the traditions of their holy founder, and their celebration of Christmas has a special charm which communicates itself to the visitor, as the writer has on different occasions experienced. A brief review of the story of St. Francis at the Christmas season in Greccio is likely to be of interest to the reader of the ECCLESIASTICAL REVIEW during these days when we are reviving the scenes of the Nativity at Bethlehem, and thereby pay a silent tribute of gratitude to St. Francis who was the first to arrange the little drama—so tradition has it—which preaches to us the virtues of the Holy Child.

Greccio is out of the ordinary line of travel. From Rome one passes along the old Via Salaria, through the Sabine hills, by Poggio Mirteto and Civiltà Castellana, changing at Terni if you go by the Sulmona conveyance. Thence you climb through dense woods up the mountain until all at once looms before you the monastery on its rocky base, bathed in the golden sunshine, with the broad background of oak and pine trees.

There is a tradition among Franciscans telling how the Saint came to choose this spot. It runs that, across the valley from the monastery, in the town of Greccio there lived a brave and generous knight, Messer Giovanni Vellita, who had often befriended the Saint and his friars in their early struggles. He asked St. Francis to have the brothers of his Order take up their abode near his domain. The Poverello, unwilling to refuse the request, yet anxious to keep his friars from the distractions of a busy town, made the matter the object of special prayer and then suggested to Giovanni the manner of indicating the spot where the house for the monks was to be placed. It was to be done by the innocent hand of Vellita's three-year-old boy. On an appointed day he was to be handed a burning torch, and the spot to which the brand should be borne, as the child hurled it from him, was to be the site of the monastery. On the night agreed upon, when the party had gathered at the western gate of the town, the little boy with childish energy swung the lighted torch into the air. Then something strange happened. The flaming wood seemed to be taken up by invisible hand and carried across the valley where the convent stands to-day.

Hither the pilgrim goes and is welcomed by the Padre Guardiano. With him is Padre Peregrino, who brings you into the hospitable though simply furnished guest room, and then immediately points the way to the old chapel where the Blessed Sacrament has been kept for over seven hundred years, and where St. Bonaventure had knelt to pray, ere he wrote his life of the great brother Saint. You are told the story of how St. Francis spent Christmas in that house. It is as deliciously Franciscan as anything read in the *Fioretti*. St. Bonaventure speaks of it in his biography of the Saint, in the chapter on the efficacy of prayer. John Joergensen, the Danish convert, who came to love the Seraphic Saint, adds some details not mentioned in the account by St. Bonaventure. Let me give the substance here.

It was in the opening years of the thirteenth century when St. Francis found himself head of a rapidly growing community of men who had come spontaneously to share the new strange life of poverty and self-denial that he had been leading. The wealthy son of Pietro di Bernardone, turned

beggar and the fool, for Christ's sake, of his native city, found many noble hearts, consumed, like his own, with a love of suffering, and ravished by the beauty of their "Lady Poverty", who were anxious to join him in his life of penance. For these it became soon apparent that some fixed rule should be drawn up and to this St. Francis early bent his energies. It would be quite too long to go into the details of the three rules which varying circumstances made at different times necessary. Suffice to say that it was the anxiety of the Saint to have the third redaction (that of Fonte Colombo) approved by the Holy See that drew him to Rome in 1223. There he worked on it with Cardinal Ugolino and on the twenty-ninth of November, 1223, had the consolation of seeing his rule receive the full approval of Honorius III. St. Francis was entreated by Cardinal Ugolino to fix his abode in the Eternal City, but the Saint, his mission accomplished, refused. He made preparations to return to his brethren in the Valley of Rieti where he feared his "life of ease", as he called it, though he lived in a hut, was causing scandal. Despite the torrential rains that deluge Central Italy in December when the roads run with mud, St. Francis set out afoot along the Via Salaria and was in the Valley of Rieti a few days before Christmas.

Christmas had always a special appeal to the child-like heart of St. Francis. He never forgot the joy he experienced in Palestine when he knelt in the grotto of Bethlehem and ever afterward wore on his person an image (still to be seen among the treasures of Greccio) that represents Our Lady and St. Joseph in adoration before the Infant Christ. Not even the rigor of the early Franciscan rule could induce him to permit his brethren to fast or abstain on Christmas Day, even when it fell on Friday. He was wont to say that the very beasts in their stalls should be given more abundant and delicate food and that all Christians should throw grain to the birds on that blessed day.

While in Rome Francis had been harboring a plan to spend the Christmas following the approbation of the Rule of his Order in an unusual way, and lest it should be branded as a strange innovation not to be tolerated had received for it the fullest sanction of the Holy Father himself. Coming therefore to Greccio from Rome in the December of 1223, St.



Francis went immediately to Messer Giovanni Vellita and, much to that man's delight, announced that he would spend that Christmas with him in Greccio. Delight was mingled with wonder when Giovanni had heard his friend's plan to celebrate Christmas day, not in the town, nor yet in the monastery, but in the cold mountain cave that was near the latter. Giovanni was to place there a manger filled with straw and near the manger an ox and an ass. "At least once in my life," St. Francis told him, "must I see with my own eyes how poor our Saviour" chose to be when He was born for love of us. Vellita prepared everything as St. Francis had directed. Word soon passed over the region that something strange was to take place on the mountain that Christmas eve and, as midnight drew near, men, women and children, forsaking their warm firesides, could be seen wending their way toward the grotto. The woods echoed with their voices and on the dark mountainside moving lights could be seen, ascending by every path.

At midnight many were gathered at the grotto. The rude rock was brightened by the torches they carried. In the centre, under an overhanging rock stood the manger. St. Francis appeared with his brethren and, although their names are not known to us, one likes to think that in that procession of humble friars miserably clad was Frate Leone and the once wealthy Bernard of Quintavalle, the learned jurist Pietro of Cattani, Giles, whom St. Francis affectionately called his "Knight of the Round Table," and others. At the end came the ministers of the Mass; likely Frate Leone was the celebrant; St. Francis himself (who remained a deacon all his life, for he would never consent to receive the priesthood), was deacon. They approached the altar table which had been laid on the manger. Near the altar stood the ox and the ass gazing peacefully on the strange scene and blinking at the altar lights. And there in that cave, while the December wind, frozen on the surrounding snows, whipped at the altar cloths and the vestments of the ministers at the altar and forced the gathered folk to wrap their cloaks more closely about them, the Christmas Mass "in nocte" began. The Introit was intoned by the friars, the beautiful "Oremus" and the "Gloria in Excelsis" and then, when it was time for the Gospel, St. Francis, the



deacon, his face bathed in tears of joy and his voice trembling with emotion, sang the story of the first Christmas night in Bethlehem.

Then came the sermon, which was delivered, as Thomas of Celano tells us, by the Saint himself. "Brother Francis preached on the Child Jesus and of the Poor King who deigned to be born that night in the city of David, and when he had to pronounce His Sacred Name he called Him the Babe of Bethlehem, which word on the lips of Francis seemed like the bleating of a little lamb." That the Infant Christ appeared to St. Francis that night, St. Bonaventure assures us, or rather narrates as true the vision of Giovanni Vellita, who saw the Saviour in the form of a little child sleeping in the manger. He seemed, as it were, to waken from sleep when St. Francis stooped to embrace Him. In proof of the truth of this vision St. Bonaventure states that the hay kept from the manger had miraculous powers. After the sermon the Mass progressed to the end, and morning was well advanced when the friars returned to their monastery and the people to their homes.

That picturesque Christmas night could not be forgotten. The representation of Bethlehem, so true to life, had made too deep an impression on those who had witnessed it. The grotto soon became a chapel. Shortly after St. Francis's death, a fresco depicting the Christmas at Greccio was painted on the wall behind the altar. Although now dim and blackened with age, the figures are still discernible. There is a priest singing solemn Mass; the friars are chanting, and to the left is the crib and the Infant Christ. St. Francis is kneeling before Him, vested in a richly ornamented dalmatic, and his face is lighted up with a smile of joy. True to historic fact, the friar artist, whose name remains unknown, has not painted in the stigmata, for it was not until two years later that St. Francis, on the mountain della Verna, was to receive the marks of his Master's wounds. The Italian government, realizing the artistic and historical value of the fresco, has had it covered with a glass plate for protection; and it has declared the grotto itself a national monument.

From Greccio the scenic presentation has been copied in life-like reproductions of the mystery of Christ's Nativity, until the custom has become a universal devotion. Other scenes from

the life of Christ have been similarly reproduced, whence we have the Mystery plays and Passion plays, as in the Tyrol at Oberammergau, at Erl in Austria, and in France at Nancy. To-day the former custom of chanting the midnight Mass in the grotto amid the surrounding wolds is transferred to the church, where after the singing of the Gospel the "Bambinello" is carried in procession, before being placed in the manger for the worship of the numerous visitors who flock to the sanctuary for the Christmas season. The stranger who has been present is apt for long to retain happy memories of the devout scene and of the gentle hospitality and deep piety of the monks who guard the memory of St. Francis at Greccio.

GERALD P. O'HARA.

*Rome, Italy.*

---

#### MASS OF THE CATECHUMENS.

THE Holy Sacrifice of the Mass is divided into two parts, namely, the Mass of the Catechumens and the Mass of the Faithful. The Mass of the Catechumens ends at the Offertory, where the Mass of the Faithful begins. It was called the Mass of the Catechumens, because the Catechumens, as well as the penitents and well disposed Jews and Gentiles, were permitted to attend this part of the Mass. These were all dismissed immediately before the Offertory, with which the Sacred Mysteries proper began. The prayers recited over the penitents before the dismissal are now omitted. The *Oremus*, after the *Credo*, still points out the place for these prayers.

The structure of the Mass of the Catechumens is explained by St. Paul.<sup>1</sup> "Quid ergo est, fratres? cum convenitis, unusquisque vestrum *psalmum* habet, *doctrinam* habet, *apocalypsim* habet, *linguam* habet, *interpretationem* habet."

These words of St. Paul receive much light from the commentary of St. Ambrose on verse 31 of the same chapter. He says: "Haec traditio Synagogae est quam (Apostolus) nos vult sectari; quia Christianis quidem scribit, sed ex gentibus factis, non ex judaeis; ut sedentes disputent, seniores dignitate

<sup>1</sup> I Cor. 14: 26.

in cathedris, sequentes in subselliis, novissimi in pavimento super mattas."

There is question here of *seniores*, *sequentes* and *novissimi*. St. Ambrose employs the primitive Roman terms, which were later on supplanted by Greek terms. The *seniores* of the Romans were the *presbuteroi* of the Greeks; the *sequentes* (sequi, curere, diakonein) were the *diakonoï* of the Greeks. The *novissimi* of the ancients are the altar boys who to this day retain their place "in pavimento super mattas".

To enter more intimately into the meaning of the words of St. Paul, we must picture to our minds the arrangement of the primitive sanctuary. As may still be seen in St. John Lateran and other churches in Rome, the *cathedra* stands against the wall of the apse immediately to the rear of the altar. The altar itself consists of the *mensa* without a reredos. The reredos is a later introduction. Along the wall of the apse, extending from both sides of the *cathedra*, are the benches, *subsellia*. The *cathedra* is now known as the bishop's throne, and stands at the Gospel side. At the Epistle side stand the *sedillia*, all that is left of the primitive *subsellia*. The altar boys have maintained their primitive place.

Furthermore, it must be remembered that the term *seniores* includes bishop and priests. The term *sequentes* includes deacons and all the orders below diaconate. In some of the chapels of the catacombs may be found two *cathedrae* alongside of each other, for the bishop and the priest. The deacons, subdeacons and minorites occupied the *subsellia* in their respective order.

In the eucharistic worship the transition from Hebraic to Christian forms is gradual. As among the Hebrews, so among the Christians, the service begins with psalmody. This is followed by the "doctrina", which consists of the reading (*lectio*) from the book of Moses or the prophets. The *lectio* is followed by the *disputatio*. Among the Christians as well as among the Hebrews—and it must be borne in mind that the primitive Christians were Hebrews—the disputation (*catechesis*)<sup>2</sup> took place in order of dignity, as pointed out by St. Ambrose: "ut sedentes disputent, seniores dignitate in

<sup>2</sup> St. Augustine uses this word for the sermon (De S. Trin., vi, 89).

cathedris," that is, first bishop, then priest; next the *sequentes* in *subsellis*, that is the deacons, subdeacons, etc. Finally, the "novissimi in pavimento super mattas," that is the boys. This throws light on the incident narrated in the Gospel about Our Divine Saviour, when at the age of twelve He was found in the temple, "sitting in the midst of the doctors, hearing them and asking them questions."<sup>3</sup>

Here we have the fundamental structure of liturgical service as carried out in the Mass of the Catechumens, and in the various parts of the Divine Office. Psalm, lesson, versicle and response. The *disputatio* of old is now stereotyped in the versicle and response. The service concludes with the "Oratio".

This plan of psalm, lesson or *capitulum*, i. e. little lesson, versicle and response, *Oremus*, forms the basis of all the Hours. Psalms always precede; versicle and response always follow the doctrina, the *lectio*. With *Oremus* the service concludes.

In using the above key of psalm, lesson, versicle and response, *Oremus*, it must be borne in mind that the *doctrina*, which is usually taken up with a *lectio*, may at times be replaced by some equivalent, either in the form of a prayer or particular function. Thus in the Asperges we have: the psalm followed as *doctrina* by the *aspersio* itself; then occur the versicles and responses, concluded with *Oremus*. What has been thus far said will serve to illustrate the following schema of the Mass of the Catechumens:

<i>Psalmus:</i>	Judica	Introitus	.....	.....
<i>Doctrina:</i>	Confessio	Kyrie et Doxologia Major	Lectio	.....
<i>Apocalypsis:</i>	versiculi et responsiones	vs et resp: Dom. vobiscum Et c. spi. tuo	Graduale Tractus alleluia	.....
<i>Lingua:</i>	(Oremus)	(Collecta)	(Munda etc.)	EVANGELIUM
<i>Interpretatio:</i>	.....	.....	.....	Homilia.

A thoughtful analysis of this disposition of the parts of the Catechumen's Mass will lead to a clearer understanding of the primitive service in general.

<sup>3</sup> Luke 2:46.

Several items remain for consideration. First of all the word *Collect*. Various explanations have been given of this term. Here one explanation is offered which may throw new light on the matter. It must be borne in mind that originally the Holy Sacrifice took place in the evening. It was a continuation of the Last Supper. It took place at supper time. It was in fact a supper. The supper of the paschal lamb Christ concluded with the supper of the Divine Lamb, giving Himself in the Most Holy Eucharist. Hence the twofold table: the *mensa communis* and the *mensa sacra*. The *mensa communis* constituted the Mass of the Catechumens. The *mensa sacra* constituted the Mass of the Faithful, the "missa fidelium."

When the Christians had assembled for the service, the food-stuffs were spread on the table for supper. These foodstuffs were collected. Bread and wine for the *mensa sacra* were set aside, *secreta* (separate). Prayer was then said over the *collecta*, and supper was begun. There was reading at table, to use a familiar term. This was the *Lectio*, e. g. *Isaiae Prophetæ*. At a given sign "Deo gratias" was said, and the *disputatio* began, i. e. holy conversation at table. This talk was on the subject-matter read. First the seniors had their say, and then the next in order, as explained by St. Ambrose.

Such seems to be the signification of the term *Collecta* and *Secreta*. Postcommunio is grace after the sacred meal "post mensam".

Another term which has been variously explained is the term *Sequentia* i. e. *Evangelii* etc. In the Acts, chapter 4, is related the establishment of the diaconate. St. Luke distinguishes between the *diakonia τοῦ λόγου* and the *diakonia καθήκοντος*. Now, *diakonéo* is the Greek for *sequi*, that is "following" in the capacity of service; in other words, *sequentia* is the Latin form of *diakonia*. This Latin form has been supplanted by the Greek *diaconia*, and the Latin *Sequentia* has lost its meaning in the primitive liturgical sense. But it has retained its place at the head of the Gospel, where it is generally assumed to refer to the "following" portion taken from St. Luke, or St. Matthew. *Sequentia sancti evangelii secundum Matthæum*, therefore, seems to stand for *Diaconia sancti evangelii secundum Matthæum*.

St. Ambrose, pointing out the mind of St. Paul in writing to Christians converted from heathenism, that they should follow the customs of the Christians converted from Judaism, leads us to understand that the converts from Judaism found an easy transition in the form of service in practice among the early Christians, which form was that of the patriarchs and prophets, the form, namely, of psalm, doctrine, apocalypse.

Jews had settled in all the centres of the Roman empire. They had their synagogues. They preserved their traditions. They met on the Sabbath. The Apostles betook themselves to their meetings. Psalms were sung, the prophets were read, discussion followed, prayer ended the meeting. But the Apostles had come with a message. The assembled Jews rose to hear it. This was the *Lingua* (perhaps the *λογία*), the Evangel of the Messias. His teaching was confided to the Apostles. Theirs it was to interpret this new teaching. Thus *lingua* and *interpretatio* followed. As *lingua* signifies the gospel, so *interpretatio* is the homily, the sermon.

This explanation of the above quoted text of St. Paul serves to throw light on the Mass of the Catechumens; and incidentally on the Divine Hours. It will moreover serve to point out the venerable antiquity of the liturgical structures, with which the priest comes in daily contact, and be helpful to a deeper comprehension and appreciation of the treasures of our liturgical service.

One more observation. It happens sometimes that history attributes a more recent insertion of certain forms or acts in liturgical practice to one or other of the Sovereign Pontiffs. On close investigation it may be discovered that these forms or functions existed primitively and were only renewed or recalled to practice. They had perhaps fallen into more or less desuetude, and were now rendered obligatory. Thus it will not be said that Pope Pius X inaugurated daily Communion. He resurrected a discontinued custom. This principle may be applied in many other cases. Reformations in the Church were more or less always restorations. Only outside the place of the Church were reformations innovations. Vigor of life always reasserts itself from within.

HENRY BORGMANN, C.S.S.R.

*Philadelphia, Pa.*

BUDDHIST LEGENDS AND NEW TESTAMENT TEACHING.

(Concluding Article.)

THE threefold temptation of Jesus, related in the Gospels of Matthew and Luke, has been an unfailing subject of comparison with Buddhist legends for those who think they see traces of Buddhist influence in the Gospels. Their conclusions here might have more weight, were they based on a unanimous judgment in regard to the Buddhist parallels themselves. But on this important point there is diversity of view. Thus for the parallel to the temptation of Jesus to deny faith for world-dominion, von Seydel picked out the warning by Mara, god of pleasure, to the young prince in his night-flight from home to turn back, for in seven days he would become a universal monarch. "Depart not, O my lord! in seven days from now the wheel of empire will appear, and will make you sovereign over the four continents and the two thousand adjacent isles. Stop, O my lord!"

"Who are you?" said he.

"I am Vasavatti," was the reply.

"Mara! Well do I know that the wheel of empire would appear to me; but it is not sovereignty that I desire. I will become a Buddha, and make the ten thousand world-systems shout for joy."<sup>1</sup>

This term of comparison, which has also been adopted by a recent advocate of the loan theory, van den Bergh van Eysinga,<sup>2</sup> is rejected by other scholars on account of its doubtful priority to the Gospels themselves. Again for the challenge of Satan to Jesus to turn the stones into bread, a parallel has been sought by some in the attempt of Mara to persuade Gotama, when nearly dead from six years of rigid fasting, to give up the Great Struggle, to eat and once more enjoy the pleasures and honors of the world. In this temptation, Mara is "accompanied by his Nine Hosts, namely, Lust, Discontent, Hunger and Thirst, Craving, Sloth and Laziness, Cowardice, Doubt, Hypocrisy and Stupidity, Gain, Fame, Honor and Glory Falsely Obtained, Exaltation of Self, and Contempt of

<sup>1</sup> Rhys Davids, *Buddhist Birth Stories*. London, 1880, p. 84.

<sup>2</sup> *Indische Einflüsse auf evangelische Erzählungen*. Göttingen, 1909.

Others. But the Future Buddha rebuked the Evil One and he departed."<sup>3</sup>

The latest form of comparison rejects these parallels and turns to others that never formed part of the popular Buddha Legend. This newer method, set forth by Edmunds in the *Monist*, volume XXII (1912), pp. 131-134, has been taken up with enthusiasm in slightly modified form by Professor Garbe in his *Indien und das Christentum*, 1914, chapter I, the main part of which has been translated and published in the *Monist*, volume XXIV (1914), under the title, *Buddhist Influence in the Gospels* (pp. 481-492). If we may believe the authors, there are three temptations which the Buddhist and Christian scriptures have in common, (1) the temptation to assume empire, (2) that to transmute matter, and (3) that to commit suicide.

The Buddhist parallels to the first two of these temptations have been discovered in a passage from a Pali book of Buddha's sayings, the *Samyutta-Nikaya*, a passage practically identical with the story numbered eight in book XXIII of the *Dhammapada Commentary*.<sup>4</sup> The translation may be found in Edmund's *Buddhist and Christian Gospels*, volume I, pp. 199-200, also in the *Monist*, XXII, pp. 131-132. The story runs that the Teacher, musing on the question whether kings could not rule without causing sorrow, is approached by Mara, the Evil One, who says, "Reverend Sir, let the Exalted One exercise sovereignty . . . without causing sorrow, with justice and righteousness." Said the Teacher to Mara, "Evil One, what do you see in me that makes you speak thus to me?" Said Mara to the Teacher, "Reverend Sir, the Exalted One has developed to the full the four bases of magic power. For should the Exalted One resolve, 'Let the Himalaya, king of mountains, be turned to gold,' gold would that mountain be."<sup>5</sup> Here, then, we are told, is a double temptation, namely to exercise sovereignty, and to turn the king of mountains into gold; here, after much searching, has been found the source from which the first two temptations in Luke have been derived.

<sup>3</sup> Burlingame, *op. cit.*, part I, p. 4.

<sup>4</sup> Cf. Burlingame, *op. cit.*, part III, pp. 213-214.

<sup>5</sup> Burlingame, *op. cit.*, p. 214.



There are several reasons which tend to throw doubt on the correctness of this conclusion. In the first place, there is but one temptation here, that to assume sovereignty, and even this fails as a close parallel, since there is no question here of world-dominion, and since the subtle suggestion of Mara in this incident is quite unlike the audacious bribe-offer of Satan. The fancied second temptation to change the mountain into gold is not, as in Luke and Matthew, a challenge; it is not even an invitation, being nothing more than a hypothetical sentence, added to give weight to the advice of Mara to assume sovereignty. To quote Edmunds's version, "If the Lord desired, he could turn the Himalaya, the monarch of mountains, into very gold." How different from this faint supposition is the challenge of Satan, "If thou be the Christ, command that these stones be made bread."

Another point ever to be kept in mind is this. If, as Edmunds thinks, there was, as early as the time of Christ, an oral transmission of Buddhist stories through tradesmen and other intermediaries to the Greek-speaking world, only such stories could have survived the long journey as were sufficiently striking for their marvellous, dramatic, or humorous character to make a deep and lasting impression on the memory. A weak and colorless story like the one in question utterly fails to meet this fundamental requirement. That the common Buddhist merchant should have at his tongue's end this out-of-the-way story is as little to be expected as that the ordinary Christian sailor could repeat the conversation between Christ and Nicodemus.

The parallel selected by Edmunds and Garbe for the third temptation, in which Satan urges Christ to cast himself down from the pinnacle of the temple, namely, the advice of Mara to the Buddha soon after his enlightenment (Garbe), or shortly before his death (Edmunds), to pass into *parinibbana* and be seen no more, is strangely inappropriate. This mistake has come from the failure to discern the true character of the Gospel temptation. This is not a temptation to commit suicide, but rather a challenge to Jesus to put his messianic power to a test unworthy for its rashness and presumption. "If thou be the Son of God, cast thyself down, for it is written, 'He hath given his angels charge over thee.'" The thought plainly is,

Cast thyself down, for if thou be the Messiah, God will save thee. This temptation is absolutely without a parallel in Buddhist lore.<sup>6</sup>

In like manner the first temptation is misinterpreted by most of those who try to match it with a Buddhist parallel. It is often interpreted as a temptation to eat, as Mara urged the emaciated and half-dead Gotama to eat toward the end of his six years' practice of asceticism. In reality, Mara's temptation is not alone to eat, but to resume his former life of worldly ease and pleasure. Such is the significance of the Nine Hosts mentioned above who attend the Evil One. Jesus, unlike Gotama, does not object to satisfying His hunger as such, for He is not ascetic, and we read that after the temptation, He eats the food brought to Him by angels: "And behold angels came and ministered to Him" (Matt. 4: 11). Hence the inadequacy of the parallel taken from the story of the Great Struggle. Satan's temptation is again a challenge to Jesus to put His messianic power to an unworthy test. "If thou be the Son of God, command that these stones be made bread." Jesus is hungry. Let Him show Satan a sign. Let Him by His word turn the stones into bread. But Jesus refuses to work a sign either to satisfy hostile curiosity or with a view to personal advantage. Here, again, this temptation has no true counterpart in Buddhist legend.

We now come to the most interesting of the comparisons made between Buddhist and Gospel stories, the legend of Asita and its parallel in the double story of the Shepherds of Bethlehem and of Simeon, the prophet of Jerusalem.

Asita is an ascetic living in solitude in the region of the Himalaya mountains. Mounting to Sakka's heaven, the World of the Thirty Three, to take his noonday rest, he is surprised to find the deities waving their robes and shouting and dancing for joy. When asked the cause of their gaiety, they tell him that a child has just been born who will become a Buddha and bring blessings to men. At once, by his magic power of flight, he hastens to the distant birthplace of the child, and taking

<sup>6</sup> "Mara, the wicked one, spake unto me, saying, 'Enter now into Nirvana, Exalted One'. . . . As he thus spake, I replied, Amanda, . . . 'I shall not enter Nirvana, thou wicked one, until the life of holiness which I point out has been extended to all mankind'." Oldenberg, *Buddha, his Life, his Doctrine, his Order*. London, 1882. pp. 116-117.

him in his arms, he smiles as he declares his tiny charge to be the greatest of men, but the next moment weeps, because he will not live to see the day when the babe will become the Buddha and preach the Law.

Between this story and the two successive stories of the shepherds and of Simeon there is a marked similarity coupled, however, with considerable divergence. Like Asita, the shepherds are the recipients of a heavenly announcement of the birth of a saviour; and they, likewise, on learning the joyful news hasten to greet the wonderful babe. But in details, the stories are wide apart, with the merit of soberness on the side of the Lucan account. The shepherds receive the glad tidings from an angel as they are keeping night watch over their flocks. Asita learns the news from the gods, having mounted to heaven at noon and having asked the cause of their rejoicing. As soon as the angel tells of the Saviour's birth, a throng of angelic spirits chants the hymn, Glory to God in the highest. In the Buddhist story, there is no hymn, but the deities show their joy in a less dignified manner, as may be seen from the words of Asita, "Why is the assembly of the gods so exceedingly pleased? Why do they take their clothes and wave them? . . . They shout and dance and make music; they throw about their arms and dance."<sup>7</sup>

Edmunds, in his zeal to make the parallel as close as possible, sees in the reply which the gods make to Asita the counterpart to the hymn of the angels in Luke. This reply he calls an Angelic Hymn. It is translated by him thus:

"The Buddha-to-be, the best and matchless jewel,  
Is born for weal and welfare in the world of men,  
In the town of the Sakyas, in the region of Lumbini.  
Therefore are we joyful and exceeding glad."<sup>8</sup>

One may question the propriety of calling this an angelic hymn. It is an utterance, not of angels in the scriptural sense, but of the deities and their myriad nymph-wives that people the *devaloka*, the god-world, over which the genial, pleasure-loving god, Sakka, presides. The word, *deva*, is properly

<sup>7</sup> Fausböll, *The Sutta Nipata, Sacred Books of the East*, vol. X, 1898, part II, p. 123.

<sup>8</sup> Edmunds, *Buddhist and Christian Gospels*, vol. I, p. 186; also in the *Monist*, XXII (1912), p. 129.

translated, god, rather than angel. In Fausböll's translation of this passage these denizens of the Heaven of the Thirty Three are called gods. Nor is their utterance a hymn in any sense of the word. It is simply their explanation, prosaic enough in substance, why they are filled with joy. It offers a term of comparison, not with the Lucan hymn, but with the angel's announcement of the birth of Christ. The reply of the gods to Asita, like the question of the latter, is in metrical form, because the whole passage, of which it forms part, is in verse. But it is just as little a hymn as is the interrogation of Asita, cited above. Were it, like the Lucan Angelic Hymn, a distinct hymn or *gatha*, it would be cited as such in the prose versions of the Asita story. But neither in the *Nidanakatha* nor in other prose forms of the Buddha legend does it play a part.

The attempt of Edmunds to find a close verbal agreement between the second verse of the Angelic Hymn and a phrase in the gods' reply to Asita, can hardly be called a happy one. Preferring for his purpose the King James reading, "And on earth peace, good will to men," in which, after the manner of Hebrew parallelisms, the two parts are but the varied expressions of the same idea, he thinks he finds a close equivalent, indicating dependence, in the Pali line which he renders, "Is born for weal and welfare in the world of men." Here he was probably led astray by the faulty translation of Fausböll, "Is born for the good and for a blessing in the world of men"; for, as Burlingame has pointed out, the correct version should read, "Is born for the weal and welfare of mankind" (*Op. cit.*, part I, p. 10). The futility of this attempt of Edmunds to identify the two texts has been set forth by Professor de la Vallée Poussin in his article, *Le Bouddhisme et les Évangiles Canoniques*.<sup>9</sup> The supposed equation, peace on earth = welfare in the world, thus fades away, and little remains to justify his prophetic statement, "The day will come when school children will know that 'Peace on earth, good will to men,' is a Buddhist text" (*Monist*, XXII, 1912, p. 131). The resemblance, thus reduced to its true perspective, is no more than one might look for in two independent ex-

<sup>9</sup> *Revue Biblique*, vol. XV (1906), pp. 367-368.

pressions of the same idea, namely, that the birth of one destined to bring happiness to mankind is an event that calls for joy.<sup>10</sup> There is no need to resort to Buddhist sources. In the Lucan account there is little that is without precedent in Hebrew thought—not the idea of angelic messengers which runs through the oldest as well as the latest parts of the Bible, not the angels' hymn of praise, of which we find a reminder in the antiphonal hymn of the seraphim in the vision of Isaias (VI, 1 ff), and which, as we have seen, has no counterpart in the Asita story. It is also in keeping with Psalm CXLVIII, 1-2, "Praise ye the Lord from the heavens; Praise ye him in the high places. Praise ye him all his angels; Praise ye him all his hosts."

There is another consideration which tells in favor of the independent origin of the Lucan account. It is the absence in the latter of anything to correspond to the happy portents of nature said to have marked the birth of the Buddha. According to the *Majjhima Nikaya*, called by Edmunds the *Middling Collection*, when the future Buddha is born, there is a quaking and shaking of the worlds of gods and men, and a wonderful splendor fills with its light the uttermost bounds of the universe.<sup>11</sup> In the *Nidanakatha*, which serves as the introduction to the *Jataka* tales, and which is of later date than the *Middling Collection*, we are told that on this great occasion the birds cut short their flight, the rivers ceased to flow, gentle rains refreshed the earth, plants flowered and trees burst into bloom, while sweet music came from lutes as if played by unseen hands.<sup>12</sup> Now had the Buddha legend inspired the Lucan account, is it likely that this truly beautiful touch of poetic fancy would have been ignored? Both Luke and Matthew relate the terrifying portents that marked the death of Christ, and Matthew tells of the wonderful star that guided the Magi to the distant town of Bethlehem to the spot where lay the Infant King. That Luke's account of the birth of Jesus has nothing to correspond to the happy omens of the Buddha legend tells strongly in favor of its independent origin.

<sup>10</sup> In the book of Isaias this idea finds frequent expression. Cf. XXV, 9; XXXV; XL, 1-5; XLII, 1-10.

<sup>11</sup> Edmunds, *op. cit.*, I, pp. 178-179.

<sup>12</sup> Rhys Davids, *op. cit.*, pp. 64 and 68.

When the rôle of Simeon is compared with that of Asita, the differences are scarcely less striking than the resemblances. Asita pays honor to the future Buddha on the day and in the place of his birth. Simeon greets the child Jesus, not at His birth, but forty days later, not at Bethlehem, but in the temple of Jerusalem, whither he is led by the Spirit, and where Mary is present with her Divine Child, accompanied by Joseph, having come to make her offering of purification. Asita weeps because he will not live to see the day when the Buddha will preach the Law. Simeon rejoices that he has lived to see Him who is the salvation of Israel. In the fulness of that joy, he breaks into song, chanting the *Nunc dimittis*. On the other hand, no *gatha* to correspond comes from Asita's lips.

Thus in each story the central figure is the same—an old man, in the one case an ascetic, in the other a devout prophet, each supernaturally enlightened, each brought by supernatural means to the child-savior, to whom he does homage as he holds him reverently in his arms. And yet, while the subject in each picture is strikingly similar, how absolutely different is the setting! The result is that on purely critical grounds, the question whether the Asita legend has in some way influenced the story of Simeon has met a division of opinion on the part of Oriental scholars, with the stronger tendency to a negative answer. As we have seen, Garbe, impressed by Edmunds's presentation of the case, favors the loan-theory. R. Pischel, who does not see any trace of Buddhist influence in the Gospel account of the temptation, thinks it very probable that the Simeon story is derived from a Buddhist source (*Leben und Lehre des Buddha*, Leipzig, 1906, pp. 18 and 25). Winternitz ventures the guarded statement that it is "to some extent probable that the Buddhist legend was known to the author of the Christian story" (*Geschichte der indischen Litteratur*, II, p. 281). Burlingame thinks it "probably colored by Buddhist influence" (*Op. cit.*, part I, p. 13). On the negative side are eminent scholars such as Windisch (*Mara und Buddha*, Leipzig, 1895; *Buddhas Geburt*, Leipzig, 1908); E. Hardy, *Der Buddhismus nach älteren Pali-Werken*. Munster, 1919 ch. 7); L. de La Vallée Poussin (*Le Bouddhisme et les Évangiles Canoniques*, *Revue Biblique*, vol. XV, 1906, pp. 367); E. W. Hopkins (*India, Old and New*, Boston,

1901, p. 128); and Oldenberg, who in his admirable work on Buddha (*Buddha, his Life, his Doctrine, his Order*, London, 1882, p. 115, note; the German work is in its sixth edition), declared, "the notion of an influence exerted by Buddhist tradition on Christian thought cannot be entertained," and who, in a more recent exposition of ancient Buddhism, characterizes the loan-theory in general as "a hypothesis beyond proof and beyond refutation, which I for my part am inclined to find improbable" (eine weder zu erweisende noch zu widerlegende Hypothese, die ich meinerseits eher unwahrscheinlich finden möchte. *Die Religionen des Orients*. Teil I, Abt. III, 1. Berlin, 1913, p. 80).

A few words remain to be said on the lack of positive evidence to show that the Western World was familiar with Buddhist thought in the time of Christ. That Buddhism never took root in the soil of Egypt, Palestine, Syria, or other parts of Asia Minor is practically certain. Nowhere in these lands may be found the remains of monasteries or stupas to attest ancient settlements of Buddhist monks. Those early times have not bequeathed to us a single Greek translation of a Buddhist book, nor is there in the annals of Greek literature, classic or patristic, mention of any such work as formerly existing. The nearest approach made to the Western World by Buddhism in translated texts was, so far as is yet known, the scanty versions of detached Mahayana texts that have been found of late in fragmentary form in the remote parts of Chinese Turkestan, lands further distant from Syria than northern India itself. The explorations of Grünwedel and Le Coq in 1906-1907, of Aurel Stein in 1906-1908, and of Pelliot, a few years later, brought to light in the Tarim basin and in the vicinity of the ancient Chinese boundary fort of Tun-huang, numerous fragments of Buddhist texts deposited as votive offerings in Buddhist shrines, texts in Sanskrit, Chinese, Tibetan, Uigur or Old Turkish, and in three vernacular tongues of Iranian stock hitherto unknown, the Kuchean of the northern part of the Tarim basin, the Khotanese of the southern part, and the Sogdian, a widely extended tongue, which had its home in Sogdiana, around the ancient city of Samarcand. These fragmentary versions, very limited in range and length—one of the longest being the translation of

the *Vessantara Jataka*—are from five to six centuries later than the Gospels.<sup>13</sup>

Much stress is laid by some on the fact that Kanishka, the best known of the Kushan rulers and conquerors who, in the first century before Christ and in the two following, built up a great empire on the eastern and northern borders of Persia, was a convert to Buddhism and a zealous promoter of the religion already well rooted in the Panjab, Kashmir and adjoining lands owning his dominion. Over this empire of many peoples and many tongues and many faiths, reaching out over Turkestan to the very border of China, Kanishka held sway from the year 78 A. D. to the end of the century. "His coinage," says Sir Charles Eliot, "of which abundant specimens have been preserved, . . . presents images of Greek, Persian, Indian, and perhaps, Babylonian deities, showing how varied was the mythology which may have mingled with Gandharan Buddhism. The coins bearing figures of the Buddha are not numerous . . . and were probably struck late in his reign, and represent his last religious phase."<sup>14</sup> Now it is plain that if his patronage led to translations of Buddhist scriptures in some of the native tongues of that distant empire, they were, first of all, of too late a date to have had any possible influence on the formation of the Gospels, and besides would have been to the Greeks of Asia Minor as much a sealed book as the Sanskrit originals themselves.

In the absence of Greek Buddhist texts current in Asia Minor in the time of Christ, we are thrown upon the oral transmission of such knowledge of Buddhism as could be conveyed by travellers from the East. That there was an intercourse between the East and the West is not to be denied. Between Egypt and India, long before Christ, there was a brisk interchange of products by sea; and a great overland route guided caravans loaded with the silks of China and the cottons, ivory and precious stones of India through Turkestan, then part of

<sup>13</sup> Sir Max Aurel Stein, *Serindia. Detailed Report of Explorations in Central Asia*. 2 vols. 1921. Albert Grünwedel, *Altbuddhistische Kulturstätten in Chinesisch-Turkestan*. 1912. Albert von Le Coq, *Exploration Archéologique à Tourfan. Annales du Musée Guimet, Conférences*, vol. 35 (1910), pp. 267-289.

<sup>14</sup> *Hinduism and Brahmanism*. London, 1921; vol. II, p. 77. He is inclined to put the accession of Kanishka somewhat later than 78 A. D., the date accepted by most scholars. Cf. vol. I, p. xxi.



the Kushan empire, across Persia and Mesopotamia to Syria. Some of these merchants from the East may have been adherents of the Buddhist faith, though the likelihood is that this Oriental merchandise, as it passed through Persia and Mesopotamia, was in the hands of natives rather than foreigners from afar, speaking strange tongues. These Buddhist believers may have brought to the Greek-speaking buyers of their wares a few legends of the Buddha that they were able to recall. But it is plain that such meager knowledge as these unlettered tradesmen, keen for worldly gain, might give of their religion would be wholly inadequate to bear out the loan-theory, which presupposes a close acquaintance with passages from a wide range of Buddhist canonical literature, from the *Vinaya*, the *Sutta Nipata*, the *Jatakas*, and the *Majjhima*, *Samjutta* and *Digha Nikayas*.

Moreover, the very character of these sources which furnish most of the parallels deemed essential for the loan-theory raises a difficulty formidable alike for the oral and the written transmission of Buddhist parallels by way of this northern route. For these sources are Pali texts, peculiar to the Hinayana canon of the Southern School of Buddhism. Now the only Buddhist texts brought to light through recent explorations in Turkestan and adjacent lands bordering on India are such as belong to the Mahayana canon, Sanskrit texts and their versions, in which the majority of the alleged Buddhist parallels are not to be found. That the Pali sources, so essential for the loan-theory, were current in the Kushan empire in the time of Christ is a thesis for which positive proof is lacking.

There is one outstanding fact that tells with great force against the presumption that the extensive knowledge of Buddhism demanded by the loan-theory was current in Asia Minor in the time of Christ. It is the absence in contemporary Greek literature of any reference to Buddhism or to its illustrious author. Buddhism was too striking a religion not to awaken the keenest attention had it then been sufficiently known to influence Christian thought. The Greek mind, ever on the alert for new lines of thought, would have discussed it in the forum, and would have deemed it worthy of mention in the written records of contemporary events. Now, search

the writings of the Greeks and what do you find? Not a single reference to Buddhism or to its founder for the first two centuries of the Christian era. One has to go to the writings of Clement of Alexandria,<sup>15</sup> to the times of the apocryphal Gospels, to find the first mention of the name, Buddha, in all Greek literature.<sup>16</sup>

CHARLES F. AIKEN.

*Catholic University of America.*

---

#### ST. FRANÇOIS DE SALES—DOCTOR OF ASCETIC THEOLOGY.

**F**EW saints have so taken hold of men's minds and hearts as has St. Francis de Sales. The tercentenary of his death the whole Church will celebrate on the feast of Holy Innocents, 1922. His Holiness Pope Pius XI has deigned to signalize the event by issuing an Encyclical in which he voices the sentiments of the Church toward one of her most illustrious sons.

During the nineteen centuries of her existence, the Church has placed the aureola of sainthood on thousands of her children. But to only twenty-three of her sons has she accorded the exalted title of "Doctor of the Universal Church". Not the least conspicuous among these favored ones stands

He the sweet Sales, of whom we scarcely ken  
How God he could love more, he so loved men.

To many he is known as the wise, gentle director of souls. Few appreciate him as the prolific writer, the zealous missionary, whose indefatigable labors won back to the Church more than seventy thousand heretics from the hotbed of Calvinism.

Francis de Sales was born at Thorens, in the Duchy of Savoy, on 21 August, 1567, just fifty years after the defection of Luther. An ambitious father planned for him a legal career, so that he had no difficulty in attaining the advantages of a liberal education. The years between 1583 and 1588 he passed at the University of Paris where he pursued his classi-

<sup>15</sup> *Stromata*, I, 15.

<sup>16</sup> Two coins, struck by Kanishka in the last decades of the first century A. D., have been found in ancient Kashmir, bearing the image of the Buddha and his name in Greek letters. Cf. Percy Gardner, *Coins of the Greek and Scythic Kings of Bactria and India*. London, 1886, pp. 130 and 175.

cal studies under the Jesuits in their College of Clermont. "At Paris," he said, "I learned many things to please my father, but I learned theology to please myself." It was here he began those sacred studies which afterward shed so much luster on the Church of his era. It was here too he learned to appreciate St. Thomas Aquinas, St. Bonaventure, and the great Bellarmine. A volume of their works could always be seen under his arm as he took his principal daily recreation, a walk to our Lady's shrine *Sedes sapientiae*.

Predestination was then the burning question of the day. The heated discussions to which the young student was obliged to listen plunged his sensitive soul into the depths of despair. After months of suffering, he cast himself before a statue of Mary and uttered the incomparable prayer: "If it is His most holy will that I must lose Him for eternity, may His will be done. But at least grant that I may love Him and praise Him even when damned." The saint's conduct during this historic temptation reveals a mental virility seldom manifested by even great minds at eighteen years of age.

His six years course at Paris was finished with distinction. He then went to the celebrated law school at the University of Padua, the Athens of the Venetian Republic, where he was privileged to have as an instructor in jurisprudence the celebrated Guy Pancirola. The renowned Jesuit Possevin taught him his favorite study, theology. It was Possevin also who by his spiritual advice fostered the ecclesiastical vocation of his ardent student, thus winning for the Church her greatest doctor of ascetic theology. While at Padua he acquired Italian, although we find little trace of a scientific knowledge of the language in his writings.

The most strenuous student of to-day is not more avaricious of his time than was St. Francis de Sales while at Padua. Besides his lecture periods, he gave eight hours a day to study. Social intercourse he indulged in only when necessary. The Fathers of the Church he read with avidity. St. Chrysostom, St. Augustine, St. Jerome and St. Bernard were his favorites. He thought "the harmonious style of St. Cyprian flows with peaceful sweetness like a clear stream". By reading and imitating his favorite authors he acquired his own inimitable style.

When twenty-four years of age, Francis de Sales received the degree of Doctor of Civil and Canon Law. When crowning him, Pancirola set the seal on his studies with the words: "The University is happy to find in you all the quality of mind and heart which it can desire." But for the young graduate studies were not over. St. Francis de Sales remained a student until the end of his life, devoting several hours daily to his books. Ignorance he combated on all sides with his whole strength. Illiteracy among the clergy he condemned as forcibly as Erasmus before him. In one of his first episcopal exhortations to his priests, he said: "I say in truth that ignorance in priests is more to be feared than sin because by it we do not ruin ourselves alone, but dishonor and degrade the priesthood. I beseech you then to give yourselves seriously to study. Knowledge is the eighth sacrament in the ecclesiastical hierarchy."

His long period of preparatory study bore abundant fruit during the twenty-nine years of St. Francis de Sales' sacerdotal ministry. In the second year of his priesthood he volunteered for the Chablais missions. In spite of incredible sufferings, privations and insults, his intelligence, considerateness, and urbanity caused the barren soil of mountainous Switzerland to blossom like the rose with the fair flowers of countless conversions. Even the bitter heresiarch Beza consented to have an interview with him. During a kindly, animated discussion, Beza seemed very much impressed. Subsequent events showed that he had not the courage of his convictions.

It is interesting to note how the ardent young Francis, filled with his first fervor, a fervor which never waned in the divine service, resorted to many a device now used by our modern missionaries. The written as well as the spoken word was used by him as a weapon with which to combat heresy. It was during his missionary labors in the Chablais that his polemical works began to appear. During those eight years he wrote the *Controversies*, "in his best style though not in his best state". The book reveals the author's deep knowledge of dogmatic and moral theology. The brief conferring on him the title of Doctor of the Universal Church, speaks of these *Controversies* as being "a complete demonstration of the Catholic faith, and a prelude to the definition of the Ecumeni-

cal Council of the Vatican on the primacy and infallibility of the Roman Pontiff ”.

The book was epoch-making in the polemical literature of the Church. It deserves a close study from every lover of truth. Its pages are dotted in amazing profusion with Biblical and Patristic quotations. Its keenness of thought is rendered not less virile by its gracefulness of style. No other work proves so well that the gentleness of the Saint of Sales was born of the strength of the Lion of Judah. His *Standard of the Cross* is a satisfying explanation of a Catholic's attitude toward the sign of our redemption.

When in 1599 Claude de Granier, Bishop of Geneva, proposed Francis de Sales as his coadjutor, Rome ratified the choice. But before elevating him to the episcopacy, Pope Clement VIII wished to examine him personally before the Sacred College. After a brilliant display of the Saint's versatile knowledge, the Pope exclaimed: “ Drink, my son, from your own cistern and from your living well-spring. May your waters issue forth and may they become public fountains where the world may quench its thirst! ”

It was at this time he went to Paris concerning the religious affairs of Gex, a French dependency. Here in the theatre of the world, he formed a strong friendship with Cardinal de Berulle, the great Oratorian, who St. Jane Frances said was worthy to direct angels. The saint also learned to appreciate deeply during this visit to Paris the royal secretary, Antoine Deshayes. And Henry IV “ wished to make a third in this fair friendship ”.

On the death of Claude de Granier the labors of St. Francis de Sales came to an end in the Chablais. The results he attained were not less consoling than was the rich harvest being gleaned in Germany at the same time by Blessed Peter Canisius. When he was consecrated Bishop of Geneva on the feast of the Immaculate Conception, 1602, a wider scope was opened to his apostolic zeal. The new dignity brought with it a greater obligation of preaching. This chief duty of a bishop he fulfilled to the letter. He confessed to his friends that he never refused to preach. The Church refers to him as the restorer of sacred eloquence. But his was quite different from the usual pulpit oratory of the day. His sermons

will well repay analysis. They are short and clear, free from pedantry and affectation, but redolent of Holy Scripture. Indeed St. Vincent de Paul spoke of our saint as "*Evangelium loquens*".

His preaching activity was not confined to his own diocese. Students of sacred oratory are familiar with his Lent and Advent sermons at Dijon in 1604, Chambery in 1606, and Grenoble during 1616, 1617 and 1618. Parisians saw him mount the pulpit every day. "Never," said they, "have such holy, apostolic sermons been preached." This means more when we remember that at this time St. Francis de Sales was only one of that brilliant group of orators who have rendered famous the French pulpit of his era. He preached from his heart. "To preach well," he asserted, "it is necessary to love well."

While preaching his soul-stirring sermons during the Lent of 1604 at Dijon, St. Francis de Sales met the Baroness de Chantal. This was the beginning of a historic friendship. In her he at once discerned a woman of heroic mould. Under his masterly guidance she became "the incomparable mother of the Visitation," whose mystic states afforded him his chief material for that golden book, *A Treatise on the Love of God*.

His characteristic simplicity and clearness are manifested in his explanation of the *Canticle of Canticles*. This most mystical book of the Old Testament becomes pregnant with meaning under the scholarly interpretation of one who knew by experimental knowledge whereof he spoke.

As soon as he became Bishop of Geneva St. Francis de Sales instituted systematic catechetical instructions for young and old. The little ones of his flock buzzed about him like so many bees, attracted by his sweetness. He laid down stringent but necessary rules for his clergy, and began a regular personal visitation of his scattered parishes in a mountainous diocese. These journeys made him wittily exclaim, "I have married a poor wife". But no solicitations from friends and relatives could induce him to give her up for one of greater opulence.

This one fact is enough to refute the charge that St. Francis de Sales was the apostle of the upper classes only. True, he knew that the wealthy have souls to save as well as the poor. No one realized more fully than he the dangers of a social

season. His wise direction helped many a young girl and boy to escape existing evils. But while trying to stem the tide of Medicean influence, he never forgot the lowly and the outcast. Indeed the less fortunate claimed the largest share of his affection and attention since in them he saw that multitude for whom the Master had compassion.

As he preached and taught, St. Francis de Sales came in contact with a great many souls. To help this ever-increasing number of penitents he wrote his *Introduction to a Devout Life*. It is too well known to require an analysis. By it the author wishes to make not good angels, but good men and women. It is the quintessence of the saint's spiritual doctrine—a doctrine which he had imbibed years before in Padua from Scupoli's *Spiritual Combat*. After the appearance of his own book, he no longer recommended the little volume which for sixteen years he carried in his pocket and read every day. Even during the lifetime of the author the *Introduction to a Devout Life* was translated into most of the European languages. It aroused the admiration of James I of England, who wondered why one of his clergy could not produce such a book. It is interesting to note the saint's attitude toward frequent Holy Communion at a time when the rigors of Protestantism were at their height. We who are basking in the sunshine of a Catholic Renaissance can little appreciate the chilling blasts of the sixteenth and seventeenth centuries.

In 1616, when the Order of the Visitation had been just six years in existence, St. Francis de Sales gave to the world his *magnum opus*. His *Treatise on the Love of God* is the fruit of his maturity. That it ever appeared in print we owe to the solicitations of St. Jane Frances who was constantly urging her spiritual father to utilize every little morsel of his leisure on this work. While scanning the heights of mystical contemplation, and leading the soul through the devious ways of love divine, the saint's doctrine is eminently practical. In the preface he says: "I have touched on a number of theological questions, proposing not so much what I anciently learned in disputations, as what attention to the service of souls and my twenty-four years spent in holy preaching have made me think most useful." This classic of ascetic literature was published only six years before the author's death, so that

the reader may feel sure he will find in its pages all the saint's teaching in its purity. It is a veritable mine of dogmatic, moral and mystic theology. For fourteen of its lines he had to read twelve hundred folio pages. Its chapters are treatises on most delicate questions. In order to go "deep down into the roots" of the love of God, the author was obliged to stray into many a by-path of the sacred sciences. In consequence he has given us an authoritative psychological analysis of the workings of the human soul in its strivings after union with the Infinite.

*The Treatise on the Love of God* may be compared to a vast cathedral reared on the bedrock of Catholic dogma, every stone of which is held together by the philosophy and theology of the Angelic Doctor. The lucidity of his style, the simplicity of his diction, make Saint Francis de Sales the easiest of all the mystics to understand. But as the Bollandists say when speaking of this characteristic, "it is perhaps more difficult to write exactly on dogmatic, moral and ascetic matters, and to make them understood by the ignorant without incurring the disdain of the learned, than to compose the greatest treatises of theology. This is a difficulty which can be overcome only by the greatest men (*summī viris*)."

In glancing over the pages of this monumental work, the reader is impressed by the aptness and frequency of Scriptural references. Few of the Fathers of the Church are omitted. Pagan as well as Christian philosophers do the author yeoman service. Allusions to tradition and mythology reveal a prodigious memory, while the wealth of imagery is at times bewildering. But like a golden thread running through it all, is the one aim of the saint "to reveal to the soul the love of the Saviour and the Saviour of love". Thus he leads Theotimus to heights of which Philothea little dreamed, and in so doing St. Francis de Sales has left to the Church a bulky legacy of theologic lore.

In the midst of his arduous apostolic and literary labors, he managed to carry on a voluminous correspondence. His letters are on a variety of subjects, for his net holds all kinds of fish. Men and women, young and old, rich and poor, learned and ignorant, lay and religious, all are favored by his facile pen. He became all to all that he might gain all for Christ, as the Church says of him in her Collect.



We owe the *Spiritual Conferences* to the retentive memory of the first nuns of the Visitation. While their tone is distinctly *en famille*, they appeal to the devout laity as well as to religious. As Cardinal Wiseman says in his admirable preface to the English edition of 1862, every page furnishes examples of his spirit of considerateness and discernment. The Church tells us that the saint gave to the Visitation "constitutions wonderful for their wisdom, discretion and sweetness". And the *Conferences* are the constitutions applied to the daily life of the nuns.

All the works of St. Francis de Sales, even his opuscula, are clothed in an exquisite style which gives them no small literary value. Matter and form at his hands seem to receive equal attention, although, according to his own words, everything he wrote bore the mark of hurry. His gracefulness of thought and diction have caused so unsympathetic a critic as Sainte-Beuve to acknowledge his superiority of style. His writings contributed greatly toward the formation of modern French. During his century the Romance languages were becoming crystallized. The vernaculars were assuming a literary form. The writings of the saintly Bishop of Geneva have placed his mother tongue under heavy obligations. Sixteen years after his death, the French Academy, then in its infancy, did not hesitate to regard his works as models of French style, "because he has written our language most purely". When in 1877 the Church conferred on him the title Doctor of the Universal Church, she as it were canonized the writings of St. Francis de Sales, setting on them the seal of her approval.

Not without reason has he been called the Doctor of Devotion. All the authorized devotions of the Church appealed to his pious soul. But he recommended to his penitents only a few practised faithfully. The rosary he recited every day. By founding the Order of the Visitation he became the progenitor of the Daughters of Charity, and "the legitimate parent of devotion to the Sacred Heart". The frequency with which he mentions the Heart of the Saviour is striking to even a cursory reader. "I see you are my child", he tells St. Jane Frances, "but I see you in the Heart of Jesus". In one of his most confidential outpourings, he writes to her: "I seemed to see you looking at the open side of our Saviour and wishing

to take His Heart to put it into your own as a king in a little kingdom." And again, "the other day considering in prayer the open side of our Lord, and seeing His Heart, it seemed to me that our hearts were all around Him, and doing homage to Him as to the sovereign King of hearts." His sermon on "St. John before the Latin Gate" gives the dogmatic foundation for this touching devotion. He says: "Christ's sacred side was opened first, to show His great desire to give us the blessings of His Heart, and that Heart itself; secondly, to invite us to repose there as our refuge in all our tribulations; thirdly, to see His love, and so be excited to love Him." Just sixty-four years to the day, before St. Margaret Mary had her great revelation, on the day after the octave of Corpus Christi, St. Francis de Sales wrote to his coöperatrix the following lines: "Good morning, my dear Mother! God gave me last night the thought that our house of the Visitation is by His grace noble and important enough to possess its coat-of-arms, its escutcheon, its motto, and its legend. I think then, dear Mother, if you agree, that we shall take for our coat-of-arms, a heart pierced with two arrows, encircled by a crown of thorns, and surmounted by a cross graven with the sacred names of Jesus and Mary. My daughter, when next we meet, I shall tell you a thousand little thoughts that have occurred to me on this matter; for in truth our little congregation is the work of Jesus and Mary. The Saviour when dying generated us by the opening of His Sacred Heart." This tenth day of June 1611, should be a memorable date in the annals of that devotion which to-day is coëxtensive with the Church.

The Church has lived through three centuries of her history since the passing of the gentle Bishop of Geneva on the twenty-eighth day of December 1622. But she holds his name in even greater veneration to-day than did his numerous friends as his mortal remains lay in the little home of the gardener of the Visitation at Lyons. At his death he was mourned by the whole Christian world, for both Catholic and non-Catholic saw in him that fine clay out of which earth's great ones are fashioned. In 1661 Francis de Sales was beatified, and Alexander VII in 1665 placed on his brow the aureola of sainthood. Pius IX signalized the closing year of his pontificate by admitting him into the exclusive circle of the Doctors of the Church.

To merit this honor, according to Leo XII, by his writings the saint must continue even when dead to teach the faithful of Christ. That St. Francis de Sales fulfilled this condition is testified to by the Bull conferring on him the title of Doctor of the Universal Church: "Many homilies, treatises, dissertations and epistles of the holy Bishop of Geneva attest his eminent learning in dogmatic discipline, and his invincible skill in polemics, especially in refuting the errors of the Calvinists—a fact sufficiently evident from the multitude of heretics he brought back to the bosom of the Catholic Church by his writings and eloquence. . . . In St. Francis de Sales therefore has been fulfilled the saying of Ecclesiasticus: 'Many will praise his wisdom; his memory shall not depart, and his name shall be in request from generation unto generation; the nations shall narrate his wisdom, and the Church announce his praise.'"

J. F. LEIBELL.

*Georgetown, D. C.*

## IMPORTANCE OF RURAL PARISHES.

### UNWARRANTED DIFFIDENCE.

**H**OWEVER much contributors may differ about the extent to which Faith is imperiled by residence in a large city, no one regrets the presence of large numbers of our Catholic people in country parishes. The protection afforded there is manifest. That the city has dangers for many, if not for all, is undisputed. True, sixty years ago, so great a prelate as the late Archbishop Hughes for a time resisted the advocacy of locating Catholic immigrants on the land. But the experience of two generations since has so thoroughly taught another lesson, that it is doubtful if even one among our hierarchy would not enter enthusiastically into any project looking to the enlargement of the rural population at the sacrifice of members in the city parishes.

But while this community of sentiment prevails in reference to the general aspect of the question, there lurks in the minds of many of our clergy a certain diffidence of accomplishing anything by efforts in that direction. "You cannot resist the most vigorous tendency of the hour," is the common reply.

"We are living in an age," they say, "where great masses of the population from all classes and in every district gravitate toward large cities; there are a thousand reasons for their doing so; almost every consideration leads them there. It is inevitable that Catholics will go with the tide."

All this is too true. But, before resigning ourselves to the inevitable approach of a great evil, might it not be well to ask: "Have we tried?" Is every attempt to be dismissed as futile? If there is one thing more than another to be conceded, if there is one great fact which all must recognize, it is the little or no attention we have given to remedying a condition, the existence of which all are disposed to consider regrettable. Millions after millions of the most devoted Catholics that Europe has seen, came here in their helplessness. We made heroic efforts to give them opportunities of practising their Faith amid the dangers of our great cities; only rarely has anything been done to place them where those dangers did not obtain. Had a modicum of the effort and outlay required to establish and maintain parish schools for constant accessions of poor immigrants been expended on locating them in groups upon the land, no one to-day would look back upon the venture with anything but feelings of the deepest satisfaction. Had anyone a hundred years ago dared to promise that our parish school system, in spite of all the difficulties to be encountered, would eventually assume the proportions we witness in its attainments to-day, he should certainly have been regarded as a misguided visionary. Are a people and a clergy with such a record to faint in presence of this other great undertaking, an undertaking which is constantly revealing itself as one of the great works of zeal in the not too distant future? What wonderful organizations may soon come into existence inspired by the purpose of acquiring land for the children of the Faith, only the prophet can at this stage depict. Meanwhile, the modest efforts of certain pastors and religious societies have accomplished much already.

#### INFLUENCES ACCOUNTABLE FOR THE DEPLETION OF COUNTRY DISTRICTS.

Generally speaking, Catholics in relation to this endeavor may be classed under three heads—city residents in America,

country residents in America, and immigrants from the old world. Until our social fabric undergo some very extraordinary upheaval, we may as well set the first of these outside our calculations altogether. The young man of city rearing who will reconcile himself to country occupations and country habits of life is so decidedly exceptional as to be quite excluded from our plans. Of all in the past who reached maturity in the city, the number who voluntarily submitted to country life under any circumstances is not far removed from a minus quantity.

Of the second class, our American farm population, the great majority are contented with their lot, and would stay where they are. But ten thousand external influences have been at work to turn them from their present calling and scarcely one to continue them in it. Many intrinsic causes also contribute, such as higher wages, lighter work or shorter hours, places of amusement, etc. Even these would prove ineffective, did not the moral forces with which they come in contact operate in bringing about the same result.

The school system of the country is aimed directly at this. It has been the boast of legislators and supervisors of educational interests that the program of primary schools was framed to conduct pupils by the most direct route to the high school, and similarly, that every subject prescribed for high school work looked primarily to the students' future in the university or in some learned profession. It has been in every way to the interest of both primary and secondary school teachers to have the number entering a more advanced institution as large as possible. Their influence has been altogether in the direction of keeping the boy or girl at school, and by consequence, taking them from the farm. It is very flattering to the good father and mother to hear from the teacher, "Your boy is doing particularly well; his ability is much above the average; it is too bad not to give him a chance." Consequently, though very much needed at home they try to keep him at school, and one more is taken away from the prospect of being a country resident. What the regularly established schools of the State fail to accomplish, something called "business colleges", hanging out a sign in every little town, contrive to effect.

Everyone in the neighborhood whose opinion both child and parents are disposed to respect, commends the course and commends it highly. The local clergyman, physician, attorney, banker, editor, politician and other distinguished visitors to the home all agree in this. With nothing very definite in their promises, they spoke to the boy of a brilliant future, and praised parents who made such noble efforts to advance the future of their family. The atmosphere of the high school was charged with this sentiment and with none other. The press of the land, public platforms, pulpits and similar oracles referred with pride to the large numbers our school system was advancing in the *higher walks of life*. The family were convinced beyond a shadow of doubt that wisdom lay in aspiring to professional and business careers and abandoning the more menial and less promising future that a rural district could provide.

Now, do we ever stop to reflect what would have been the issue if all this glorious array of forces had been faced in the opposite direction? What would have happened if schools, teachers, clergy, physicians, editors, etc.—throughout the land energized every conceivable effort in the endeavor to keep the young people of rural districts upon the farm? Are we quite sure that the cause of civil government, and civil society, would have been jeopardized?

#### OUR CONTRIBUTION TO THESE INFLUENCES.

While all this was going on, where were we? On what side were we throwing our weight? Have there been any more ardent supporters of the "make something of yourself" cry than we? Have we not actually boasted over and over again, in public and private pronouncements, that we were *foremost* in every phase of this movement?

Our clergy everywhere encourage boys and girls to continue at school, altogether regardless of the consideration that continuing at school generally means continuing on the way to an avocation the following up of which is not possible in country districts, regardless also of the further consideration that a growing interest in higher studies is usually accompanied by a declining interest in occupations and ambitions which attend life on the farm. The multiplication of Catholic colleges, by

their very existence, not to speak of their conscious, intentional efforts in that direction, stands out before parents in rural surroundings as a recommendation of the great advantages such institutions are supposed to offer. Editors of Catholic weeklies seem to live in constant dread of the charge of unprogressiveness, did they not put forth their best efforts in urging higher education for the greatest possible number everywhere. Just previous to school opening this year an editorial in an influential Catholic paper began with these words "Schools open next week; every Catholic high school and college in the land should be filled to the utmost capacity". Have we an organ in the English-speaking world persistently daring to have no part in those clamors for the extension of higher education at the inevitable price of rural populations being depleted? A few years ago the Catholic representative of an Irish constituency told the British House of Commons that he cared little for this much-lauded commodity which they presumed to call "education", recognizing, as he did, that there was something of infinitely greater importance. True, such a remark coming from one of his attainments shocked this twentieth-century world. Yet would it not be wholesome to hear sometimes our Catholic editors announce the plain truth, that much of this uncompromising advocacy of learning and the incessant urging upon everyone to become a scholar is merely the worship of a fetish; or that much of the present-day enthusiasm for erecting, maintaining, patronizing great educational institutions is a poor substitute for satisfying the one worthy object of human aspiration, and that we who recognize the one thing necessary feel under no obligation to imitate their blind though strenuous ambitions; that, consequently, preserving a peasant population, though more or less illiterate, in the simple exercise of true Faith is an object much more to be sought after than providing increasing numbers with intellectual endowments?

#### MEANS OF PREVENTING THE DEPLETION.

Now, let us suppose what would be the result if the entire force of the Catholic Church in America, through the different means at its disposal, were contributing to the cause of keeping Catholics in the country—contributing just to the extent to

which such a condition is desirable, no further. Or rather, before abandoning the idea altogether, would it not be well to inquire if it is really so that the forces of Catholicity in our midst are hopelessly and absolutely without weight in this matter; if there is no person or no source of influence among us capable of guiding in an issue upon which the eternal salvation of many souls so largely depends?

In the first place, what about the rural pastor? Does anyone suppose that a priest so situated, convinced of the importance of this work, enjoying the confidence of his people, with all the opportunities at his disposal, in the pulpit, in the school or home, could fail, in the course of twenty, ten or even five years to be instrumental in restraining many—both old and young—who otherwise would have yielded to the allurements and the thousand circumstances helping on this perpetual drift cityward? Then, there is the Mission, which in our day reaches every parish, and from which so many wholesome, consoling results are everywhere reported. If it were the practice of missionaries in each parish to devote one entire conference to this subject, should we not expect the faithful during those days, when they come to understand how trivial are all worldly interests and attachments when weighed in the balance against an eternal kingdom on the one hand and eternal suffering on the other, would stand in horror of any fascination calculated to endanger their own or their children's future, and willingly reconcile themselves to the less inviting conditions attending their present situation? The more we think of this the more we should be astonished that missionary bands have up to the present paid so little attention to what everyone within or without the Church considers the growing evil of our day.

What of our Catholic schools? Their number in rural districts is constantly on the increase. We are proud of their efficiency, of the results they give. We know there are many pupils completing their early studies there who give a good account of themselves in schools and institutions more advanced. This is what we hear everywhere and unintermittingly. We have every reason to hope, therefore, that schools and teachers capable of such results could exert an untold influence, were their attention turned to pointing out, in season



and out of season, how much the interest of immortal souls is safeguarded by continuing in the country far removed from the vanity and worldliness, the frivolity and distraction, the pleasure-seeking and dissipation, the temptations and sins, so easily to be met with in large cities. With the young children of the land growing up in this condition, accepting such teaching in much the same spirit as they accept unceasing warnings against the dangers of public schools, mixed marriages, secret societies, the liquor traffic, etc.—their after-lives would, no doubt, be governed by an equal regard for all early impressions so received. I have never heard of a parish school attempting to exert influence in this direction even in the slightest degree. I know of many that are constantly holding out to their pupils a brilliant future in the learned professions or business careers. So long as we allow this attitude of mind to prevail in our primary institutions, we are hardly justified in pleading the impossibility of doing anything to keep Catholic people in the country. We might go on trying to conceive the possibilities of our position, did our colleges, academies and seminaries unite in this propaganda. The supposition that any such action could be hoped for may be visionary in the extreme; the outcome, should such action ever become a reality, no one will consider even doubtful.

Nowhere do Catholic papers find readers so devoted and faithful as in rural Catholic homes. Here the spirit of criticism is almost unknown. This weekly visitor is given lengthy entertainment; its statements are accepted without question, and in the families of long-term subscribers there are few, old or young, who do not sooner or later drink in its words. Sometimes when I read in the columns of these journals reiterated appeals for the support of the Catholic press, I wonder if their editors realize how many faithful disciples they have in that portion of the population from whom least is heard. Now, urging claims of country life, advising its residents to be contented with their state, supporting the wishes of parents who endeavor to have their children remain there, gathering arguments, incidents, statistics from every available source that will have the effect of driving home these convictions more thoroughly, make up a form of literature altogether in keeping with the aims of a Catholic paper. Week after week their pages

decry the public school; they teem with warnings against the demoralizing tendency of theatres and gambling rooms, the irreligious and often licentious atmosphere of what is called "society", the ever-increasing force of Socialism, the outward trend of divorce; they see with certainty that many children of the Church will be carried away in the tide. But they seem to forget that one large section of her children are practically immune to all those dangers, and that, consequently, the most effective means of protecting still greater numbers can be found in maintaining as many of the faithful as possible amid conditions which more than all others guarantee that immunity. What country parish in America is threatened with demoralization from the influences of mixed marriage, divorce, and socialism, or even from the more insidious influences of worldliness, pleasure-seeking, and dissipation? Why then throw up our hands in despair? Why exclaim that all efforts to keep our people in the country must necessarily prove futile, when we have not, up to the present, requisitioned to the task so powerful an engine as the Catholic press.

#### FINANCING THE IMMIGRANT.

The other possibility—that of settling Catholic immigrants on the land—is a great work, scarcely begun yet. Undertakings so complex require time and organization. Failures in the past should give no cause for discouragement: they are merely necessary steps in a necessary experience. When we hear what has been accomplished in the Argentine or even in some parts of Western Canada, we begin to realize what the outlook is nearer home. We can picture a future in which hundreds of thousands of Europeans, adapted to farming occupations from youth, will be able to carry on in North America the occupations in which their parents and grandparents for generations gave such splendid examples of persevering Faith. Soon this may be the Church's greatest work of zeal on this side of the Atlantic. Immense sums of money, it is true, would be necessary to float a scheme whose dimensions have still to be calculated. Our wealthier Catholics come to understand that colleges, academies and schools have a claim on their surpluses and some have responded generously. Would not the gifts enabling Catholic immigrants to get a start on a farm

advance the cause of Christ and Holy Church in an even more desirable way?

M. V. KELLY, C.S.B.

*Amherstburg, Ontario, Canada.*

---

### A CLERICAL CONTEST.

#### The Rise of Father Beavan.

FATHER BEAVAN had repeatedly told me the story of his coming to Eagle Point.

It was two weeks after his First Mass when, obedient to command, he called on the bishop.

His Lordship was very gracious. "I have a little parish down South", he said, and then paused as if to conjure up a vision of the place. "It is—ah—particularly dear to my heart." He paused again and toyed with his pectoral cross and smiled. "I feel that in giving it to your charge I am confiding to you a great trust. You will find it a difficult corner of the vineyard and for that very reason I have chosen you for the post. You are older than the average neophyte and have had some experience of the world. You will be more resourceful than a younger and less experienced man."

Father Beavan understood. All along, when thinking of his future, he had reasoned that as the latest comer in his class and perhaps the least brilliant he must be content with a comparatively humble task.

"It is Eagle Point," said the bishop.

Father Beavan forced a smile and acquiesced. If half of what he had heard of his future charge were true it was a trust indeed.

Father Beavan developed a penchant for gardening. The soil of part of his garden, he assured me, was sandy and therefore partial to watermelons, and of them he had a goodly supply in season. Cucumbers, onions, horseradish and radishes also figured largely in his productions: "for", said he, "they are stimulative vegetables, and in a place like Eagle Point you need some stimulation. They stimulate me to raise the needed potatoes and cabbage, not to mention the stimulation or encouragement I need for other purposes."

The old bishop had inquired from time to time of Father Beavan how he was getting on. In his old age the saintly prelate became more and more addicted to the adage "Let well enough alone," and thus it happened that Father Beavan continued many years in charge of his first trust.

When the priests donated to the new bishop on his arrival in the diocese the costly limousine, they were perhaps not aware that they were casting bread upon the waters in an accommodated sense. The car was truly a triumph of mechanical skill, beautiful in its proportions and luxurious in its appointments.

The new car appealed to the bishop beyond the scope intended by the donors. Nothing could acquaint him so well with actual conditions in his diocese as an occasional unexpected visit. There would then be absent what was otherwise so pronounced on formal occasions, such as Confirmation, that artificially created atmosphere which lasted during the bishop's stay and then evaporated. The real man and his work could not be properly gauged by such glimpses. Besides, to use the car just for pleasure might not be altogether in keeping with apostolic traditions, whereas for nobler purposes even St. Paul would have welcomed it.

And thus it happened that one day the new bishop came unannounced to Eagle Point. Father Beavan was at work in his garden. He was too busy to give any attention to passing cars and it was only when he heard the latch of his gate click and saw the bishop and his secretary advancing toward his house that he paused in his work. The bishop stopped on seeing Father Beavan, thus forcing him to advance. The appearance of the clerical gardener was not at all clerical. In corduroys and a rough woollen shirt he welcomed his august visitor.

"I am certainly surprised," remarked his Lordship, "to find you not only minus cassock but minus all clerical apparel. At first I could not really believe my eyes that it was you."

"Oh, come in, Bishop," said Father Beavan, "and in just a minute or two I shall be transformed into the 'persona clericalis'. Circumstances alter cases, and I am a victim of circumstances."

Later on, when Father Beavan had reappeared in cassock and Roman collar, his Lordship reverted again to the matter.

"You know", he said, "the new Codex Juris prescribes the clerical garb. And it is not so very long since the Consistorial Congregation stressed this point, while for us the legislation of the Third Council of Baltimore still remains in force."

"Yes, Bishop, I know quite well the import of these laws. But the logic of the situation to me is this. I cannot work in my garden in clerical garb; without the products of the garden I cannot make ends meet; *necessitas non novit legem; ergo.*"

"Oh", and the bishop looked surprised, indeed, "I thought your gardening only a hobby."

The bishop had utilized the absence of Father Beavan to glance at his library or rather his collection of books.

"By the way," observed the bishop, "what I would expect to find in your library is a copy of the new Canon Law, a good commentary to it and a standard Moral Theology revised in keeping with the new Code—in fact, modern helps in place of the relics of ancient seminary days which I see here."

"To be sure, Bishop, I have made a beginning with a copy of the Code and a compendium of Moral Theology which I have upstairs and I have been planning the acquisition of more; and if I had no poor to make inroads on my slender purse perhaps I should have a goodly array of new books by this time. As it is, I wait and filch."

"Filch?"

"Yes. My neighbors have better libraries and I am free to consult them and bear away all my memory will retain."

"And your memory?"

"Is fair", modestly asserted Father Beavan.

On leaving, the bishop fell to reflecting on the strange discrepancies between theory and practice. And it did not seem clear to him that he had scored a point by championing the letter of the law.

When the diocesan paper announced a concursus to fill the vacancy created by the death of Father Hilary, a goodly number of the brethren entered the lists as candidates for the place. The parish, though not regarded as of the best, had many advantages. The parish buildings were large and com-

modious and the town, located on the main line of the railroad, was easy of access from various points. Being an appointment closely affecting us and our mystic circle we all decided to go up to the contest.

On the day appointed we assembled at the Cathedral hall. The Vicar General was to preside. Small tables were provided for the contestants. On each was placed a sealed envelope containing the subjects for examination, stationery, and an envelope to be sealed after enclosing the answers in writing.

As is usual in such cases, we conversed informally and renewed old acquaintances during the leisure preceding the appearance of the Vicar General. To my great surprise Father Beavan was among the contestants and most of those present crowded about him.

"How now, Father Beavan," commented an aged priest attached to the Cathedral, "are you minded to desert your corner of the vineyard and move higher up?"

"Yes, that is, perhaps," replied Father Beavan with a twinkle.

"We are certainly glad to see you here. It seems to me to be the first time you have ever attended any such gathering."

"The force of circumstances," explained Fr. Beavan. "Some time ago the bishop took me by surprise and was much taken back by the appointments of my library and he expressed some misgivings as to whether my theological knowledge is in keeping with the new requirements. So I have since desired a test of fitness to satisfy myself and others."

"You mean to prove your knowledge and exonerate your appointment?"

"That were desirable, indeed."

The list of questions was worked out with a certain finesse characteristic of such documents, and I felt satisfied that anyone answering them fully could be appointed to any parochial charge in as far as knowledge was called for.

How very different had been my first examination for the *cura*. The two examiners had not progressed far with the questions when they themselves became involved in a controversy over some point regarding Grace. The encounter left me free from further interrogations and presently the Auxiliary, looking in, must needs ask a question too.

"What is my titular see?"

"Oropolis," I duly replied.

"And where in the world is this Oropolis?"

"I do not know, Bishop."

"Well, neither do I," said his Lordship and with that was gone.

As each candidate ended his labors he handed over his envelope and left. Oral examination was to be resorted to if several contestants measured up equally well.

"We shall have one consolation," Father Egan remarked on our return, "whoever secures that appointment will have to know a goodly bit of theology and we can welcome him to our mystic circle without misgivings."

After a delay of several weeks the diocesan paper finally published this short announcement:

Father Beavan has been appointed pastor of Curfew Centre to succeed the late Father Hilary. He will be installed by the Very Rev. Vicar General on the 23rd instant.

We discussed the appointment at our next *conveniat*. We were all delighted; for we regarded it as a case of merit coming into its own, though it did appear strange that among so many candidates Fr. Beavan should be the undisputed victor.

At the banquet following the installation the Vicar General presided. When the tables had been cleared he rose.

"Reverend Fathers," he said, "there is no doubt in my mind but that you all are very glad with Father Beavan to-day. We all know the many hardships he has had to contend with in the years since his first appointment. We have admired his courage, his energy, his resourcefulness, his perseverance—his horticultural successes; and his advancement to-day is a source of gratification to each and every one of us. He deserved the appointment by his faithfulness in the smaller place. He merited the appointment, too, by the very fine result of the examination. In the many years of my connexion with such matters I have not met with a fuller or more satisfying demonstration of knowledge."

We all cheered lustily.

"Curiosity has prompted me to ask of Father Beavan his motto in regard to study and he has told me that it is that of St. Francis de Sales written on the eve of his consecration; 'Each day I must acquire some new item of knowledge useful and in keeping with my state.' I trust that I do not violate a confidence in mentioning and commending this motto to you."

The speaker paused. After some deliberation he finally continued:

"And, Reverend Fathers, in all my experience I have never seen evidenced so nobly the spirit of chivalry so characteristic of the clerical heart as in this recent contest of knowledge and, as it happens, also of charity. Of all the papers handed in during the examination—there were fifteen in all—none were *ad rem* but that of Father Beavan. As a result of that examination I have several papers containing miscellaneous advice on diocesan welfare, and I further have five poems more or less atrocious which, after a while, as part of this celebration I propose to inflict on you."

Then pandemonium broke loose and we cheered and sang and some of the young men—truth compels me to say—cat-called as in college days.

FR. GALIN.





## Analecta.

---

**AOTA PII PP. XI.**

**EPISTOLA APOSTOLICA**

**AD EMUM P. D. CAIETANUM BISLETI S. R. E. CARDINALEM PRO-  
TODIACONUM PRAEFECTUM SACRI CONSILII SEMINARIIS ET  
STUDIORUM UNIVERSITATIBUS CURANDIS: DE SEMINARIIS ET  
DE STUDIIS CLERICORUM.**

**PIUS PP. XI.**

**DILECTE FILI NOSTER**

**SALUTEM ET APOSTOLICAM BENEDICTIONEM.**

Officiorum omnium sanctissimorum, quaecumque Apostolici muneris amplitudo complectitur, nullum sane nec maius est patet latius, quam curare et efficere ut Ecclesiae ad divina sua munia obeunda bonorum ministrorum satis magna copia suppetat. Id enim est eiusmodi, quod Ecclesiae et dignitatem et efficientiam et vitam ipsam coniunctam habet; quodque ad salutem humani generis tam interest quam quod maxime: siquidem quae mundo parta sunt a Iesu Christo Redemptore immensa beneficia, ea non cum hominibus nisi per "ministros Christi et dispensatores mysteriorum Dei" communicantur. Iam vero ex hac beati Petri Cathedra, in qua nullo merito Nostro divinitus collocati sumus, circumspicientibus Nobis eum, qui proximis Nostris curis demandatus est, orbem catholicum, existimare licet ex una parte quae et quam magnae

sint animarum necessitates, ex altera autem quam non eis plurifariam clerus, pro sua praesertim paucitate, sufficiat: difficultatesque ad eum rite supplendum, quae iam gravissimae aderant, quanto factae sint recentis belli damnis iacturisque graviores. Quod si omnibus, quotquot divinae gloriae alienaeque saluti student, longeque ante alios sacris Pastoribus, permolestum accadat oportet, facile intelligitur Nos, cum omnium Ecclesiarum curam sustineamus, multo vehementius quam ceteros, eam ipsam ob causam anxios esse atque sollicitos. Itaque in exordio Pontificatus maximi nihil Nobis est antiquius, quam singulare quoddam studium ad rem tanti momenti conferre: praecipueque advocatam adhibere operam istius Urbani Consilii cuius est educationem doctrinamque sacrae iuventutis universae moderari. Novimus enim multa iam a decessoribus Nostris eodem Consilio, ut instrumento, usis peropportune esse praescripta, quae Nos et valde probamus omnia et Nostrae auctoritatis suffragio confirmamus: verum nonnulla ex iis sunt, quae omnino volumus eo vel impensius urgeri, tamquam sancto proposito maxime conducibilia. Quapropter ad te, dilecte fili Noster, eiusdem sacri Consilii praefectum, has damus litteras, ut quemadmodum huius Nostrae tantae sollicitudinis in primis es particeps, ita ad ea significanda quae eandem levare possunt, te ipso interprete utamur.

Principio, quoniam sacri ordinis Ecclesiaeque rationes artissime, uti diximus, inter se cohaerent, non est dubitandum quin omni tempore satis hominum a Deo ad sacerdotium destinetur; alioquin necessaria in re Deus unquam deesset Ecclesiae suae, quod nefas est dicere.

Quamquam hac ipsa in re, aequae ac in ceteris quae ad communem animarum salutem opus sunt, ea divinae providentiae lex valet, ut communes preces amplissimum locum habeant ad impetrandum. Apertum enim notumque omnibus est illud: *Messis quidem multa, operarii autem pauci. Rogate ergo Dominum messis, ut mittat operarios in messem suam.*<sup>1</sup> Quoniam igitur huic officio optimus quisque satisfacere, Ecclesia praeunte, consuevit, iam et candidatorum ad sacra numerus accrescat, in primis servari cupimus optamusque quod

<sup>1</sup> Matth. IX, 37, 38.

in iuris canonici Codice ita praescriptum est: *Dent operam sacerdotes, praesertim parochi, ut pueros, qui indicia praebeant ecclesiasticae vocationis, peculiaribus curis a saeculi contagiis arceant, ad pietatem informant, primis litterarum studiis imbuant divinaeque in eis vocationis germen foveant.*<sup>2</sup> Qui quidem, ubi maturum tempus esse iudicaverint, suos alumnos studebunt sacro alicui Seminario tradere in disciplinam, ut in eis quod ipsi inchoaverint, rite perficiatur. Quod si huic rei tenuitas adolescentulorum fuerit impedimento, nec sacerdotes sumptus suppeditare ipsi possint, bonorum animos excitent ad succurrendum, proposita rei tum sanctitate, tum etiam incredibili utilitate. Quo loco facere non possumus quin rogemus omnes, quicumque Ecclesiam diligunt, ut illud "Opus vocationum ecclesiasticarum" quod, pueris spei bonae et domi et apud parochos et intra Seminariorum septa sedulo adiuvandis, salubriter institutum est, omni foveant studio atque promoveant.

Illud enimvero maximae Nobis est curae, modisque omnibus efficiendum est, quod decessores Nostri Leo XIII et Pius X saepius praeceperunt, ut sacra Seminaria, nisi ad eam rem, cuius causâ condita sunt, ne adhibeantur, id est ad sacrorum administros, ut oportet, instituendos. Quare non modo in eis locus esse non debet pueris vel adolescentulis, qui nullam ad sacerdotium praeferant propensionem voluntatis—horum enim consuetudo clericis mirum quantum obest—sed etiam cum pietatis exercitationes, tum ratio studiorum, tum ipsum gubernationis genus huc omnino spectent oportet, ut ad perfunctionem divini muneris accommodate alumnorum animi praeparentur. Haec esto Seminariorum omnium, nullo excepto, sanctissima lex; cui quidem si religiosius usque adhuc obtemperatum esset, tanta fere ubique non esset paucitas sacerdotum. Nam hoc est in proclivi, quae non congruenter suae propriae naturae regantur Seminaria, ea suum quidem retinere nomen, re autem vera societati civili multum prodesse posse, at sacro ordini vix aliquid aut omnino nihil proficere.

Iam quomodo constituta esse oporteat Seminaria ut idonea exsistant sacerdotibus educandis, qui et a pietate et a doctrina bene instructi sint, non est Nobis in animo hic explicare: dumtaxat nonnulla sunt, quae praecipue, ut maximi momenti

<sup>2</sup> Can. 1353.

et ponderis, cupimus, dilecte fili Noster, universos sacrorum Antistites diligenter attendere.

Primum est de linguae latinae studio in litterariis clericorum ludis omni cura fovendo atque provehendo, quam linguam scientia et usu habere perceptam, non tam humanitatis et litterarum, quam religionis interest. Etenim Ecclesia, ut quae et nationes omnes complexu suo contineat, et usque ad consummationem saeculorum sit permansura, et prorsus a sui gubernatione vulgus arceat, sermonem suapte natura requirit universalem, immutabilem, non vulgarem. Huiusmodi cum sit sermo latinus, divinitus provisum est ut is mirifico esset usui Ecclesiae docenti, idemque Christifidelibus doctioribus ex omni gente magnum ministraret vinculum unitatis; iis dando scilicet non solum unde, vel locorum intervallo disiuncti vel in unum locum congregati, facile inter se sensa mentis et consilia conferrent, sed etiam, quod maius est, unde, quae Ecclesiae matris sunt, altius cognoscerent et cum Ecclesiae capite artius cohaerent. Utraque de causa, ut cetera omitamus, liquet clerum, ante alios, latinae linguae perstudiosum esse oportere; neque enim hic laudes persequimur, quibus hoc commendatur loquendi genus, pressum, locuples, numerosum, maiestatis plenum et dignitatis quod mire dixeris comparatum ad serviendum Romani Pontificatus gloriae, ad quem ipsa Imperii sedes tamquam hereditate pervenerit. Quod si in quopiam homine laico, qui quidem sit tinctus litteris, latinae linguae, quam dicere *catholicam* vere possumus, ignoratio quemdam amoris erga Ecclesiam languorem indicat, quanto magis omnes clericos, quotquot sunt, decet eiusdem linguae satis gnaros esse atque peritos! Horum profecto est latinitatem tanto tueri constantius, quanto a sapientiae catholicae adversariis qui saec. XVI Europae in una Fidei doctrina consensionem labefactarunt, acrius eam norunt oppugnatam. Quare—quod ipsum in iure canonico cautum est—<sup>a</sup> in litterarum ludis, ubi spes sacri ordinis adulescunt, accuratissime sermone latino volumus alumnos institui, hanc etiam ob causam, ne deinde, cum ad maiores disciplinas accesserint, quae latine utique et tradendae et percipiendae sunt, fiat, ut prae sermonis inscitia plenam doctrinarum intelligentiam assequi non possint, nedum

<sup>a</sup> Cod. I. C., can. 1364.

se exercere scholasticis illis disputationibus, quibus egregie iuvenum acuuntur ingenia ad defensionem veritatis. Ita iam non continget, quod saepius dolemus fieri, ut nostri clerici sacerdotesque, cum haud satis operae litterarum latinarum studio dederint, neglectis Patrum Doctorumque Ecclesiae copiosis voluminibus, quibus Fidei dogmata exhibentur cum dilucide proposita tum invicte defensa, idoneam sibi doctrinae copiam a recentioribus petant auctoribus, in quibus fere non modo perspicuum dicendi genus et accurata disserendi ratio solet, sed fidelis etiam dogmatum interpretatio desiderari. Quae igitur Paulus Timotheum admonuit: *Formam habes sanorum verborum* <sup>4</sup> . . . *Depositum custodi, devitans profanas vocum novitates, oppositiones falsi nominis scientiae, quam quidam promittentes circa fidem exciderunt,* <sup>5</sup> haec, si unquam alias, his praesertim temporibus valent, cum varias errorum fallacias, scientiae nomine specieque obtectas, nimis multi usque quaque venditare consueverunt. Has autem quis detegere possit ac redarguere, nisi Fidei dogmatum probe sensum teneat vimque verborum quibus solemniter sunt expressa, denique nisi ipsum, quo Ecclesia utitur, sermonem calleat?

Alterum in quo singularem Episcoporum vigilantiam requirimus, ad altiora adolescentis cleri studia pertinet. Omnino quae hac de re sunt in iure canonico providentissime statuta, <sup>6</sup> ea sancte inviolateque observari debent, si quidem consilium est sacerdotum parare copiam, qui tantae magnitudini muneris impares non sint. Confecto igitur litterarum curriculo, nostri alumni, ut sacrae Theologiae aptam praeparationem adhibeant, minimum biennio diligentissime in Philosophiae studio versentur. *Scholasticam* intelligimus Philosophiam, a sanctis Patribus Scholaeque Doctoribus quadam laborum continuatione naviter expolitam, ac denique opera et ingenio Thomae Aquinatis ad summum perfectionis gradum adductam, quam quidem decessor Noster illustris Leo XIII "Fidei propugnaculum ac veluti firmum Religionis munimentum" <sup>7</sup> appellare non dubitavit. Profecto ipsius Leonis magna laus est Philosophiam Christianam, excitato Doctoris Angelici amore cultuque, in-

<sup>4</sup> II Tim. 1: 13.

<sup>5</sup> I Tim. 6: 20, 21.

<sup>6</sup> Cod. I. C., can. 1365 et 1366.

<sup>7</sup> Litt. Enc. *Aeterni Patris*.

staurasse: atque etiam sic iudicamus, omnium rerum, quas in diuturno Pontificatu pro Ecclesia et pro societate civili utilissime gesserit, hoc adeo fuisse caput, ut si cetera non adessent, haec una res satis esset ad tanti Pontificis nomen immortalitati commendandum. Itaque in primis sibi curae habeant magistri Philosophiae in hac disciplina clericis tradenda non solum rationem seu methodum, verum etiam doctrinam et principia sequi sancti Thomae: idque eo faciant vel studiosius, quod sciunt nullum Ecclesiae Doctorem *modernistis* ceterisque fidei catholicae hostibus ita esse terrori ac formidini, ut Aquinatem.

Quod autem de Philosophia dicimus, idem est de sacrae Theologiae disciplina intelligendum. Nam, ut Sixti V verbis utamur: "Huius quidem tam salutaris scientiae cognitio et exercitatio, quae ab uberrimis divinarum Litterarum, Summorum Pontificum, Sanctorum Patrum et Conciliorum fontibus dimanat, certe semper maximum Ecclesiae adiumentum afferre potuit, sive ad Scripturas ipsas vere et sane intelligendas et interpretandas, sive ad Patres securius et utilius perlegendos et explicandos, sive ad varios errores et haereses detegendas et refellendas; his vero novissimis diebus, quibus iam advenerunt tempora illa periculosa ab Apostolo descripta, et homines blasphemi, superbi et seductores proficiunt in peius, errantes et alios in errorem mittentes, sane catholicae Fidei dogmatibus confirmandis et haeresibus confutandis pernecessaria est."<sup>8</sup> Etenim id quod efficit ut hoc disciplinae genus vim scientiae veri nominis habeat, in eoque—ut desideratissimus decessor Noster praeclare ait<sup>9</sup>—"plena sit, quantum per humanam rationem licet, explicatio invictaque defensio traditae divinitus veritatis," nihil est aliud nisi Philosophia Scholastica, duce et magistro Aquinate, in usum ipsius sacrae disciplinae conversa. Hinc "apta illa et inter se nexa rerum et causarum cohaerentia, ille ordo et dispositio tamquam militum in pugnando instructio, illae dilucidae definitiones et distinctiones, illa argumentorum firmitas et acutissimae disputationes, quibus lux a tenebris, verum a falso distinguitur, haereticorum mendacia, multis praestigiis et fallaciis involuta, tamquam veste detracta, pate-

<sup>8</sup> Bulla *Triumphantis*, an. 1588.

<sup>9</sup> BENEDICTUS XV, Motu proprio *De Romana Sancti Thomae Academia*, an. 1914.

fiunt et denudantur.”<sup>10</sup> Consequens est, non bene sacrae iuventuti consulere, qui omnem de Theologia institutionem, scholastica ratione neglecta, ad *positivam methodum*, ut dicitur, exigendam putent; multoque minus eos officio suo satisfacere, qui huius doctrinae magisterium non aliter exercent, nisi ordinem seriemque dogmatum atque haeresum doctis disquisitionibus exsequendo. Illa enim positiva methodus necessario quidem scholasticae adiungenda est, sed sola non sufficit; cum bene comparari nostros oporteat ad Fidei veritatem non modo convincendam, sed illustrandam etiam ac defendendam; Fidei autem dogmata contrariosque errores ex ordine temporum recensere, ecclesiasticae quidem historiae est, non vero munus Theologiae.

Tertio loco, quod ad clericorum studia pertinet, qui, pro conscientia officii, ea moderetur, non is profecto praescriptiones iuris canonici negliget de Theologia *pastorali*:<sup>11</sup> imo, plurimum tribuet huic disciplinae, qua quidem proxime animarum quaeritur salus. Nec vero dumtaxat, quam sancte sint divina tractanda, praecipiet; sed praeterea quemadmodum sint maiore semper cum fructu hominibus applicanda. In quo ei erit temporum habenda ratio diligentissime. Multa enim in populi christiani mores rerum cursus induxit, patrum nostrorum inaudita temporibus: quae pernovisse hodie sacerdotem oportet, ut nova novis remedia malis in Iesu Christi virtute reperiatur, et salutarem Religionis vim in omnes venas afferat humanae societatis.

Denique scito, dilecte Fili Noster, admodum cordi Nobis illud esse quod pariter in iuris canonici Codice statuitur: *Si constitui Seminarium dioecesanum nequeat, aut in constituto Seminario conveniens institutio, praesertim in philosophicis ac theologicis disciplinis, desideretur, Episcopus alumnos in alienum Seminarium mittat, nisi Seminarium interdioecesanum vel regionale, auctoritate apostolica, constitutum fuerit.*<sup>12</sup> In quo quidem optandum est ut Episcopi, quorum id refert, Apostolicae Sedis providentiam aestiment eique libentibus animis suffragentur. Quam multi enim sunt, qui vel moderatorum praeceptorumque inopia, vel fortunarum angustiiis, vel alia de

<sup>10</sup> SIXTUS V, l. c.

<sup>11</sup> Cod. I. C., can. 1365, § 3.

<sup>12</sup> Can. 1354, § 3.

causa nequeunt adolescentes clericos, si quos habent maioribus studiis maturos, apud se curare, ut dignum est, instituendos? Iis igitur, ut possent permagno sui muneris officio fungi, opportune haec Apostolica Sedes opitulata est, conditis, maxime per Italiam, in singularum regionum commodum, nonnullis Seminariis, iisque praesidium doctorumque nobilitate florentibus, unde sacerdotes existerent ad omne opus bonum instructi, paratique se devovere totos Dei gloriae animarumque salutis. Nos equidem id instituti genus, in quo sapientia aequae ac munificentiae decessorum Nostrorum Pii X et Benedicti XV spectata est, cum sartum et tectum conservare volumus, tum etiam, quantum est in Nobis, omni ope in maius provehere.—At vero par est et consentaneum, sacrorum quoque Antistites, qui eius sint regionis, cuius gratia Seminarium huiusmodi sit excitatum, debere omnes eidem pro virili parte prospicere. Quos quidem rogamus, ne inviti id faciant, quod non solum communis ab eis, sed propriae etiam ipsorum utilitatis ratio postulat. Etenim si reputaverint—quod res est—suam cuiusque causam hic agi, et Seminarium interdioecesanum vel regionale suarum cuique dioecesium Seminarii maioris instar esse, in quo ipsi eadem iura eademque officia singuli habeant, nihil sane, quod intelligant a se in eius bonum conferri posse, unquam recusabunt.

Haec habuimus, dilecte Fili Noster, ad te de clericorum institutione scribere. Iam istius, cui praeest, Urbani Consilii erit curare, ut tum in sacris Seminariis Collegiisque clericorum, tum in magnis Lyceis et *facultatibus* seu doctorum ordinibus, quicumque eidem Consilio subiecti sunt, ea diligenter ubique ad effectum adducantur. Eadem ipsa igitur, ex auctoritate Nostra, omnibus, quorum interest, tu significabis. Deprecante autem Virgine beatissima, Eius Matre qui est *Sacerdos in aeternum*, confidimus rem magno cum emolumento sacri ordinis, Dei miserentis gratia, successuram.

Auspiciem interea divinorum munerum ac peculiaris Nostrae benevolentiae testem, apostolicam benedictionem tibi, dilecte Fili Noster, amantissime impertimus.

Datum Romae apud Sanctum Petrum die 1 mensis augusti, anno MCMXXII, Pontificatus Nostri primo.

PIUS PP. XI.



## SACRA CONGREGATIO RITUUM.

## I.

## DUBIA VARIA.

Sacerdos Iosephus Machers, qui pro dioecesi Hildesiensi *Directorium ecclesiasticum* componere debet, de consensu sui Rmi Episcopi, sequentia dubia, pro benigna responsione, Sacrorum Rituum Congregationi humiliter subiecit; nimirum:

*A—De Festo Patroni principalis eiusque Octava.*

I. Si Missa Patroni principalis vel saltem Evangelium non est determinatum, licetne diebus infra Octavam necnon in die Octava (secundum Rubricas novi Missalis ante Commune unius Martyris et ante Missas votivas ad diversa positas) aliam Missam vel aliud Evangelium ex eodem Communi sumere atque in die Festi, an Missam vel Evangelium pro Festo electum per totam Octavam legere oportet?

II. Et si *affirmative* ad primam partem, licetne in casu etiam Lectiones trium Nocturnorum Officii ad libitum ex Lectionibus diversis eiusdem Communis eligere, observata tantum regula, quod Missae et Officii Evangelium idem esse debet?

*B—De Feriis Rogationum.*

III. In Missa Rogationum, si ad Processionem celebratur in ecclesia, ubi etiam Missa de die, sine cantu celebratur, utrum Commemorationes speciales fieri debent an non?

*C—De Missis defunctorum.*

IV. Si Missa celebratur pro defuncto nondum sepulto, cum vel sine cantu, diebus quibus Missas quotidianas pro defunctis in cantu resp. sine cantu celebrare licet, utrum in omnibus ecclesiis et oratoriis Missa pro die obitus cum unica Oratione uti oportet?

V. Et si *affirmative*, licetne hanc Missam etiam post sepulturam celebrare, si Missa exequalis rationabilem ob causam celebrata nondum est?

VI. Diebus ut supra liberis licetne plures Missas, de die III, VII, XXX, opportuniore post acceptum nuntium, anniversaria, etiam late sumpta, celebrare, an unam tantum?

VII. Missa cantata in anniversariis, quae extra diem obitus ex fundatione celebratur, vel quae pro omnibus defunctis ali-

cuius coetus semel quolibet anno habetur, utrum eo tantum casu gaudet privilegio, quo certa dies in fundatione vel ex consuetudine coetus est determinata, an etiam, quo dies ad libitum celebrantis vel coetus eligitur?

*D—De solemnitatibus Festorum Motu proprio* Abhinc duos annos in Dominicas translatis.

VIII. Missa de solemnitate, ex Decreto generali S. R. C. super Motu proprio *Abhinc duos annos* in Dominicam translata, num a parocho pro populo applicari potest, secundum *Additiones et variationes in Rubricis Missalis*, II, n. 11, an non?

IX. In dicta Missa, si est de Festo duplici I classis, num Commemorationes omnes sunt faciendae, quae fierent, si Festum in Dominica occurreret (secundum Decretum generale S. R. C. super Motu proprio dicto), an illae tantum, quae fiunt in Missa votiva solemnii pro re gravi et publica simul causa (cr. *Add. et variat.*, V, 3).

X. In dicta Missa, de ritu duplici I sive II classis, num Symbolum est dicendum, etiamsi Missa Festi per se Symbolo caret nec Commemoratio Dominicae alteriusque Officii, quod Symbolum requirit, facienda est, an omittitur?

XI. Praefatio in dicta Missa, si Praefatio propria deest ac Missa sine Commemoratione diei celebratur, estne communis?

*E—De Missa in honorem Ssmi Cordis Iesu prima Feria VI mensis celebranda.*

XII. Si dicta Feria VI inciderit in die, qua de Festo Christi Domini fiat Officium aut Commemoratio aut occurrat Vigilia aut dies infra Octavam, quamvis Simplicem, loco Missae de Ssmo Corde, num semper Missa de Festo aut de Vigilia aut de Octava celebranda est, excepto casu, quo occurrat Festum duplex I classis vel Commemoratio Omnium Fidelium Defunctorum?

XIII. *Et si affirmative*, num ista Missa admittit Commemorationes tantum de duplici secundae classis et de Feria maiore?

XIV. Si dicta Feria VI inciderit in Festo duplici I classis, quod non est Christi Domini, num in Missa loco dictae Missae de Ssmo Corde alias celebrandae, Oratio de Ssmo Corde sub una conclusione cum prima addi potest? (cfr. *Add. et variat.*, II, 3) et num in casu Commemorationes praeter supradictas omittuntur?

XV. Si dicta Feria VI inciderit infra Octavam Pentecostes, in Missa de die, loco Missae de Ssmo Corde alias celebrandae, estne dicenda una tantum Oratio?

*F—De Evangeliiis in fine Missae.*

XVI. Evangelium, quod in certis Festis B. M. V. sumitur de Communi Festorum B. M. V. estne Evangelium stricte proprium an non?

XVII. Evangelia, quae dicuntur in Festis Angelorum, S. Pauli Apostoli, SS. Simonis et Iudae Apostolorum, SS. Marci et Lucae Evangelistarum, S. Stephani Protomartyris suntne stricte propria?

XVIII. Evangelium de Octava SS. Petri et Pauli Apostolorum, sub die 3 et 4 mensis iulii notatum, estne stricte proprium? Et si *affirmative*, rectene sic proceditur: Si die 4 mensis iulii Officium est de Octava, in Officio de Festo resp. Dominica, quod die 3 mensis iulii fiet, ultimum Evangelium non legitur de Octava, sin autem utraque die Commemoratio tantum fit de Octava, die priori Evangelium de Octava legitur in fine, die vero posteriori non?

Et Sacra Rituum Congregatio, audito specialis Commissionis suffragio, omnibus perpensis, propositis dubiis ita respondendum censuit:

Ad I. *Negative* ad primam partem, *affirmative* ad secundam partem.

Ad II. Quoad Lectiones III Nocturni, provisum in primo. Quoad alias Lectiones, *affirmative*.

Ad III. *Affirmative*, nisi Missa lecta de die fuerit Conventualis.

Ad IV. *Affirmative*.

Ad V. *Negative*.

Ad VI. *Affirmative* ad I partem, *negative* ad II partem.

Ad VII. *Negative* ad I partem, *affirmative* ad II partem.

Ad VIII. *Negative*, nisi agatur de Missis comprehensis etiam in novis Rubricis Missalis Romani, tit. IV.

Ad IX et X. *Negative* ad I partem, *affirmative* ad II partem.

Ad XI et XII. *Affirmative*.

Ad XIII. Serventur novae Rubricae Missalis Romani, tit. V, n. III et IV.

Ad XIV. Serventur novae Rubricae Missalis Romani, tit. V, n. III et IV, quoad Missas votivas solemnes pro re gravi et publica simul causa.

Ad XV. *Affirmative* ratione Commemorationis Missae de Ssmo Corde Iesu, admissis tamen, si quae sint, collectis imperatis pro re gravi.

Ad XVI et XVII. Provisum per Decretum de Evangeliiis in fine Missae legendis diei 29 aprilis 1922 (*Acta Ap. Sedis*, p. 356 et seq.).

Ad XVIII. *Affirmative*, et legatur ipsum Evangelium prima die qua fiet Octavae commemoratio, etsi dein persolvendum sit Officium eiusdem Octavae.

Atque ita rescripsit ac declaravit die 16 iunii 1922.

✠ A. CARD. VICO, Ep. Portuen. et S. Rufinae,  
S. R. C. Praefectus.

## II.

### DE CINERIBUS BENEDICTIS IMPONENDIS EXTRA FERIAM IV CINERUM.

Revmus Archiepiscopus Aquen. Sacrae Rituum Congregationi ea quae sequuntur reverenter exposuit, nimirum:

Abhinc a multis annis in archidioecesi Aquensi viget consuetudo, in nonnullis sive piarum domorum sive paroeciarum ecclesiis, imponendi fidelibus, prima Dominica quadragesimali, cineres praecedenti Feria IV Cinerum benedictos. Sic enim omnes fideles facilius recipiunt cineres, potius die dominicali quam feriali ecclesiam adeuntes; quaeritur:

Potestne permitti talis usus?

Sacra Rituum Congregatio, exquisito specialis Commissionis voto atque attentis expositis peculiaribus adiunctis, respondendum censuit: *Ad mentem*. Die 30 iunii 1922.

Mens est: *Affirmative* in casu; dummodo Feria IV Cinerum ritus benedictionis et impositionis cinerum expletus fuerit, iuxta Missale Romanum et Dominica prima in Quadragesima post expletam Missam aut extra Missam fiat impositio eorumdem cinerum.

✠ A. CARD. VICO, Ep. Portuen. et S. Rufinae,  
S. R. C. Praefectus.

## Studies and Conferences.

---

Questions, the discussion of which is for the information of the general reader of the Department of Studies and Conferences, are answered in the order in which they reach us. The Editor cannot engage to reply to inquiries by private letter.

---

### OUR ANALEOTA.

The Roman documents for the month are:

APOSTOLIC LETTER on seminaries and clerical studies.

SACRED CONGREGATION OF RITES (1) answers several difficulties relating to Patronal Feasts, Rogation Days, Mass of the Dead, Solemnities of Feasts transferred to Sundays, Mass in honor of the Sacred Heart on first Fridays, and last Gospel; (2) also doubts concerning distribution of blessed ashes on the first Sunday of Lent.

---

### OUR COEVALS IN THE HIERARCHY.

Like will to like.—*Heywood's Proverbs.*

Pares autem cum paribus, vetere proverbio, facillime congregantur.—*Cicero, Sen. 3, 7.*

The latch-key which opens into the chambers of my inner consciousness fits, as I have sufficient reason to believe, the private apartments of a good many other people's thoughts.—*O. W. Holmes.*

Readers of Mark Twain's *Roughing It*, which was published just half a century ago, will recall his account of the journey by stage-coach across the western prairies, his explanation that the limited amount of baggage allowed restricted the number of books carried with him to a copy of the United States statutes and the Unabridged Dictionary, and his statement that he had many an exciting day on the trip "reading the statutes and the dictionary, and wondering how the characters would turn out". In so far as a coördinated story—with plot, personages, and incidents—is concerned, one volume on the average cleric's desk or table, the *Official Catholic Directory*, is practically the equivalent of Mark's travelling library. It is a work of reference only, to be consulted as occasion requires for names and addresses, for church and school statistics, and for various other kinds of ecclesiastical information.

Like every other work of reference, however, the Directory contains the raw, undigested material of a good many interesting narratives. The collation, or the bringing together and comparing, of a number of items of information of a like kind may readily change a dry table of statistics or a series of abstract figures into the concrete presentation of a story replete with human interest, and with a consequent appeal to a wide variety of tastes. As a case in point, the Directory supplies the names of the prelates who spiritually govern the fourteen archdioceses and eighty-six dioceses of this country: and, moreover, gives (with only a few exceptions) the dates of the ordination and the consecration of these prelates. Obviously, these dates are sufficient data from which to calculate a number of interesting averages; the average age at which an American cleric becomes a bishop, the average number of years between his ordination and his consecration, the average period between his consecration as bishop and his promotion to an archbishopric, etc., etc.

Of more personal interest, perhaps, to the individual readers of the REVIEW is the information suggested by the title of this paper, the enumeration of such prelates as are of the same, or about the same, age as themselves. In the present writer's personal experience, a not uncommon question in clerical circles has to do with the years of such and such a Bishop or Archbishop. "I see Bishop X has been making a strong speech on the indecency of women's dress. About how old a man would he be?"—"The papers announce Father Y's appointment to the see of Clementia. Isn't he rather a young man to be named a Bishop?"—"Who are the oldest and the youngest members of the hierarchy?" These and similar queries have been so often put in the writer's hearing that, a few weeks ago, he took the trouble of committing to memory, from the Directory of 1922, the names of the one hundred archdioceses and dioceses in this country, with the names of their incumbents, and the specific years in which these incumbents were ordained, consecrated, and, as regards fourteen of them, promoted to the headship of our different ecclesiastical provinces. As a result, he feels competent to answer questions like the foregoing with only a slight effort of the memory and without consulting the Directory. The psychological process of memorizing these

four hundred and odd names and dates, and the employment of the figure alphabet as a part of that process, might prove interesting to some readers; but its discussion is foreign to the purpose of the present article.

What is not foreign to that purpose, but on the contrary entirely germane thereto, is the statement that to talk or write about persons rather than things is no indication that one is either narrow-minded or unduly gossipy. It is entirely natural that even the most broad-minded persons should take an interest in facts concerning such of their fellows as have attained distinction in any sphere of activity, and the interest is apt, of course, to be especially vivid when that sphere happens to be the one in which they themselves are engaged. As a metropolitan editor has recently said: "No better proof of the great interest the American public has in the personalities of famous men could be had than that offered by the list of books other than fiction which are most in demand, and have been most in demand for months past, at the bookstores and public libraries. Of the ten most popular works in the non-fiction field, as recorded in the *Bookman's* monthly tabulation, six are biography, autobiography, or collections of sketches dealing with eminent personalities. . . . This interest in personalities appears to be a national characteristic. It is evident not only in the books we read but in our politics. Our interest in foreign affairs is in large measure an interest in personalities also."

Not Americans alone, but peoples of all nationalities display this interest in individual personages—a fact abundantly proved by the popularity of such works as the multifarious "Who's Whos", "Men and Women of the Time", "The Catholic Encyclopedia and Its Makers", and a score of similar volumes—to say nothing of those ubiquitous hagiological biographies, the Lives of the Saints. No apology is accordingly needed for the assumption that the habitual readers of THE ECCLESIASTICAL REVIEW will be interested in such facts concerning American prelates as are recorded in the *Official Catholic Directory*; and it would be paying a very poor compliment to those prelates themselves to suspect them of deprecating the publication of these recorded facts in a somewhat novel and more readable form.

Who, then, are our coevals among the Bishops and Archbishops of the country? To put the question in another, and virtually equivalent form, which of them were ordained priests in the same year as ourselves? While some priests, especially in the latter half of the last century, were ordained before attaining their twenty-fourth year complete; and while others, especially since the opening of the Catholic University, have been ordained only in their twenty-sixth, twenty-seventh or twenty-eighth year, the great majority of our twenty-two thousand priests were probably ordained at the regular canonical age, twenty-four. Accordingly those Archbishops, or Bishops whose ordination years coincide with our own may be considered, at least approximately, our coevals.

To come to particulars: *seniores priores*—such priests, comparatively few presumably, as celebrated their sacerdotal golden jubilee four years ago, in 1918, are the equals in age of the present writer's own ordinary and friend, Bishop Alerding, of Fort Wayne, the date of whose ordination, 1868, is the earliest of all those given in the Directory. Let it be said, parenthetically, that if the priests in question are as vigorous, mentally and physically, as is their episcopal coeval, they are far from being fit subjects for Young's apostrophe,

O my coevals! remnants of yourselves,  
Poor human ruins tottering to the grave.

The only other prelate whose ordination dates back to the sixties is Bishop Byrne, of Nashville, best known to the writer, as perhaps to the great majority of the American clergy, as the scholarly translator of several volumes of Bonomelli's sermons.

The eighth decade of the last century, 1870-1879, witnessed the ordination of three of our Archbishops and fifteen of our Bishops. Bishop Eis (recently resigned from Marquette), ordained in 1870; Archbishop Messmer, of Milwaukee, and Bishop Meerschaert, of Oklahoma, in 1871; and Bishop Brosart, of Covington, in 1872, share with Bishops Alerding and Byrne the distinction of having offered the Holy Sacrifice during a full half-century. Fifty years in the priesthood, it may be incidentally remarked, are apparently more strenuous, more destructive of vital forces than is an equal period spent in the religious life. The Catholic press of the country, at this writ-



ing, is broad-casting the information that no fewer than sixteen nuns of only one order, the Sisters of Charity, are celebrating this year the Golden Jubilee of their religious profession.

Of the other prelates who were ordained in the seventies, we have Bishops Keily, of Savannah, and Bishop Corrigan, of Baltimore, in 1873; Bishop O'Donaghue, of Louisville, in 1874; Bishop Burke, of St. Joseph, in 1875; Archbishop Moeller, of Cincinnati, in 1876; Archbishop Christie, of Oregon City, with Bishops Laval, of New Orleans, O'Connell, of Richmond, and O'Connor, of Newark, in 1877; Bishops Davis, of Davenport, Nilan, of Hartford, and Marty, of Omaha, in 1878; and Bishops Feehan, of Fall River, and Lenihan, of Great Falls, in 1879. Such of the foregoing prelates as claim 1877 for their ordination year have reached during this current year the Ruby Jubilee—the 45th anniversary—of their priesthood, a date which, on the face of it, merits a more distinctive celebration than does a Silver Jubilee, the 25th anniversary.

The records for the decade, 1880-1889, show a considerable increase in the number of prelates who then began their priestly careers: five Archbishops and twenty-seven Bishops were ordained in the eighties. In the opening year of the decade, 1880, occurred the ordination of Bishop Hoban, of Scranton, and Bishop Monaghan, of Wilmington. There followed, in 1881, Bishops Allen, of Mobile, and Conroy, of Ogdensburg; and in 1882, Archbishop Keane, of Dubuque, and Bishops Grimes, of Syracuse, Wehrle, of Bismarck, Hartley, of Columbus, Walsh, of Portland, and O'Dea, of Seattle. No ordinations of prelates-to-be are recorded for 1883; but in 1884 we find Cardinal O'Connell, of Boston, Archbishop Glennon, of St. Louis, with Bishops Heffron, of Winona, Ward, of Leavenworth, and Hickey, of Rochester; in 1885 Archbishop Hanna, of San Francisco, with Bishops Donahue, of Wheeling, McDevitt, of Harrisburg, Lillis, of Kansas City, and Lawlor, of Lead; in 1886 Bishops Schinner, of Spokane, Corbett, of Crookston, Tihen, of Denver, Kelly, of Grand Rapids and Muldoon, of Rockford; in 1887 Bishops Granjon, of Tucson, McGavick, of La Crosse, and Dunne, of Peoria. Archbishop Shaw, of New Orleans, was ordained in 1888, and Bishop Ryan, of Alton, the date of whose ordination is not given in the Directory, was consecrated in the same year. The con-

cluding year of the decade, 1889, witnessed the ordination of Bishops Russell, of Charleston, Carroll, of Helena, Busch, of St. Cloud, and Schrembs, of Cleveland. The fortieth anniversary of a marriage is called the Emerald Wedding, and so the prelates ordained in 1882, and their coevals, reach during the current year their Emerald Jubilee, the celebration of which is probably a "custom more honored in the breach than in the observance."

There entered the priesthood in the decade 1890-1899 four Archbishops and twenty-five Bishops: Cardinal Dougherty, of Philadelphia, with Bishops Van de Ven, of Alexandria, Lynch, of Dallas, O'Reilly of Lincoln, and Gunn, of Natchez, in 1890; Archbishop Dowling, of St. Paul, and Bishop Byrne, of Galveston, in 1891; Archbishop Hayes, of New York, with Bishops Anderson, of Boston, Chartrand, of Indianapolis, Morris, of Little Rock, and Guertin, of Manchester, in 1892; Bishops Gibbons, of Albany, Turner, of Buffalo, Ledvina, of Corpus Christi, Gallagher, of Detroit, and Hickey, of Providence, in 1893; Bishop Rice, of Burlington, and Bishop Rhode, of Green Bay, in 1894; Archbishop Mundelein, of Chicago, Bishops McGrath, of Baker City, McGovern, of Cheyenne, and Keane, of Sacramento, in 1895; Archbishop Daeger, of Santa Fe, and Bishop Dunn, of New York, in 1896; Bishops Glass, of Salt Lake, and Schwertner, of Wichita, in 1897; Bishop Boyle, of Pittsburgh, in 1898; and Bishops Duffy, of Grand Island, and Cantwell, of Monterey and Los Angeles, in 1899. During the present year (1922) occurs the sacerdotal Silver Jubilee of Bishops Glass and Schwertner and their coevals ordained in 1897.

In the decade beginning with the last year of the nineteenth century and ending with the ninth year of the present one, 1900-1909, only one Archbishop and ten Bishops were ordained: Bishops Walsh, of Trenton, and Murray, of Hartford, in 1900; Bishops Drumm, of Des Moines, McNicholas, of Duluth, and Gannon, of Erie, in 1901; Bishop Althoff, of Belleville, in 1902; Bishops Jeanmard, of Lafayette, and Hoban, of Chicago, in 1903; Archbishop Curly, of Baltimore, in 1904; and Bishops Molloy, of Brooklyn, and Tief, of Concordia, in 1908. In the dozen years, 1910-1921, the only prelate ordained was Bishop Stritch, of Toledo. Bishops

McCort, of Altoona, and Bishop Crane, of Philadelphia—the dates of whose ordination are not given—were consecrated, respectively, in 1912 and 1921. Bishop Haid, of the Vicariate of North Carolina and Belmont Abbey, was ordained just half a century ago, in 1872; and Bishop Crimont, of the Vicariate-Apostolic of Alaska, became a priest in 1888. As for Bishop O'Leary, of Springfield, the dates of his ordination and consecration are both wanting.

It goes without saying that the foregoing paragraphs—if of interest to any readers—are more interesting to middle-aged and elderly clerics than to the younger members of the clergy. Just who are young and who are middle-aged is a question which is apt to elicit various answers from different priests. True, the lexicographers say that “a middle-aged man is generally understood to be a man of the age from forty to fifty”; but we know a good many priests, and several bishops, in their forties who would resent the idea that they are no longer “young”, but “middle-aged” men; just as we know many others, both simple priests and prelates, who in their fifties, and even their sixties, are averse to hearing themselves designated as “old” instead of “middle-aged”. There can be no question, indeed, that, for all practical purposes, mental and physical, some men are a good deal younger at sixty than are others at forty, and that, whether or not a man is only as old as he feels, the term “old age” connotes something more than the mathematical accumulation of years. “Age does not depend upon years,” says an American essayist, “but upon temperament and health. Some men are born old, and some never grow so.”

Even to the mathematically young cleric, however, the priest who is not yet forty, the Directory's facts concerning the hierarchy should not be utterly devoid of interest. Whether or not he makes personal application to himself of St. Paul's faithful saying: “If a man desire the office of a bishop, he desireth a good work”, he may be allowed a little speculation as to the period when, if ever, he is likely to be appointed to the episcopal dignity, or even to that of archbishop. On the supposition, already mentioned, that the members of our hierarchy as at present constituted were ordained at the regular canonical age of twenty-four, at least three of them are still

under forty. On the same basis of calculation: that a prelate's age equals his years in the priesthood plus twenty-four, sixteen of our Bishops are yet in their forties, thirty of them in their fifties, twenty-seven in their sixties, and nine in their seventies. As for our Archbishops, one, His Grace of Baltimore, is in the early forties, six are in their fifties, five in their sixties, and two in their seventies.

As for the number of years generally elapsing between a cleric's ordination to the priesthood and his consecration as a bishop, the recorded dates show considerable disparity; the periods vary in length from nine and ten years at one extreme to thirty-one and thirty-two, and in one case even forty-four years at the other. The average interval, however, between ordination and consecration is, in the case of Bishops, twenty-two years; and, in that of Archbishops, nineteen years. The average interval between the consecration and the promotion to metropolitan sees of our actual Archbishops was six years. Finally, on the assumption that they were all ordained when twenty-four years old, the average age of American Bishops is at present fifty-eight, and that of American Archbishops, fifty-nine. As sixty is the youth of old age, our average prelate has accordingly not even begun to be an old man.

ARTHUR BARRY O'NEILL, C.S.C.

*Notre Dame, Indiana.*

---

#### SCRIPTURE READINGS IN THE ROMAN BREVIARY.

The Roman Breviary contains in the first Nocturn of the Matin offices throughout the year continuous readings from Sacred Scripture. These readings, called *Lectiones de Scriptura*, cover substantially the entire range of the books of the Bible, disposed so as to harmonize with the cycle of the ecclesiastical year. In this way they reproduce the life of Christ reflected in the Church and her liturgy, which in turn becomes the pattern of the Christian soul in its transformation according to the likeness of the Man-God.

There are, however, some notable omissions in the series of Scriptural books selected for the daily reading in the canonical offices. It is the purpose of this paper briefly to survey the Biblical selections and to explain the apparent break in the

otherwise complete round of inspired readings comprising the whole Bible.

### I.

In accordance with the decisions of the Council of Trent Pope Pius V ordained (1568) that the traditional method of Scriptural readings for the first Nocturn on feast days of the Roman calendar should be maintained in the daily recitation of the Breviary. Such had been the custom since the time of Pope Gelasius. The second Nocturn was to illustrate these lessons from the lives of the Saints whose feasts were being celebrated, or from the writings of the Fathers; while the third Nocturn was to give a homily on the Gospel from the Mass of the feast. Accordingly the lessons of the first Nocturn are taken from the Sacred Scriptures in the following order:

1. The season of Advent, beginning the cycle of the ecclesiastical year, opened with the prophecy of Isaias, who most clearly, among the great prophets, announces the advent of the Messiah.

2. With the fulfilment of that prophecy at Christmas, down to the period of preparation for the Lenten season, at Septuagesima, the Epistles of St. Paul follow, since they illustrate the appeal to the Gentile nations for recognition of the Redeemer. This cycle sometimes includes one Sunday only (when Septuagesima falls on the 18, 19 or 20 January), or six Sundays (when Septuagesima occurs on 18, 19, 20 or 21 February). The spirit of St. Paul's preaching is fully revealed in the two great Epistles to the Romans and I Corinthians. Hence the principal portions of these are selected for what may be called the Epiphany cycle.

3. From Septuagesima to Passion Sunday we read the books of Genesis and Exodus, because these present the story of man's creation, his fall from grace, and his restoration through the patriarchal covenant of a Promised Redeemer. These facts find their repetition and perfect fulfilment in the Passion and Cross of Christ.

4. Passiontide expresses the sentiment of sorrow in the Prophecies and Lamentations of Jeremias, which picture for us the afflictions of the Son of Man, and the grief of His children.

5. With the Resurrection and the Coming of the Holy Ghost at Pentecost we follow the upbuilding of the Church of Christ as pictured in the Acts of the Apostles, the Apocalypse and the Catholic Epistles which explain the doctrine of the Gospels.

6. The next part of the ecclesiastical year, through the weeks after Pentecost, down to the month of August, covers from six to eleven weeks, according to the date of Easter, during which we read the historical books of Kings, containing the history of the rulers of Israel, and presenting various phases of life that serve as either model or warning to the pastoral rulers of Christ's flock, the regal race of priestly ministers in the Church. Here we have princes and prophets, men like Samuel, David, Elias, down to the time when Israel lost her strength and beauty in alliances with the enemies of God.

7. Then follow each succeeding month the remaining books of the inspired text, that is, in August the Sapiential or Didactic Books—Proverbs, Ecclesiastes, Wisdom and Ecclesiasticus. Here we have the doctrine of wisdom from the old masters inspired of God, giving practical rules, couched in maxims and proverbs, that serve for guidance through every phase of life.

8. During the month of September we read dramatic presentations of individual and personal experience in the biographical sketches of Job, Tobias, Judith, Esther, great men and women who teach the virtues of manly patience, charity, womanly valor, and love of justice.

9. The October readings from the Books of Maccabees teach us the lesson of religious heroism in the battle for our faith, and fidelity to the ancient traditions of our holy religion as exemplified in the conduct of the aged priest Eleazar and the noble conduct of the Maccabean mother.

10. With November we close the cycle by the reading of the prophets of promise, Ezechiel, Daniel, and the lesser seers, whose admonitions sustained the Hebrew people amid their trials, and prepared them for the appreciation of the Messianic kingdom. These prophecies introduce us to the opening of the new liturgical year at the season of Advent.

## II.

There are some books of the Bible which are not found in this collection of inspired lessons prescribed for the daily recitation by duly ordained clerics. These are:

The three last Books of the Pentateuch—Leviticus, Numbers and Deuteronomy; Joshua, Judges, Ruth, Esdras, Paralipomena, Psalms, Canticles, the four Gospels, and the third Epistle of St. John.

All of these books, however, are adequately represented in the lessons actually read during the course of the year. Some of them are found in the Nocturns for special feasts. Others are incorporated in the liturgical functions of which the reading of the Breviary is a preparation or a thanksgiving. Others, again, would be mere repetitions of the matter already read, as for example Deuteronomy, which is a recapitulation of the earlier Mosaic Code and Israelitish history, just as Joshua and Judges, with the added episode of Ruth's story, are extended records of the manner in which the Mosaic national and priestly administration was introduced in Canaan. Samuel, Gad and Nathan (Paral. 29:29) are the chief scribes, preceding Esdras, of whom we know that they wrote the annals of the Jewish people which are for the most part only repetitions of what is contained in the earlier Scriptural parts of the canonical office. A portion of these accounts is found in the liturgical readings of special events such as the consecration of churches and altars, itineraries and offices for the dead. Similarly the book of Canticles is embodied in the offices of the Blessed Virgin, marking her various feasts, as also in the office of S. Mary Magdalen. The third Epistle of St. John, forming but one short chapter, inculcating the virtue of charity, is but a repetition of what the Apostle writes in other parts of the prescribed Breviary readings.

Finally we have the Psalms, not in the form of lessons, but constituting the main part of the daily recitation, just as the Gospels are read in the daily Mass. Thus the entire Bible is actually covered by the daily reading, each year, of the Divine Office; and this has been the case from the earliest ages of the Church, as is witnessed in the liturgical offices of the fifth and sixth centuries.

A. J. SCHULTE.

*Overbrook Seminary.*

## THE DOUBLE ECCLESIASTICAL JURISDICTION IN INDIA.

We have received from the accredited representative of the "Standing Committee of East Indian Catholics of Bombay, Salsette and Bassein" a letter endorsing the statements made by the Rev. H. J. Parker, S.J., in the July issue of the REVIEW, setting forth the trying condition of the Catholic population in East India. The contentions arise from the twofold jurisdiction exercised on the one hand by the S. Congregation of Propaganda in Rome, and on the other by the Portuguese *Padroado*, claiming, in virtue of the "Concordat" of 1857 (extended under protest for a time by Leo XIII), the right of appointing Portuguese pastors for a people which speaks a different language and which in no wise sympathizes with the Portuguese ideals or the aspirations of pastors forced upon them by a foreign government.

Fr. Parker wrote: <sup>1</sup> "Repeated representations have been made to the Holy See to put an end to this anomalous state of affairs, but without success. Very recently events have occurred which may lead to some new action in the matter. The Catholics of the community of Bassein, a district in the Dalmaun diocese which has about as many Catholics as the whole archdiocese of Bombay, has risen up against the *Padroado*, and the agitation is spreading south into Salsette."

The combined protest of the community at large, against what appears legitimate authority alike of Church and State, must at first sight appear like an unlawful disturbance of peace; so, in fact, it is represented by the Portuguese organs of the press in India. A careful student of the actual situation, however, knows that, since the abuse comes from above, the people have no other recourse to make their grievances properly recognized by the higher authority in the Church. Accordingly they have addressed their united protest to the Apostolic Delegate at Kandy, and to representative members of the Sacred College at Rome. But one can easily understand how difficult it is for the Roman authorities to act in the matter with the promptness which those who suffer under the maladministration in India desire. There are other interests to be weighed besides those of the Catholics who complain of a plain imposi-

<sup>1</sup> See ECCLESIASTICAL REVIEW, July, 1922.



tion. Peremptory and inconsiderate decision might easily shift the hardships which at present weigh upon the native Christians of India to others who are less prepared to bear them. Not only the Portuguese pastors who at present enjoy the emoluments of a state-protected clergy, but the home government resenting the curtailment of its traditional rights, and having already evinced its hostile attitude toward the Church in Portugal, might become a source of fresh difficulties to the legislative power of the Holy See.

Hitherto the Catholics of India in the districts of Bombay, Salsette, and Bassein, who are here involved, have shown a commendable spirit of loyalty and readiness to obey. They or their leaders have evidently foreseen that the struggle was not to be of brief duration. But popular movements, not directly under the control of acceptable authority, are apt to suffer from the interference of demagogues. Here lies a danger which Rome is doubtless wisely considering, and under the circumstances she is the only proper judge of the steps to be taken to satisfy the aspirations of the Indian people. That the latter have a just plea has been recognized by the Holy See, as the late Pontiff, Benedict XV, wrote in a Brief on the subject (15 October, 1921): "Catholics in India cannot be blamed who wish to be ruled by native pastors. To this longing the Church has never been in the slightest opposed." Agitation in behalf of these rights has been constantly going on for years, and is growing, as Fr. Parker has pointed out. The Memorial to which we referred at the beginning of this paper states:

The article which you have published in your issue of July last from the pen of the Rev. Fr. Parker, S.J., who was for nearly five years principal of St. Stanislaus Institution at Bandra, the seaside suburb of Bombay, is greatly appreciated here, and the editor of the *Bombay East Indian*, the organ of the East India Catholic community of Bombay, Salsette and Bassein, conducted under the auspices of the East Indian Association representing the community, has reproduced it, and it is widely read.

The document then reviews the main grievances, pointing to their true sources. To it is added the statement made to the Apostolic Delegate, officially a year ago, last May, and the

report of a public meeting of the representative Catholics of Bombay, Salsette, and Bassein, held at Andhert on 21 May, 1922, in which the following resolution was passed unanimously:

That in the opinion of this meeting it is highly desirable in the interests of the East Indian Catholic community of Bombay, Salsette and Bassein that the Concordat of 1886 entered in between His Holiness the late Pope Leo XIII and the ex-king of Portugal be so modified as to allow at least the withdrawal of the East India Catholics and their churches from the diocesan jurisdiction of Damaun; leaving the Holy See free to have the Catholic population in question placed under the Archbishop of Bombay, or to make such arrangement as may be deemed suitable for the proper spiritual ministrations of the people concerned.

A second resolution assured the Holy Father that, in making this petition, the meeting tendered to His Holiness their deep sense of duty and love toward him, earnestly imploring that the Portuguese patronage (*Padroado*) be abolished in the aforesaid places, or that the jurisdiction might be transferred to the Archbishop of Bombay in whose territory they actually lived. These resolutions were sent simultaneously to the Holy Father, to His Excellency the Governor of Bombay, to the Apostolic Delegate, and to the Honorable Count de Salis, representing English authority. It was subsequently also officially communicated to the ECCLESIASTICAL REVIEW, since it is widely read in India among the English-speaking clergy who include a number of native Indian priests. This will account for our interest in the matter, especially as the communication comes to us with the following note: "It is indeed a source of much gratification to us, that Father Parker, S.J., undertook to express his views in your highly accredited magazine, and our people cannot be grateful enough to you for the hospitality given to his views as they are also to him for writing the article. We trust that the advocacy of our cause in your REVIEW will aid in presenting the condition here in its true light and thus lead, God willing, more quickly to the fulfilment of the desires of the things for which we have prayed."

We second the hopes expressed by Fr. Parker, S.J. and Monsignor Merkes, the Vicar General of Madras, who have

written in these pages on the conditions of the Indian Clergy, neither of whom are in any way prejudiced or involved in the claim of the Indian Catholics of the Bombay district, that the Holy See may see its way to satisfy aspirations of the natives apparently legitimate.

---

#### THE LAW OF "PROHIBITION" AND LIBERTY OF CONSCIENCE.

*Qu.* A "Civic Betterment Association" is set up in a city mainly to enforce "Prohibition". A priest disposed to show good will toward all classes by coöperating with the directors in civic matters, wishes to become a member of the association, though he is convinced that Prohibition is an over-bearing violation of the natural right of the individual. He knows also that it is a religious bias with some who as an organized minority have succeeded in having it enacted as a law. Personally he is a total abstainer, but finds many otherwise excellent citizens who are disposed to disregard the civil law of Prohibition at any time in their private lives. Can the priest conscientiously work for the enforcement of Prohibition, convinced that the Catholic religion is a gainer thereby, since it helps to counteract the widespread impression that the numerous church members who are engaged in the liquor business have largely contributed to the opprobrium attached to excessive drinking, and that the Temperance movement is materially advanced by the Prohibition law?

*Resp.* A law enacted by the legitimate authorities of the State binds the members of the commonwealth, since it is constituted to protect them. The fact that it limits the natural freedom of the individual is no indication that it is a violation of the rights of conscience. Nor does the method or motive of its being made a law through the influence of an organized minority, actuated by religious fanaticism, render its obligation void, if the acts it prescribes are not in themselves sinful. No one will reasonably contend that total abstinence from intoxicating drink is a sin, unless it proceed from an evil intention in the individual. Such intention does not exist in the law which regulates outward action for the purpose of promoting the common good, since it may well be that in a community intoxicating liquor becomes a danger to public peace. Hence the use of intoxicants may be prohibited as a restrictive measure under penalty.

Any influential person in the community, whatever his personal conviction may be regarding the wisdom of enforcing such a law, is in duty bound to respect its outward observance while it is on the statute books of the community of which he forms a part. This duty is not incompatible with his using his influence to have the law repealed when the opportunity of casting his vote, or of discussing the subject as a prospective legislative measure, arises in the state. But while it is law, loyalty and public order demand its external observance.

A priest may therefore freely join in a league for the observance of the Prohibition law, even if he means to accord private liberty to the contrary, so long as it does not cause disturbance of peace or scandal and sin by excess.

Nevertheless we hold that a priest's influence and authority are better exercised in abstaining from active participation in local associations for the enforcement of law, that savor of political partisanship or religious bias. The Catholic attitude is essentially in favor of observance of law, civil and religious, and that is the attitude which all classes of people have a right to expect from a priestly leader, without his having to emphasize the fact by needless professions. If Catholics are found to be prominent in violating law or in any abuse or excess, it is to be assumed that their priests are anxious to correct such violation or abuse. His mission is to sinners and he need not proclaim that fact by unprovoked alliance with political or other reformers, especially of the sectarian type.

---

#### PARISH NOVENA FOR THE FEAST OF THE "IMMACULATA".

A pastor, in whose parish the feast of the Immaculate Conception has been honored for some years by a preparatory Novena in which special efforts have been made to arouse the devotion of the congregation, writes:

The great good already accomplished in a small place, and the extraordinary possibilities of an increase of faith and devotion looming before me, induce me to suggest the idea, through the ECCLESIASTICAL REVIEW, of a *United Novena for United Intention* to my fellow pastors elsewhere.

The novena in preparation for the feast of the Immaculate Conception was first made here (30 November to 8 December) in 1919.

The announcement was made that all were to unite their intention "for the conversion of sinners", as pleaded for by Our Lady of Lourdes. On the octave of the feast the priest was called to receive into the Church two non-Catholics "in periculo mortis" who asked for baptism. Four others asked for the same grace a few days later. Other evidences of extraordinary graces were noted here in connexion with this novena.

Our method is as follows:

All are urged to make the novena by attending Mass and receiving Holy Communion daily for nine days, and a novena of Masses is offered for the "intentions of the novena and those who participate in it".

These intentions are:

1. preservation from sin (especially of all uniting in this novena);
2. conversion of sinners (pleaded for by Our Lady of Lourdes);
3. particular requests of all who make the novena.

The order of the novena is:

1. daily Mass;
2. daily Communion;
3. recitation of Act of Consecration;
4. Benediction of the Blessed Sacrament (in the evening).

Holy Communion is distributed at 5:30, 6, 6:30, and during the Mass (or Masses).

Confessions are heard before Mass and after Benediction.

The preparatory instruction or sermon explains the importance of the feast as that of our National Titular. The Blessed Virgin under the title of the Immaculate Conception was selected as Patroness of the United States of America by the Fathers of the Council of Baltimore, approved by the Holy See, 17 February, 1847. The prerogatives, mercy, and power of Our Blessed Lady are set forth, and a special appeal is made to parents and the young to join in honoring her and seeking her protection in all needs. Finally the three "intentions" and the indulgences and favors to be gained by a devout and zealous participation in the novena, are explained.

As a result we have extraordinary numbers receiving Holy Communion each day of the novena. Many retain the habit of frequent Communion throughout the year, and especially in Lent. The number grows larger each year. Last year we had over five hundred a day. This indicates the answer to our prayers, namely for preservation from sin and the conversion of sinners.

The above communication comes from a parish in which

there are two priests regularly ministering to the needs of the faithful. The pastor who writes does not wish his name published, but hopes that others will find an incentive in his communication to introduce the novena in their parishes.

#### INDULGENCED PRAYERS FOR THE CLERGY.

In the last number of the REVIEW (November) we published the text of an indulgenced prayer granted at the request of the Ordinary of the Diocese of Cleveland on the occasion of his recent visit *ad Limina*. Bishop Schrembs, later, writes to us:

Since obtaining this Indulgence I have quite accidentally come across this same prayer together with another called "Oratio pro Conservatione Clericorum in Militia", reading as follows:

*Ant.* Nemo mittens manum suam ad aratrum et auspicans retro aptus est regno Dei.

*V.* Nemo militans Deo implicat se negotiis secularibus.

*R.* Ut ei placeat cui se probavit.

*Oremus.* Deus infirmitatis humanae singulare praesidium, exaudi, quaesumus, preces quas pro fratribus in discrimine positos humiliter fundimus, ut famulos tuos ab omni eruas peccatorum nequitia et in tua protectionis securitate constituas. Per D. N. I. C., etc.

I find that on 29 March, 1908, Pope Pius X granted an Indulgence of three hundred days for the recitation of each of these two prayers. The second reads:

Utamque hanc orationem recitantibus devote, indulgentiam tercentorum dierum pro unaquaque concedimus.

Die 29 Martii 1908.

PIUS PAPA X.

Praeentis Rescripti authenticum exemplar exhibitum fuit huic S. Congt'ni indulgentiis Sacrisque Reliquiis praepositae.

Datum Romae e Secretaria eiusdem S. Congregationis, die 30 Martii 1908.

D. PANICI, *Archiep. Laodicen., Secretarius.*

It occurs to me that it might be well to call special attention to these two other indulgences which can be gained as often as either one or both of these prayers are said; whereas the Indulgence that I asked for is only granted for a Public Novena, made in our churches or public oratories.

## ABUSE AND USE OF CATHOLIC JOURNALISM.

*Qu.* Among the Catholic papers circulating in my parish there is one which has been rather liked for its vigorous defence of Catholic principles on different occasions. At the same time it is violently partisan in Irish politics. Recently the editor who, I believe, is a priest, has turned his gift of denunciation and sarcasm on certain members of the clergy and bishops by name. A parishioner who is a leading influence among such organizations as St. Vincent de Paul Society and other Catholic associations, though a great admirer of the Irish leaders in the movement to foster aspirations for freedom, came to discuss the matter with one of my priests, who suggests that we denounce the paper in church because it causes serious disrespect for lawful authority. I feel that he is right but dread controversy and the possibility of the same editor making a vulgar (that was the true character of his onslaught on the ecclesiastics who differ from him) attack on our local clergy, since any public action on our part may easily come to his notice. What can be done to safeguard our people from such means (nominally Catholic) of destroying both charity and reverence under plea of defending a noble (patriotic) cause?

*Resp.* We should not advise denunciation of a person or a newspaper by name from the altar at any time, unless canonical law were to prescribe it in certain exceptional cases. The pulpit is the place to preach truth and denounce evil, or sin, but not to brand individuals as sinners, since they may be less guilty through ignorance than others can understand. A sermon, or a series of sermons, on the qualities of a good Catholic newspaper, and the obligation to support it, while ostracizing the opposite as harmful, can easily be supplemented by private advice on the occasion of the pastoral visitation.

The above query gives occasion to direct attention to the admirable work done as an editor by Monsignor Noll of *Our Sunday Visitor*. To his constructive work of having organized and maintained a good readable Catholic medium, calculated by reason of its low cost to reach all classes of Catholic readers, he has added a monthly issue for our non-Catholic fellows in order to let them understand the aims and methods of the Catholic Church in regard to education, politics and legislative reforms. He proposes to send issues of the *Our Sunday Visitor* to any address with a view to distribution

of the copies among non-Catholics. These copies are to be made up according to the following program:

The last issue of OUR SUNDAY VISITOR in each month, beginning with Oct. 29, will be for Protestants. You may have the 12 numbers (once a month) sent to them directly from our office, and the costs will be only 20c. the year, 100 subscriptions for \$20.00; 500, \$100; 1,000 for \$200.

The twelve numbers of OUR SUNDAY VISITOR will be admirably suited to Protestants. The subject matter will be treated in a friendly, yet convincing manner, and hence pastors and people will be glad to have them go to any Protestant.

Ordering the 12 special numbers sent to every business and professional man in your community and to others and within one year is likely to remove any unfriendliness of the non-Catholic element toward Catholics. During the first year, beginning with the last Sunday of October, the subjects treated in the special numbers of OUR SUNDAY VISITOR will be as follows:

- (1) How enemies of the Catholic Church try to deceive people.
- (2) The Catholic Church is not in politics.
- (3) The Catholic Church is not against public schools.
- (4) The Catholic Church is not favorable to a union of Church and State here.
- (5) The Catholic Church is not fighting other churches.
- (6) The Catholic Church is not intolerant.
- (7) The attitude of the Catholic Church toward Masons, Y. M. C. A., etc.
- (8) The character of the Church's enemies and their aims.
- (9) What the truly informed say about the Catholic Church.
- (10) What Catholics do not believe.
- (11) The Catholic Church and Progress.
- (12) The Catholic Church and the Bible.

Of course, Catholics will receive these same editions at their churches or by mail; and the information they contain will have great educative value for Catholics themselves.

In the other three or four issues each month more special attention will be given to the needs of Catholics, and we shall strive to do much toward building up the spiritual and social life of the parish.

To second such efforts appears the wisest policy under present conditions and we trust many of our readers will do so.



**A NATIONAL CATHOLIC INSTITUTE OF PHILOSOPHY.**

In the struggle between revealed and natural religion which marks the educational movements everywhere to-day, it is of supreme importance that future Catholic leaders of thought, in their assertion of supernatural principles, should have definite convictions as to the soundness of the natural sciences on which those principles are based. Hence the importance of the study of philosophy not only in clerical seminaries but in all the higher schools where minds are being trained for service to the cause of that truth which begets freedom. Logic, metaphysics, physics, including psychology, and ethics, form a science attainable by the natural light of reason through observation and study. Without these there may be faith that saves the individual, but there can be no culture that instructs and serves for defence of moral and religious claims.

Happily, Catholics have a definite system of philosophy, and are not led or controlled by the vagaries and speculations of individual minds that constantly change and hence exercise no lasting influence for good. We follow the Schoolmen who base their teachings upon unalterable laws of mind called logic, the result of experiment like the laws of mathematics and physics. What we fail in is perhaps the popularizing of these teachings and their introduction into the practical issues of public and religious life. For this reason we exercise little appreciable influence on the secular press, even where the supporters of it are in the majority of a Catholic mind. As a result anti-Catholic and otherwise detrimental legislation, godless education, and immoral fashions, not only have their way before us but enslave our own people.

Efforts are being made to counteract these manifest evils not only by individual education, especially among our religious orders, and by zealous pastors, but by organizations like the Catholic Welfare Council, the Catholic Press Service, the Holy Name Society, the Knights of Columbus, in America, not to speak of the excellent work done in England and its dominions by similar social-service bodies under Catholic auspices. Withal we may learn something of importance, in method and coöperative zeal, from Catholic Germany, which at present is making a determined effort at reconstruction after

the disastrous consequences and lessons of the war, and amid exceptionally grave difficulties arising from poverty and lack of outside encouragement.

One of the last public acts of the late Pontiff Benedict XV was the writing of an Apostolic Letter to the Archbishop of Cologne<sup>1</sup> in which the Pontiff recommends the foundation of a national school of philosophy, the chief aim of which should be to bring about a proper coördination of the ascertained facts of modern science with the fundamental principles of Catholic philosophical teaching. In this way the study of Christian apologetics is to be safeguarded against the two extremes of an antiquated formalism with its obsolete terminology, and the acceptance on the other hand of every new product of plausible speculation by the heralds of new science.

The project found its concrete, although as yet tentative, realization in the immediate establishment of the Albertus Magnus Academy at Cologne, for the study of philosophy. The influence of this organization has already made itself felt in a greater unification of the elements of literary and journalistic activity. In a "Memorial" by the appointed first organizer of the institute, Professor Switalski, the aim of the work is set forth as including not merely systematic study of all branches of the modern sciences in combination with Scholastic Philosophy, but the immediate opening of schools for original research, and of laboratories where scientific claims are investigated, and where at the same time young students who have proved their ability by previous examinations in preparatory curricula of science, are admitted to special training for research work. Scientific claims of invention are here to be submitted to experiment, under the guidance of eminent professors in each department. Particular stress is being laid on the service by which both teacher and pupil work together for the obtaining of results that benefit the moral and spiritual as well as the economic and material life of the nation. Meanwhile the Cardinal Archbishop of Cologne, under whose patronage the work is to go on, appeals to the generosity of those who can appreciate not only the benefit of the undertaking toward reconstruction in educational circles, but also the struggle

<sup>1</sup> *Acta Apostolicæ Sedis*, 29 June, 1921, p. 423.

of a Catholic population crushed amid a common calamity, the endurance of which loyal obedience to constituted authority made a duty for them. There is need of a library of foreign (English) philosophical works issued since the beginning of the war, when communication with foreign institutes was cut off. There is need also of financial support, as we all can understand, with the present lowering of the rate of exchange of foreign money. Students who realize how much Catholic schools, despite German rationalism, have benefited in the past by the labors of German Catholic apologists, with a magnificent literature in philosophy and theology, will readily heed the call of Cardinal Schulte, who signally proved his own generosity toward France and the allied nations in the midst of the war, by the treatment he accorded to hostile prisoners, and give their mite of encouragement to the noble movement either by enriching the library or their treasury, for which the *Kathol. Institut fuer Philosophie* at Cologne has been founded under Pontifical protection.

---

#### THE ORATIO IMPERATA IN VOTIVE MASSES.

*Qu.* Is the Oratio imperata to be said in Votive Masses?

*Resp.* The Oratio imperata is said in votive Masses unless these be of the order of a Missa votiva sollemnis, as in the case of the Forty Hours' Exposition Mass.

## Criticisms and Notes.

**SUMMA THEOLOGICA** ad modum Commentarii in Aquinatis Summam praesentis aevi studiis aptatam. Auctore Laurentio Janssens, O.S.B., Abb. Tit. Montis Blandini, S. Th. D., Hon. O. Universitatis Lovaniensis. Tomus VII: Pars I. De Hominis Natura. I.—Q. LXXV-XOIII; OXV-III (pp. xxiii—863). Tomus VIII: Pars II. De Hominis Elevatione et Lapsu. I.—Q. XOIV-OII; II-II—Q. O LXIII-OLXV; I-II—Q. LXXXI-LXXXIII, etc. (pp. xx—791). Tomus IX: De Gratia Dei et Christi. I-II.—Q. OXI—Q. OXIV (pp. xviii—699). Friburgi Brigoviae: Herder & Co. 1921.

About the middle of the eighteenth century a Belgian Dominican who was at once a profound philosopher, a learned theologian, and an ecclesiastical historian, a fluent writer and an orator eloquent equally in French and Latin, conceived the design of adapting the *Summa Theologica* to the requirements of theological study in the universities of his day. *Hodiernis Academiae usibus accomodata* was what Billuart, the Dominican professor in question, determined to make of the great medieval *Summa*. How well he succeeded in the undertaking is attested by the countless editions, reimpressions, and varied formats through which his work has passed and even still continues to pass. Once more, in the opening decade of the twentieth century, another Belgian Professor, a spiritual son of St. Benedict, a theologian, a writer, and an orator gifted equally with the same species of intellectual habits which his illustrious compatriot had brought to a like undertaking, has projected a *Commentary* on the *Summa* designed to adapt the immortal work *praesentis aevi studiis*. The project when completed will furnish another testimony to the exhaustless fecundity and singular comprehensiveness of the *Summa* which is thus proved to be capable of adaptation to every age and to every stage of intellectual development.

Six parts of Professor Janssens' work have previously been issued. They dealt with the portions of the *Summa* preceding the questions *de Homine*. That is, with the questions of the First Part which treat *de Deo Uno et Trino*; and with those of the Third Part which treat *de Christo Deo et de Mediatore*; as well as those again of the First Part which treat *de Creatione* and *de Angelis*. Interrupted by the war and by the author's other preoccupations, the work has been recently resumed. The latest instalments are listed above. Taken together, the three volumes constitute a trilogy. In the first (Vol. VII) the nature of man is examined. In the second (Vol. VIII) his elevation and his fall are discussed. In the third (Vol. IX) the

means of man's elevation, Divine Grace, are studied. It will not be necessary, nor would it be possible, to explicate here at any length the wealth of philosophical and theological doctrine enmassed in these copious dissertations. It must suffice to say that the program which the author projected at the inception of his undertaking is carried forward with the same breadth and depth which we have had occasion to signalize when reviewing the earlier volumes.

Naturally the student will ask: Wherein does the present Commentary differ from prior works of the kind? What qualities does it possess which are not to be found, say in Cajetan's classic Commentary, or in the copious elaboration made by Billuart? It is not as difficult as it may seem at first sight to answer these queries. Cajetan's is almost a literal annotation. He explains minutely every technical term and distinction; synopsisizes every argument, formulating them mostly enthymematically. Not unfrequently his statements and proofs are so condensed as to puzzle all but the highly developed dialectician. So much so that it has become a commonplace to say: "If you want to understand Cajetan you must read the *Summa*"! This of course is an exaggeration. If you would appreciate Cajetan you must think, work. But your reflective labor will be repaid by draughts from the deeper wells of St. Thomas's wisdom.

The *Summa* is like the *Divina Commedia*, like any other literary masterpiece. Much of it, most of it, is fairly patent to the average educated reader. But there are higher places to which only the strong can climb. Experienced guides moreover are needed for these loftier and more difficult ranges. Cajetan is such a guide. His Commentary is immortal. The editors of the earlier Roman edition of the Opera Omnia and likewise those engaged on the Leonine edition of St. Thomas's works still in the course of issuance recognized the merits of Cardinal de Vio's annotations by incorporating them in their respective editions of the *Summa*. But this is a digression.

The commentary at hand differs widely from its earliest predecessor. The latter is an annotation; the former an expansion. The one is more penetrating, more acute, more subtle; the other more opulent, richer in positive knowledge and documentation, in literary illustration and allusion, more eloquently fluent.

In these respects the work of Dom Janssens is closer to that of his compatriot religious, Billuart; for the latter likewise combines the positive elements with the scholastic. But he remolds the *Summa* into a shape adapted to the academic usages and methods of his day. Accordingly the *Respondeo dicendum quod* stands first; but formulated as a proposition or a statement to be first explained, then

proved part by part in a series of rigidly formulated syllogisms drawn from many Thomistic sources other than the *Summa*. The *Videtur quod non* comes next, in the shape of finely chiselled objections to which are immediately subjoined the solutions with all the clean-cut *distinguos* and *instos*, and the other familiar dialectical technique. The student need not have the original text before him. Billuart digests, he does not comment on, the *Summa*. Dr. Janssens' method is less rigidly dialectical, and the development he gives to the text is more historical and literary and empirically scientific. His plan is somewhat as follows. First the *Quaestio*, for instance, *de Essentia animae in se*, is schematically delineated; the several *articuli* taking their logical place in the diagram. Then come the introductory *praenotanda* wherein the ancient, medieval and modern history of philosophical and theological opinion and doctrine on the nature of the soul is summarized. This is followed by a succinct account of the pertinent literature. The *Primus Articulus*, e. g. *Utrum anima sit corpus*, is then taken up; the meaning and bearings of the question explained; the principles involved in St. Thomas's arguments set forth; the opposite errors confuted by those arguments are indicated; the objections are briefly analyzed. The authoritative proofs of the *sed contra est* are greatly increased from other theological sources; the *corpus articuli* is somewhat remodeled; lastly certain corollaries are deduced wherein the conclusions previously drawn are shown in their bearings on certain materialistic views regarding the nature of the soul.

It will be seen at once that the present Commentary while elucidating the teaching of the Angelic Doctor develops and enriches that teaching by manifold corroborations and additions. At the same time it shows how the Thomistic principles throw their inextinguishable light on problems that have grown up within later, even our own, times (for instance the evolutionary origin of man); truths that are no less potent at this moment than they were six centuries ago to dispel the intellectual darkness with which ignorance or malevolence seeks to becloud the supermaterial and the supernatural. Although the work is too massive to serve as a text book for use in an undergraduate course of Theology, it will be welcomed by more advanced students. From it they can imbibe the genuine spirit of St. Thomas's *sacra doctrina*, and by the study of it engender in their mind the true theological *habitus*.

The value of the *Summa* as a mine of priceless materials for sermon building is probably not sufficiently appreciated by the clergy. Those who are familiar with the magnificent orations preached by Père Janvier, the present eloquent *conférencier* of Notre Dame—discourses drawn from or based on the *Summa*—need not be reminded

of this particular service of that inexhaustible storehouse of sacred truth. The present Commentary both reveals and augments the precious wealth.

The above remarks, it will be noted, apply directly to the first of the three volumes at hand. They are, it need hardly be said, equally applicable, *mutatis mutandis*, to the other two. The treatise on Grace is, as every young student of Theology is painfully aware, one of the most difficult tracts of Sacred Science. To treat it at all satisfactorily, the theologian must bring to his task a thorough acquaintance with Holy Writ, the teaching of the Fathers, Doctors, Popes, and Councils; the history of heresies; and not least, the great controversies carried on between the Schools of Catholic Theology during the last three centuries. One finds these qualities reflected to a remarkable degree in the present treatise. The teaching of St. Thomas, while basal to the exposition, is very greatly expanded by additions derived from many other sources. The author's dialectical acumen, metaphysical insight, positive erudition and literary accomplishments are here seen at their best. The volume is soon to be supplemented by its logical sequent, the treatise *De Virtutibus Infusis*. Afterward the program will take up *De Re Sacramentaria*. Contemplating which prospective shaft to the monument, the builder announces the condition; "*si tamen sinat otium, nec deficiant vires: etenim 'l'homme propose, mais Dieu dispose'*". Whereto may we not subjoin—*faxit Deus, ut propositum fiat feliciter dispositum!*

**ELEMENTA PHILOSOPHIAE ARISTOTELIOO-THOMISTIOAE.** By Jos.

Gredt, O.S.B. Two volumes. Vol. I—Logica, Philosophia Naturalis (pp. xx-443); Vol II—Metaphysica, Ethica (pp. xv-393). Friburgi Brigoviae. Herder & Co. 1922.

Professor Gredt upholds practically as well as theoretically the historical continuity of Philosophy. He stands for the evolution, not for the periodical revolution, of human thought. Philosophy is after all fundamentally common sense: formally and specifically the development, the perfection and systematic expression of common sense. Aristotle was the first amongst the Greeks to construct such a philosophy. The long line of builders who worked in his spirit of adherence to the essential soundness of the natural mind of man found another master in St. Thomas Aquinas, who himself developed and perfected the teachings of "the Philosopher", elevating and correcting them in the light which revelation has shed upon the natural order of things. The author of the work at hand belongs to that army of thinkers who by long reflection and teaching have intimately realized the stability and value of the truths of sane reason

as they come to be elaborated and organized in the system to which Leibniz gave the familiar, but expressive, title, *philosophia perennis*. Save as regards the physical theories of the ancients, which the more exact methods and instrumentations employed by the modern empirical sciences have shown to be erroneous, these volumes embody just what their title indicates, namely the elements of the Aristotelian-Thomistic Philosophy. And this not only as to the substance, but likewise the order of the several departments of that system. Thus, after the elements of the *Organon* are set forth, the student is confronted not with Criteriology nor Ontology—these follow later in Metaphysics—but with “Natural Philosophy”, that is, the philosophical interpretation of “bodies” and life—vegetative, sensitive, and intellective (man). These two portions of the Scholastic system, i. e. Formal Logic and the Philosophy of Nature (which includes Organic Psychology), make up the first volume. The second volume comprises Metaphysics—which discusses “immaterial being”, created and uncreated; consequently Ontology and Theodicy. About one-third of the book is devoted to Ethics, general and special.

While the substance of the work is made up of the teaching of Aristotle and St. Thomas, this obviously does not mean that the work simply summarizes the tenets of these authorities. Fr. Gredt is too thoroughly saturated with those teachings to be able to forget that amongst them is the explicit statement of Aquinas that in philosophy *locus ab auctoritate desumptus est omnium infirmissimus*. The doctrines of the masters *valent quantum valent rationes*. The author has passed those teachings through his own mind, shaped, developed, and confirmed them with fresh supports and illustrations; making use of course in these respects of materials suggested likewise by recent Scholastic literature. The work is therefore thoroughly philosophical, that is, argumentatively solid; and no less scholarly. The sources are invariably and minutely quoted from the original; Aristotle in the Greek, Aquinas naturally in the *ipsisima verba* of his simple Latin.

Only in a single point one could wish that the present author had departed from his past teachers; that is, in the choice of examples illustrating principles, definitions, rules, and the rest. Will compilers of Manuals of Logic never get away from the quibbles which make the study, for instance, of sophisms almost a ridiculous occupation? Logic is supposed to sharpen the intellect; make it acute and alert in the detection of sophistry. Of what earthly use can it be in this connexion to tempt the student with a lure, for instance, like this: *Whatever smiles is a man; but the meadow smiles. Therefore it is a man*. Funny or dreadful—which? Beware, thou guileless



youth, of a snare as dangerous as the following: *The Negro is white as to his teeth. Therefore the Negro is white.* How subtle the sophistical enthymeme! Look to it that you be not caught by "plural questionings"! For instance: *Homo et lapis suntne animal?* What an insidious query! And so on, and so on. Pshaw!

The well-known reason assigned by sober text-book writers for employing the outworn stock of illustrations is that Logic deals with *the forms, not the matter of thought.* The examples in question are illustrative of *forms*, they say. Where to it may be replied that as a fact Logic neither does nor can, if it be really complete and efficient, consider *mere forms* of thought. It does and must get at the *matter* in order to understand and define very many of the forms both of ideas, judgments, and of reasoning processes. Else why not be satisfied with a purely symbolic Logic? And when it does deal with the matter of thought, as it must when it considers fallacies, why not show up sophisms that are at least capable of deceiving?

In basing his Philosophy on Aristotle and St. Thomas, Fr. Gredt demonstrates that the system he thus establishes is solid and ample enough to house the new as well as the old verities and theories. And so while he expounds copiously and acutely such metaphysical problems as the (real) distinction between essence and existence, personality and nature, and the like, he also deals fully and learnedly with the atomic, electronic, constitution of "bodies"; theories of evolutionism, spiritism, hypnotism, psychophysics, and the rest. On these problems his opinions, though conservative, are, needless to say, comprehensive and quite alive to the recent views and such speculations as really deserve discussion. Though recent Philosophy in English does not bulk large in the volumes, some of the more noted names occasionally appear, for instance, Darwin, Spencer, Huxley, and even once William James.

As regards the presentation and disposition of the material, the work makes an excellent class manual. The style is simple and clear and the text divided, spaced, and neatly headed, so as to enlist the visual imagination in the service of study. There are full contents-tables and an index. We might note that at page 323 (Vol. I) in the title of the section, *vegetativa* should read *sensitiva*.

**PROPHETS OF THE BETTER HOPE.** By the Rev. William J. Kerby, Ph D., LL.D., Professor of Sociology, Catholic University of America; author of "Social Mission of Charity". With a Foreword by the Right Rev. Bishop Thomas J. Shahan. Longmans, Green & Co., New York, London, Toronto, Bombay, Calcutta, and Madras. 1922. Pp. 253.

Our readers are familiar with most of the papers here gathered in convenient book form, to serve continuous as well as depository use. Since the matter was written originally for the ECCLESIASTICAL REVIEW, it will suffice to recall here the headlines suggestive of topics redolent with practical wisdom, illustrating the knowledge and power of expression that come with academic training of the right quality. The opening chapter discusses "The Personal Influence of the Priest". Then follow "The Young Priest and his Elders", "The Priestly Temperament", "Clerical Shyness", "Minor Hazards in Clerical Life", "Clerical Docility", "Clerical Myths", "The Sermon, the Congregation and the Preacher", "The Priest and the Exceptional Soul", "Priestly Courtesies of Life", "Leisure in Clerical Life", "Spiritual Literature" (certain aspects of it), and "The Ethics of Recommendation". All these topics have a directly individual application to the priestly life, as we see and know it in these days. It is good philosophy, and a refinement of the same, namely good spirituality. At the same time it is good literature all the way through.

Dr. Kerby has an original way of restating the lessons of priestly perfection. That way is neither odd nor commonplace, but has a grace of its own which appears to flow from a well-trained power of practical observation and from the charity that interprets what the eye and mind see, in the benevolent light of a readiness to help. There are many books on the priesthood written, to use the words of Bishop Shahan in his appreciative preface to this volume, "illustrating with learning and authority its exacting work", and aiming to present an attainable, if lofty, ideal. But there is something conventional about most of them which suggests what we should have expected, and indicates only the slight variations of an otherwise faithful copy. These essays, on the other hand, give us a new presentation of, not indeed the grandeur of the priestly ideal as it is outlined in God's word, but of our own attitude toward that ideal in the searchlight of a penetrating examination of actual conditions and values. We get to know ourselves better in that enlightening process conducted, as it were, by a surgeon who, when he injects the scalpel into tender spots, knows how to lessen the intensity of the pain, and while making us discontented with ourselves provokes no

resentment against the operator. Of all this we only get glimpses in these thirteen chapters dealing at random, and not systematically, with the sores and hindrances in clerical life; but they are sufficient to make us realize that here is a teacher who understands his clerical brethren, and who has other things in store that will help to make them value self-knowledge, with no lessening of the esteem of their calling, while making them grateful to him for the social service.

**A MANUAL OF MISSIONS. Part First: Missions to Catholics. Part Second: Missions to Non-Catholics. By the Rev. Walter Elliott, of the Paulist Fathers. The Apostolic Mission House, Washington, D. C. Pp. 247. 1922.**

Periodical "Missions" by some external body of religious have become part of the parish routine in all districts of the United States. They are deemed necessary in conjunction with the organization of new parishes, to supplement the normal efforts of individual priests; they are deemed desirable to reanimate and foster to fresh religious efforts older parishes, even where there is an efficient body of pastoral laborers under well-established discipline. St. Alphonsus held that for the preservation of faith and zeal in their community aspects, "missions" should be held every three or at least every five years. They are to the upkeep of religious activity and fervor what periodical additions to fortify good wine are, as with age the liquid evaporates, even while it grows better. In a country where non-Catholics abound who are open to religious convictions, as in America, pastors have additional reasons for holding missions.

But the success of a mission does not depend solely on the efforts and excellence of the missionaries. The local clergy have a task, as they have an interest in the proper reception of the freshly added sowing in normally receptive soil. The pastor must not only prepare the ground, but see to the conserving of the new growth. How this is to be done is not always clear or realized. A volume, therefore, from the veteran missionary, Father Walter Elliott, which sets before us in brief, full, and pointed terms of language what a pastor must do as a preliminary to a successful mission; how he and his coadjutor priests may help the progress of the exercises, and in what manner they all may reap the full benefit of a renewed and continuously active zeal for the upbuilding of religion in our land; and how also we may permanently succeed in making our holy faith known and understood to the many who are outside the Church, not knowing or misunderstanding her beautiful message even while they are hungering and thirsting for the same, is a most welcome addition to our priestly library. That is indeed the scope and aim of the

Paulist leader's work, written after fifty years of practical experience, not only gathered by observation and action, but gleaned from brethren equally interested in the work of America's conversion, for which the Paulist Fathers were first established. Suffice it to say that we have here both wise counsel and detailed directions, at every step of the pastoral work, concerning a mission. There is an abundance of suggestions which make the little volume, even apart from its special purpose, a summary of pastoral theology; and if it were used as a text in our seminaries it would inject practical understanding in many cases where there is now only theory, especially in the matter of catechizing and instructing converts. We trust the book will have the widest possible circulation among all classes of clerics.

**THE HYMNS OF THE BREVIARY AND MISSAL.** Edited with Introduction and Notes by the Rev. Matthew Britt, O.S.B., St. Martin's Abbey, Lacey, Washington. Preface by the Right Rev. Monsignor H. T. Henry, Litt.D. New York, Cincinnati, Chicago: Benziger Brothers. Pp. 384. 1922.

For the first time the lovers of the Latin hymns of the Roman Missal and Breviary are given a translation, with appropriate comment, which offers an appreciably complete introduction into the field of liturgical poetry for English-readers. Students of the humanistic type are apt to get the impression that Latin church hymnody is of a quality inferior to the productions of the Augustan writers; and when we measure Latin poetry by the standard of prosodiac forms alone, the contention seems true. But the charm of the beautiful in poetry lies in a grace that cannot be always measured by rhythm or rhyme, or the quantitative or accentual element in verse. As a matter of fact these excellences are all to be found in the earlier hymns of the Missal and Breviary; but they do not constitute their chief merit in art, any more than technique and truth to natural form give their worth to the early masterpieces of painting and modelling. The beauty of the Latin church hymnody has been recognized by the literary judges of all ages in Christian civilization; and the mere fact that these hymns of the liturgy have been made the subject of artistic interpretation not only by eminent poets, such as Walter Scott, Dryden, Newman, and in our own day the poet laureate of English verse, Robert Bridges, but also by scholars of every type, attests the superior artistic quality in these compositions, apart from, if not in spite of, their religious association. Among the translators whose work this treasury contains there are at least twenty Oxford University men, half of whom may have had Catholic leanings; the others were simply lovers and connoisseurs of

the beautiful in letters. Fr. Britt's list includes scholars from the universities of Cambridge, Edinburgh, Trinity College (Dublin), as well as members of the great Catholic orders, the Benedictines and Dominicans.

But it is a distinct tribute to American scholarship, which has hitherto been mostly ignored, since it was only in the growing, that this royal volume should not only come from an American Benedictine editor but that it also contains among the best work by the large host of capable translators, the productions of American writers like Judge Daniel Donahoe, Monsignor Henry, Fr. Clarence Walworth and Fr. Garesché. When we remember that good translations of these hymns into English are practically innumerable, and that some of them have had the distinction of filling whole volumes of comment to draw attention to their varied beauty, the work of selection will be seen to have been a difficult matter for the editor. That he has, after years of studious and well-informed industry, accomplished his proposed task of selecting with singular success is attested by Monsignor Henry, who is a discerning and most capable judge. What he says in his foreword to the volume will suffice to commend it to anyone who cares to profit by the treasures which the Catholic liturgy opens to all lovers of beautiful thought and sentiment. "The distinction achieved by Fr. Britt in the present volume", writes Dr. Henry, "does not lie in the fact that he has ventured with catholicity of literary taste to include renderings by other than Catholic pens. He has mainly sought for translations that should best combine a just literalness with the just freedom in phrase and form accorded by literary canons in the art of translation." Even with this excellent principle as his guide, the compiler had to exercise the additional judgment of selecting translators who represented that variety in mental and spiritual experience and outlook in poetic gifts, in rhymic and rhythmic facilities, in variant literary modes. Here too he has shown admirable power of discernment. The one hundred and seventy-three hymns included in the volume represent the labor of some sixty translators, among whom "the reader may confidently look for that variety which is the spice of literature as of life. Incidentally he will receive a broad vision of the hymnologic work going on in the world around him."

The translations, printed side by side with the Latin text, in the order given in the Roman Breviary and Missal, are introduced by a bibliography on the subject, and by an historical sketch, a chapter on the Meters of the Hymns, and a brief analysis of the order of Canonical Hours. Thus the student gets a complete survey of the matter. There is at the end of the volume a biographical sketch of the authors and the translators, a Glossary and two Indexes (Latin

and English). The publishers have done themselves much credit in the production of the volume, which should prove one of the best sellers of the year.

**THE EPISTLES OF ST. PAUL.** With Introductions and Commentary for Priest and Students. By the Rev. Charles J. Callan, O.P., Professor of Sacred Scripture, Maryknoll Seminary. Vol. I. Romans, First and Second Corinthians, Galatians. New York: Joseph F. Wagner (London: B. Herder). Pp. 670. 1922.

Father Callan has been doing excellent pioneer work in making the New Testament popular for doctrinal and moral instruction and pulpit use. To the four Gospels and the Acts of the Apostles with their comments, equally satisfying from the homiletic and the popularly critical viewpoints, he now adds the four chief Epistles of St. Paul. To the interpretation of these Apostolic Letters the Acts serve as a convenient introduction, since they give us a fairly complete insight into the life of the Apostle whose language is often difficult to understand, unless we read it in the light of his actual surroundings and the particular affiliations to the newly founded churches to which they were addressed. The Epistle to the Romans presents quite a number of difficulties which can be solved only by reference to a corrected text-reading differing from the Vulgate. Many of the Latinisms of the Douay Version have been retained by Bishop Challoner, in spite of his desire to clarify the English version of Tudor times. Literalness, as a token of reverence for tradition, has left expressions and statements which are absolutely unintelligible unless the context suggests some sort of definite meaning. Father Callan here, as in the rest of the interpreted Epistles, shows his good judgment in adopting a revised translation from our best Greek readings, such as we find represented by Vogels. That itself is a decided help to the priest who has to explain the Sunday Epistles to a new growth of Catholic hearers who have their sense of inquiry and scepticism stimulated by a thousand temptations not known to our forbears who accepted what they did not understand on the authority of the inspired original.

For the student in particular our author supplies a general Introduction which forms the background and creates a proper atmosphere for the understanding of the relations of the writer to the people whom he addresses. This is further pointed by a special introduction, setting forth the object and scope of the Epistle in detail. A full bibliography for each Epistle helps the Bible student toward critical reading. It must be remembered, too, in this connexion that St. Paul's teaching is of exceptional, and in some cases

unique, importance to the theological student who has to establish the doctrinal character of Scripture.

The chief value of the work, however, seems to us to lie in the fact that it opens the Bible to a popular understanding of its contents as a book. The reproach that Catholics ignore the Bible is absurd in view of the fact that the entire liturgy in which the faithful partake not merely periodically but continually in the daily services of the Church is shot through and based upon the Bible, while all her sacramental ministry is but an interpretation and application of Scriptural doctrine to the lives of the faithful, to which they have constant recourse, and which is reflected in their liturgical practices, and even in the appointments and construction of their churches and sanctuaries. Besides, the obligation of every cleric in orders to spend an hour at least in the daily reading of the Scriptures with patristic interpretation ought to be sufficient to lay the ghost of priestly repudiation of the Bible. But as a reading manual, which might supplant much of the useless novels and news reading, with their plausible influence misdirecting morals, the Bible has never been urged sufficiently upon the present Catholic generation. Fr. Callan helps us to realize, and at the same time remedy this evil. Hence the cleric who possesses and utilizes the aid thus offered is at a great advantage as a moral teacher and spiritual leader.

**THE WONDERFUL ORUOIFIX OF LIMPIAS.** Remarkable manifestations. By the Rev. Baron Von Kleist, S.T.D. Translated by E. F. Reeve. Benziger Bros., New York, Cincinnati, Chicago. (Pp. v—184.) 1922.

The religious press has made the Catholic world acquainted with certain remarkable phenomena that have appeared in the parish church of the village of Limpias, situated near the Bay of Biscay in the northwestern part of Spain. There on 30 March, 1919, the eyes of the Crucified suspended back and above the main altar were seen by many of the congregation assembled for a Mission exercise to move; to turn from side to side; the mouth to open and close as in speech; the features to contract as in agony; and the chest and neck to bathe themselves in sweat; the breast to heave. These manifestations have been witnessed by countless persons—by men, women, children—of every grade of social life; by poor and rich; learned and unlearned; by the laity and the clergy—though by the latter less frequently. When the account contained in the present book was being prepared, over 2500 witnesses had given testimony under oath to having gazed not transiently but long and steadily at the prodigies. These sworn witnesses, however, are but a small minority

out of uncounted thousands who have looked upon the *Santo Christo de la Agonia*. Seeing that by far the larger number of the beholders have been sober, sensible people—many of them professional men, physicians, physicists, psycho-physicists; that many of them, moreover, went to Limpias sceptics and as scoffers even blasphemous, but stayed to pray after the compelling evidence of their own eyesight—in a word, in view of the character and the circumstances of these experiences, it would be unreasonable to doubt the facts attested.

How account for them? Why do they occur? Why in Spain? Questions like these inevitably arise. To discuss them here would be impossible. The reader may be referred to the book above. One thing seems proved beyond a doubt. Theories of fraud, hallucination, delusion, auto-suggestion, crowd-suggestion, and the like, are of no avail in the premises. What is more significant is the enormous number of conversions, with over a thousand remarkable cures of diseases, a vast blossoming forth of devotion and the impotent resentment of the enemies of Christ.

The little volume contains a brief sketch of the Spanish village which, like another favored spot just beyond it in the French foothills of the Pyrenees, has become suddenly almost world-famed. The larger part of the book is taken up with a detailed account of the prodigies, the attitude of the Church toward them, the character and circumstances of the testimonies, the various theories devised to explain the mysterious phenomena. Dr. Baron von Kleist is convinced that a supernatural cause alone is satisfactory. The grounds for this conviction he presents clearly and forcibly but withal objectively. The book, which will be read with interest and spiritual profit by every Catholic, possesses an apologetic value. It furnishes an experiential argument for the public presence and patent working of the supernatural in our own day.

**THE LIFE OF CORNELIA CONNELLY. 1809-1879.** Foundress of the Society of the Holy Child Jesus. By a Member of the Society. With a Preface by Cardinal Gasquet. With Portraits and other Illustrations. Longmans, Green and Company, London, New York, Bombay, Calcutta and Madras. 1922. Pp. 486.

A biography like this will assuredly strengthen not only the devotion to religious ideals among women who are called to consecrate their lives to Catholic service, but also the confidence of our clergy in the intellectually well trained and spiritually powerful coöperation of the religious communities of women to whose care the education of our children and in particular the fitting of the American womanhood for a right use of the influences accorded them in the different



spheres of their domestic and civic activity, are being entrusted. Mother Cornelia Connelly was an American, child of one of the oldest Philadelphia families, and reared in the Protestant Episcopal Church. She married a gifted young clergyman, and they moved to Natchez. Here her frank inquiry into the motives that actuated the nuns in a convent opposite her house, and who devoted their lives to service without earthly reward, led her to the Catholic Church. Her influence caused her husband to follow her and to resign an honorable living. It further made him resolve to renounce the gratifications of an unquestionably happy marriage to become a priest. Though a man of fine culture, he appears to have been strongly emotional, which fact accounts sufficiently for his lack of perseverance in a step taken apparently with full deliberation. But what was wanting in him was abundantly found in the wife who, still young and singularly beautiful, made her renunciation complete.. Whilst Cornelia Connelly was not to escape severe trial in the finding of her new vocation, she remained consistently and heroically true to the divine guidance.

It would lead us too far if we attempted to trace here the different steps by which she eventually completed the magnificent work of establishing an institution for the education of children and young women which is accomplishing manifest results for the Catholic cause throughout the English-speaking world. Her first training in the religious life was received from the daughters of Blessed Mother Barat, and indeed in some respects from that wonderful educator and founder herself. At the convent of the Religious of the Sacred Heart, in Rome, she learnt the lessons of religious construction and self-renunciation. Probably it was the peculiarly Italian mode of life which deterred her from definitely attaching herself to the institute of Mother Barat, of which she had had earlier glimpses at Grand Coteau, where she first met the nuns. But her course on similar lines was determined by a call from Cardinal Wiseman who, having become acquainted with her, and knowing of her desire to devote herself to some educational work in America, invited her to come to England where, in one of the Midland district towns, she was to have a wide field for apostolic work.

The beginnings of her labors and the difficulties and trials that beset a mind and heart wholly subject to God, for a refining of her faculties and an increase of her merits, must be attentively followed to realize the true worth of this valiant woman. Her biographer gives us a beautiful picture of heroic sanctity carved into exquisite form from material so rich and chaste that it deserves a place as a masterpiece in the House of God. She composed her rule for the community on the lines of the Constitutions of St. Ignatius and of

Blessed Mother Barat, adapted to the conditions under which her work was to take form in England and later in America, with the full approval of the Holy See. The expansion of the Institute, especially of later years and in the United States, gives us a most interesting and instructive history of apostolic zeal and self-sacrifice, characterized at the same time by a charming spirit of simplicity and of loyalty to the ecclesiastical authorities. One gets the conviction from the accounts of early struggles that they must have given numbers of uncanonized saints to the Community.

To appreciate the full value of this well-written life-story, containing lessons of wonderful perseverance and invincible devotedness in the face of countless difficulties, one must read the letters and counsels of this God-inspired woman, by which she established the strong and gentle government which directs the Society to-day and inspires the unity, peace, and love that bind its members together. The reader comes from the perusal with a higher appreciation of the ideals of Catholic education and of the liberty of spirit which the Church proclaims for the encouragement and direction of the aspirations of Catholic educators who follow leaders of the type of Cornelia Connelly.

**THE CALENDAR: Its History, Structure and Improvement.** By Alexander Philip, LL.B., F.R.S. Edin. Cambridge: At the University Press. 1921. Pp. 104.

The arrangement of dividing time into years, months, and days, for the purpose of defining the past as well as future dates of events in secular and ecclesiastical life has been a subject of periodical discussion since the days of Abraham. To record accurately beforehand the date of future recurring events demands the fixing of definite relations between the day, the month, and the year. Since neither the year nor the month is an exact multiple of the day, nor the year an exact multiple of the month, the various attempts to establish a reliable calendar have resulted in one or other of three systems, namely the solar calendar, or one which adheres to the true length of the year, but gives an arbitrary length to the month, irrespective of the length of the lunation; or the lunar calendar, in which the lunar length of the month is observed, whilst the length of the year varies; or finally a combination of the two, observing the true length of both month and year, but adjusting their inequalities by "intercalations", that is by periodical additions of days. Of early calendars there remain still relics among the Eastern nations. The oldest calendar, operative among us, is the Jewish luni-solar calendar, with months of 29 and 30 days alternately, and an inter-

calary month about every third year. The Christian world had observed the Roman calendar, corrected under Julius Cæsar, 45 B. C., which fixes the time of the vernal equinox. This gives us a uniform date for Easter, after the Council of Nicea in 325 A. D. But as time went on the vernal equinox fell constantly earlier, and it was foreseen that eventually it would coincide with the preceding Christmas unless the old date (21 March) were authoritatively restored. This gave occasion to the Gregorian calendar reform in 1582, when ten days (5 to 15 Oct.) were stricken from the actual reckoning, and the centurial years which were divisible by 400 without a remainder, were retained as leap years.

The Gregorian adjustment was not absolutely correct, however, and with the progress of astronomical study the difference in time between the tropical year and the present computation is deemed important. Hence steps have recently been taken for a new reform which is likely to affect both the civil and ecclesiastical modes of computation. Mr. Philip reviews the entire process of calendar making from the beginning, pointing out the various methods, their excellences and their defects, and suggesting a practical solution of the difficulties urged against a perfect adjustment. He pays due regard to the historical, civic and religious prepossessions involved in the changes. These changes refer in a large measure to the fixing of the Easter date. For the rest, they appear simple enough. Briefly they suggest subtracting a day from August and adding it to February. This gives us two equal half-years and four equal quarters, assuming the further exclusion of the 365th and 366th days. The date of the vernal equinox remains unaffected by this change. The day to be excluded is 31 May. The expediency of the four quarters comprising 13 complete weeks beginning with a Sunday and ending with a Saturday is evident. For reasons stated in Mr. Philip's proposal, Easter Sunday would be fixed for 12 April, a date that approximates to the most probable date of the Resurrection. An interval therefrom of fifty days takes us exactly to the 31st of May as the proper date for Pentecost. Thus the adoption of a corrected perpetual calendar becomes possible, to which end our author advocates the immediate preliminary steps to be taken for a comprehensive and withal simple change. The subject is one that requires detailed study, however, for a complete understanding of it. To us it seems that the Cambridge proposal presents in their most practical light the crucial difficulties to be considered in the reform. The Catholic Church has more than a passing interest in the matter, and parliamentary action could hardly fail to consider a time-honored authority, with the practical issues involved in the religious cult of the Christian world, if a change of calendar is to be adopted in Europe and America..

**KANT UND DIE KATHOLISCHE WAHRHEIT.** Von August Deneffe, S. J. Herder & Co., Freiburg im Breisgau (Berlin, Karlsruhe, Köln, München, Wien, London, St. Louis, Mo.). Pp. 200. 1922.

A few years ago the cry was heard reëchoing in the halls of philosophy, "Back to Kant!" Whether or not it was that national feeling congested the vocal chords of the shouters, certain it is that the cry has grown fainter and is now seldom heard. Just why there should be a desire—if desire it were—to revert to the philosopher of Prussian Königsburg is not quite clear; for certainly the author of the *Kritik der reinen Vernunft* darkened counsel as none of his predecessors in the magistracy of philosophy had ever succeeded in doing. Nor indeed did any of those who immediately followed him in time, though departing far from him in teaching—Fichte, Schelling and Hegel—more befog philosophical theory than did this master of those who don't know. It may be that the cry "Back to Kant!" came from the heart rather than the head of thinkers who felt that the truths of eternal value were slipping from the grasp of men under the spell of the naturalism and agnosticism which prevailed so widely during the "terrible eighties". For did not Kant save for the mind the reality of God, the freedom of the will and the immortality of the soul? These Kantian champions, however, seemed not to realize that their hero had destroyed the very condition and power whereby alone these vital truths are ascertainable—the validity of the human intellect—and had relegated them to the practical reason whereby they are not to be perceived or *known* but only *felt* to be something real because they are declared (by Kant) to be necessary, though unprovable, postulates. In so far as one can trace any sequence in recent philosophical theorizing, Kant is the father of agnosticism and pragmatism and modernism, as these views have attained some vogue in English-speaking countries. By denying the ability of the intellect to discern absolute truth, and therefore to demonstrate the existence of God and the soul's immortality, Kant struck at the very foundations of all supernatural religion. Consequently no Christian, certainly no Catholic, can consistently be a disciple of Kant. This obviously does not mean that one need or should disregard or fail to appreciate the personal endowments, the natural virtues—kindness, affability, sympathy—much less the high order of intellectual power which adorned the soul of the philosopher who for almost fifty years lectured and wrote in the University of Königsburg, the city wherein he was born (22 April, 1724) and from which he never departed: wherein he died and was laid to rest. "Auch Kant war ein Mensch."

The Catholic student who wants to have some knowledge of Kant, his personality, his life work and his system of philosophy as far as the latter relates to supernatural religion, to Christianity, cannot do better than read the book introduced above. The literature on Kant is very large. There is no single book, however, that covers the ground examined in the present monograph. The author, after a succinct account of Kant's life and works, passes under review the philosopher's standpoint, the purpose of his several Critiques, the phenomenalism and agnosticism to which he was led, and his sceptical attitude toward the theistic arguments. In the third part of the volume a comparative study is given of the Kantian philosophy and Catholic truth; first in regard to our natural knowledge of God, secondly to religion as the worship of God, and thirdly to faith and its teachings. The conclusion reached is that Kant proved himself "no great benefactor of humanity. He introduced into philosophy much darkness and little light." Through his influence many under the guise of science were robbed of the highest spiritual values. With his agnosticism he drew a veil before the eyes of men, so that they neither could nor would recognize God, the Creator. The outcome of his teaching is destructive temporally and spiritually (p. 189).

Fr. Deneffe addresses not an academic audience, but the average educated class. While relatively thorough in his criticism of Kant, his aim is to be brief, clear, plain, and as simple as may be. That he has achieved a notable degree of success is greatly to his credit, in view of the difficulties of his undertaking. For the *Critique of Pure Reason*, which is fundamental to Kant's philosophy, is one of the most obscure and intricately involved of the world's "philosophical classics". If Kant threw little light on philosophy, Fr. Deneffe throws considerable light on Kant.

**CATHOLICISM AND CRITICISM.** By Pere Etienne Huguency, O.P.

Translated from the Fourth French edition by Father Stanislaus M. Hogan, O.P. Longmans, Green & Co.: London, New York, Toronto, Bombay, Calcutta and Madras. Pp. viii—318—iv. 1922.

Students who keep abreast with the incessant stream of apologetical literature in French will doubtless be already acquainted with Père Huguency's *Critique et Catholique*, a work which has been widely and warmly welcomed in an *entourage* already rich in books of its class. There ought to be a no less appreciative reception awaiting the work, the first half of which is now accessible to English-readers through the present translation. The volume at hand treats of Apologetics, that is, the rational exposition of the reason-

ableness of faith. The second volume, which is to be issued later, will contain the Catholic Apology, that is, the defence of the doctrines of the Church—the arguments that prove those doctrines to be not discordant with enlightened reason.

It should not be necessary to make any plea for the multiplication of works of this kind, or offer an apology for the ever-growing number of books on Apologetics. The aim of Apologetics is to establish the claims of the supernatural on logical reason—in other words, to make the act of faith reasonable to men, in order that they may be led to elicit the act and sustain and cultivate the consequent habit or virtue of the faith which unlocks the substance of things hoped for. But reason is continually beset by new difficulties—or by old objections reiteratedly brought forward in novel and specious forms. Consequently the old defences of the supernatural need continual reëxamination with a view to strengthen them, reshape them, and readjust them to the ever-changing conditions of thought, the advance in knowledge, physical science, archeology, history, and so on. The present work is conceived in this spirit. While it does not fall exactly within the group of *Apologétique Scientifique*, it is pervaded by the thoroughly critical temper. It is intimately analytic. It scrutinizes facts, and induces from them their apologetic implications. First it takes up the Christ-fact, then the Jewish-fact, the Catholic Consciousness of Primitive Christianity, Christ and the Church, the Conversion of St. Paul, the Conversion of the Roman Empire: and then in turn the Church in relation to the primitive sects, the later sects and heresies, the various ethnic cults—Buddhism, Islamism—the world outside; and lastly the Church and Sanctity, the Church and Miracles. Each of these facts is examined in the fullest light of modern criticism—the inductively reached conclusion being that the act of faith is through and through justified at the bar of the most exacting reason: that consequently Catholicism and Criticism are not only in no wise opposed, but that the former welcomes and is strengthened by the fullest consistent employment of the latter. Although the same general thesis has repeatedly been established, the rigorously critical and analytic method here employed will appeal to many minds whom the more abstract and synthetic form of argument does not so readily affect.

The translation is clear and readable. There is a serviceable bibliography. Slips of the types are unfortunately numerous; nor has the page of corrigenda picked them all up. The honorable amend will of course be made in future editions, whereof there should be many.

**THE LITERATURE OF THE OLD TESTAMENT** in its Historical Development. By Julius A. Bewer, Ph D., Columbia, D. Theol., Goettingen, Professor in Union Theological Seminary, Lecturer in Teachers' College, Columbia University. New York: Columbia University Press. Pp. xiv—452. 1922.

We have already directed attention to the advantages for the student of ecclesiastical as of secular history of Professor Shonwell's series of studies published under the general title of "Records of Civilization", in which are to be brought together translated early documents of history, with comments, interpretation and references to collateral sources, by prominent scholars connected with the Columbia University. The present volume will interest the Biblical student and theologian even more than the historian. The author's purpose is to trace the way in which the makers of the Old Testament drew upon their sources and framed the material into a canon.

Of the chronological sequence of the literary products found in the Jewish collection defined as inspired at the rabbinic synod of Jamnia, it is difficult for a scholar to speak with confidence, and Professor Bewer does not pretend to do so in most cases; his tracings of historical development are rather on the lines of spiritual affiliation. Accordingly he constructs his history upon the data of literary criticism which greatly alters the order of Old Testament records as found in our Bible, both as regards the books and their component parts. Thus the earliest of Hebrew literary productions are the poems found in the historical books, such as the songs of Lamech and of Miriam, the incantations of the Ark, the song of the well, etc. in the Pentateuch; and the proverbs, blessings, and oracles scattered throughout the pre-monarchic accounts. Then follow the poems and narratives of the Davidic period, the laws and ordinances, Yahwist and Elohist, of the centuries down to the time of the prophets. This arrangement places the account of Abraham's victory, and Melchisedec in Genesis XIV, as well as the Canticles, and the larger portion of the Wisdom literature, including the final reduction of the Psalter, within the Maccabean period. How far this order and selection is compatible with the accepted theories of a traditional belief in the inspired Jewish canon of the Ptolemaean period, it is difficult to determine. The author does not discuss the subject from this point of view, and there is no indication that he adopts as a defensive position what he describes as the historical creed of the Palestinian Jews. The Thora was accepted at the time of Esdras; it included the five Books of Moses; but the later books admitted in the synagogal readings up to the second century before Christ were not held as on the same level of revealed or inspired

truth. Dr. Bewer speaks of the Alexandrine Canon as "Apocrypha". Hence he does not include Esdras, Tobias, Judith, Wisdom, and Ecclesiasticus, in his historic analysis. This gives the Catholic student an idea of the apologetic value of the work. For the rest it is marked throughout by scholarly inquiry and critical judgment, without any of that erudite partiality which indicates sectarian bias. To us as Catholics it matters little what recensions and transpositions in course of time the written records of sacred revelation went through, or in what manner the primitive code intended for our instruction did actually exist in traditional oral or written form in patriarchal times. It serves our purpose to know that it eventually received the sign manual of the Divine approval as truth either historical, doctrinal or prophetic, by which future generations were to be instructed and guided. To maintain this fundamental thesis, however, in our polemic and doctrinal defence of the Bible we need to know what the attitude of men who sincerely differ from us may be. To this end Dr. Bewer's "Literature of the Old Testament" is of timely assistance.

**DOMINUS VOBISQUM.** A Book of Letters by the Right Rev. Francis O. Kelley, D.D., LL.D. With a Preface by the Right Rev. F. A. Purcell, D.D., Domestic Prelate and Rector of Quigley Preparatory Seminary of Chicago. Matre and Company: Chicago. Pp. 264. 1922.

Monsignor Kelley has given us an attractive exposition of the vocational traits which distinguish the worthy candidate for the Priesthood. Twenty-four letters addressed to a young student of theology set forth in the light of present-day culture, the ideals, methods of attainment, obstacles to be overcome, and joys of fruition, which lie before the newly ordained minister of Christ. There is a glow of enthusiasm and generous helpfulness, a note of deep religious faith and sincerity, and withal a newness of form and freshness of eloquence in these letters, making them especially suitable for the youth of our time and country who somehow feel a shyness and unreality when approached by the ascetical formularies that led our forefathers to priestly heroism. The author is particularly happy in characterizing the temptations to self-esteem and human respect which make us afraid of being "different", and to pride that refuses to learn from inferiors in position or from the flock, to worldliness and human ambition. His suggestions are wrought through with common sense, prudence, and with such rules as should guard a young cleric from pitfalls, cause him to seek becoming friendships among his own, give due attention to the systematic development of his talents and dispositions so as to strengthen char-



acter, cultivate the habit of serious things, reading and study; and make a success, in the sense of true progress, of his opportunities of leadership in the priesthood and pastoral service. The volume in its unusually beautiful dress makes a particularly handsome gift for a cleric at this time or before ordination. But the maniple of the cover should go on the left forearm.

**CONFESSIONS OF AN OLD PRIEST.** Rev. S. D. McConnell, D.D., LL.D., D.O.L. New York: The Macmillan Company. 1922. Pp. 124.

We merely mention the volume here to say that to the Catholic priest the title is wholly misleading. The writer is a minister, reared in the Episcopal Church, who has lost all faith in the revealed religion of Christ and finds temporary satisfaction in a creed "freed from the bondage of history, untrammelled by Scripture, unharrassed by definitions, open without question to all", etc. The supposed arguments are threadbare repetitions of the Ingersoll type, and the whole is calculated to catch readers who have no sound basis for their faith and are satisfied with negations. The only thing commendable in the book is that the writer does not resort to abuse of the Catholic Church. He mentions Rome and the Jesuits only once or twice, of course depreciatingly.

---

## Literary Chat.

---

Fr. Matthew Germing, S.J., provides an inexpensive edition of *Selected Letters of Seneca*, with sufficiently copious footnotes to make their reading in Latin easy to students somewhat advanced in Latin. To the average cleric the themes of the Stoic sage, who is not without reason supposed to have been acquainted with St. Paul, even if we do not accept as genuine the correspondence attributed to them in the Apocrypha, are interesting and instructive. What Seneca thought about the use of time, useless reading, physical exercise, God dwelling within us, hidden faults and their cure, noise and study, the simple life, books and mental nourishment, and the like practical subjects, is as true to-day as it was in the days of St. Paul. The Loyola University Press at Chicago, which publishes these and also choice

selections from our chief English Classics (verse and prose), serves many a cleric young and old to the best taste and convenience.

Fr. Alexis M. Lepicier's reflections on the Litany of the Blessed Virgin, published by the Benzigers under the title *The Fairest Flower of Paradise*, is a valuable addition to the popular literature of Marian theology. In beautiful and descriptive language the author sets forth the doctrinal meaning of the different invocations, their influence in transforming to holiness of conduct, illustrated by examples from the lives of her clients, and giving the everyday Christian an exalted view of the intercessory power as well as the fair privileges of the Mother of Christ. The Considerations serve admirably for instruction and devotion during novenas, the month of

May and of October, and for spiritual reading in Sodality gatherings. (Benziger Brothers, New York.)

The last (September) issue of the *Gregorianum* has some exceptionally instructive articles of interest to clerics who have to deal with converts. Fr. Leslie J. Walker, S.J., completes his analysis of the Anglican position, which gives hope that the conversion or return of England to the Catholic faith is not far off; that it is likely to come, however, from within the Protestant fold rather than through any pressure or organized propaganda from without. The article is written in English.

Another paper, in its first installment, and one likely to throw fresh light on the teaching of sacramental theology, is entitled "Salva illorum Substantia", by Fr. Heinrich Lennerz, S.J. The German theologian points out that the Council of Trent, in using this phrase, did not intend to endorse the opinion that Christ instituted the Sacraments of the Church "in specie", and that the conclusion which many recent theologians draw from the words of Trent is unwarranted. The next installment will complete the argument.

Further interesting discussion gives us the mind of St. Thomas regarding the principle "Lex dubia non obligat". It favors the interpretation given by St. Alphonsus, namely that the obligation of a law is in proportion to the certain knowledge, and not merely the probable opinion, one has of its being a law.

*Meditations for God's Loving Children*, published by the Cenacle of St. Regis, New York, is a new method of preparing teachers, including mothers, and we venture to say priests, to assimilate by reflection and in a systematic way the great truths of the Bible and the Catechism, with a view to imparting the same to children. By children we mean not only the pupils of the parish and the Sunday school, but also children of a larger growth, and especially converts. Students of homiletics will find here a good training for sermon-writing and catechizing. (The Cenacle: 628 West 140th St., New York.)

Teachers having occasion to give religious instructions in schools and colleges will find helpful suggestions in a series of conferences prepared for the purpose by M. Vandepitte, D.H., under the title *Conférences à la Jeunesse des Ecoles* (Paris, Pierre Téqui). The work comprises three volumes, treating respectively (1) of the fundamental truths and virtues, (2) of duties toward God and one's neighbor, and (3) of duties toward oneself. The thought is solid and practical, the matter arranged orderly, the style plain and simple, and the general tone fervent and restrained.

These are the days when you are casting about for the token of affection or gratitude you want to give at Yuletide. It's easy enough to hit on a box of cigars, but you think you'd like to give a book. But what or which? Well, if the prospective recipient is an intelligent person, woman, man—priest included—not a child, you will do well to select John Aycough's *Discourses and Essays*. There is a goodly sheaf of things worth while between the unadorned covers of the modest duodecimo volume, which the Herder Book Co. (St. Louis) gives away for a relatively small compensation.

Whatever John Aycough writes is usually distinguished; and these addresses and essays take rank amongst the most graceful products of his versatile pen. They touch many points of life within the Church and outside; the subtle workings of the human spirit, good and not so good; manners and customs of society to-day and yesterday. It is not a sermon book, nor a collection of formal lectures. Bright, piquant, witty Chestertonian at times in its arresting surprises, there is no dull page or paragraph in the volume. You honor donor and donee by making it a Christmas token.

Those who have been running their eye over the current book notes will know of *Mariquita*, John Aycough's latest novel. The scene is laid on an Arizona ranch, and it and the characters were probably suggested by the author's recent lecture tour across the States. While not quite the writer's

most finished novel, it is clear, bright, wholesome in its unobtruded moral and uplifting in its spiritual idealism. (Benziger Brothers.)

There is still another recent volume by the same gifted author which will appeal chiefly to the many readers who find something worth while and intriguing in whatever bears the pen name of Mgr. Bickerstaffe-Drew. *Pages from the Past* is a depository of the author's reminiscences. Many of these are intimately personal and will probably not interest the general reader. Many more, however, register the literary appreciations of a cultured mind, a citizen of the world who moves at ease in every degree and kind of polite learning. His evaluations of men and books are of general and of abiding interest, while some of them, with their sharp and rapid antitheses, remind one of Macaulay's brilliant parallelisms. Take, for instance, this characterization of George Meredith and Thomas Hardy. "While reading Meredith one almost feels that the psychology of his people is too much for him—and for us; and while reading Hardy one is sometimes tempted to ask if his own psychology is not too much for his characters. Hardy and Meredith are philosophers, at least as truly as they are novelists, but they are peculiarly unlike. They are equally intimate, but Meredith is as subtle as Hardy is direct. Their atmosphere is absolutely different. Meredith's is all lambent fire of meteoric vagary; his lightning is all summer lightning and never meant to blast anybody. It never does, and it only makes his people skip. Hardy's is all cloudy emotion: he is most at home in storm and foul weather. Meredith's attitude is full of quip and aloof amusement: he is always enjoying himself, even when his creatures burn their fingers a little. Hardy suffers in his creatures, and is (suicidally perhaps) slain by their tragedy: the spring of his emotion lies in the great depths of human fate; the sources of Meredith's laughter are the incongruities of artificial civilization." And so on. We should like to quote the full five pages devoted to these incisive contrasts. It is criticisms like these that lend a permanent value to many of John Ayscough's *Pages from the Past*.

One is almost startled to meet with "Bernadotte" on the first page instead of Bernadette, the favored child of Notre Dame de Lourdes. The lapse of the types reminds us of our Baedeker, the hasty compiler of which did not apparently think the story of Lourdes sufficiently important to cause him to note the difference between the name of the Pyrenean peasant child and that of the French field-marshal—and pervert—Bernadotte!

Like Mgr. Bickerstaffe-Drew, the Abbot Hunter-Blair has written his reminiscences. To his *Medley of Memories* he has recently added a *New Medley of Memories*. The former collection, gathering up recollections covering fifty years, has previously been described in this REVIEW. The *New Medley*, which continues the series up to 1914, does not contain as much material of general interest as did its predecessor. Made up in great part of the author's journeyings here and there and his meetings with this or that person, distinguished and undistinguished, the reminiscences in large part will have a meaning for only the intimate friends of the writer. However, intermingled with these local and unvitalized items there are many observations on persons and places which, emanating from so richly cultured a writer, lend the narrative a widely human allure that, supplemented by the attractive appearance of the volume, makes the book an appropriate gift token. (Longmans, Green & Co.)

A priest in quest of a Christmas gift appropriate for the boy or boys he wanted to reward or encourage, made no mistake when he selected last season *A Boy Knight*, by Fr. Martin Scott, S.I. This year he is able to choose with equal safety another story by the same krower and lover of boys. What Frank Mulry was to the *Boy Knight*, Barney Kerney is to *Mother Machree*, Fr. Scott's recent novel (The Macmillan Co., N. Y.). Father Boone, the typical manager of the boy's club in the earlier, becomes the equally successful director of the boy's choir in the later story. Barney is no rough-and-tumble urchin. He was born with a delicate nature. The spirit of music was in his soul and

he needed little training to master the art. The voice of the lark is in him and

"He rises singing, passes from sight  
A shadow kindling with the sun.  
His joy ecstatic flames till light  
And heavenly song are one."

Herein is the spirit and the life of Bernard Kenney as it swiftly passes heavenward on the wings of song. Fr. Scott has painted the character of this singularly gifted child in colors that are bright but tenderly softened and shaded. One likes to think that Barney actually walked the streets of New York, a real boy and not simply a creature of the author's fancy. And also that Alice, the child's devoted "Sis", the type of a loving, selfless sister, was no less a reality. Barney used to wonder why big men cried when he sang "*Mother Machree*". And they were not ashamed of the unbidden tears, either. No more will the reader feel that it is an unseemly weakness if his eyes grow moist over the story of *Mother Machree*. The bookmakers have given the volume a becoming form, one that is in keeping with the brightness of Christmas time.

The clergy who have read Fr. Scott's first book, *God and Myself*, have no need to be told that the author is not afraid of objections. If a difficulty arises, he faces it, and puts it in the strongest possible light before attempting to answer it. This mark of candor and courage is stamped deeply on his latest work, *The Divine Counsellor*. (Kenedy & Sons, N. Y.) In the form of a dialogue, he makes the human soul pour out to the Creator its perplexities—the overshadowing darkness, exquisite anguish, utter helplessness that beset it in face of the hardships and temptations of the present life, and the awful prospect of eternal punishment in the life to come. God answers the soul in part by giving, if not a full, at least a partial insight into the mystery of pain; and by leading it into the way of faith and trust which lend the miseries of life a purchasing value for goods everlasting.

To formulate a dialogue between God and the soul that shall be worthy of the interlocutors calls for great

tact, sure insight, wide circumspection and a dignified, yet, withal, on the side of the creature, a trustful mood and manner of self-revelation. That Fr. Scott felt the necessity of these prerequisites was the first condition of his bringing them to his high emprise. That he has attained a large measure of success will, we think, be the verdict of his readers. The book is most attractively made, the binding being neatly festive and each of the handsomely printed pages being decorated with a green vineiform border. In matter and make-up it is an ideal Christmas token.

Of the recent Catholic novels that will be serviceable during the gift season, special mention should be made of *To the Dark Tower* by Mark S. Gross, S.J. (P. J. Kenedy & Sons, N. Y.) The title, it is true, is not suggestive of Christmas, but the story is brightly told. It is full of life, action, thrilling adventures; and will certainly be popular amongst boys, especially from eighteen up to eighty.

*The Adventurers* by Maurice Francis Egan (Kilner & Co., Phila.) is a clever, vivacious, wholesome novel, which will be appreciated alike by young and old. The same is true of Marion Taggart's *No Handicap* (New York, Benziger Bros.). *Mary's Rainbow* (Matre & Co., Chicago) will win the enthusiastic admiration of "the kiddies". When it is known that it is from the pen of Clementia, the storyette is sure of the welcome which was previously accorded to *Mostly Mary*, *Uncle Frank's Mary*, and the other favorites which Catholic children are fortunate in getting from the gentle Sister of Mercy who knows so well what they both need and want.

It was eight o'clock one night when a spare, lightly-built youth rang the presbytery bell, at a Catholic church in Scotland, and asked to see the priest. On the Father's coming down, the young man said: "Father, I want to go to Communion."—The priest, naturally unaccustomed to an application of this kind so late at night, thought he should enquire further. "Are you a Catholic?" he asked.—"I am," the youth answered.—"Well, don't you know that Cath-

olics are not allowed to receive Communion unless they are fasting?"—"I do; but I *am* fasting. I've had nothing to eat or drink to-day."—Somewhat astonished, the Father enquired: "What, then, have you been doing all day?"—"I am a racing jockey, Father. I have run three races to-day, and," he added with a knowing toss of his head, "I won two of them. But to-day is my father's anniversary, and I always go to Communion on that day."—Perhaps the good priest, greatly edified at such an example, thought of those words: "Many indeed run, but one receives the prize." Of course he gave our humble hero of the Eucharist his holy desire.

The foregoing story is taken from *Gathered Fragments*, a collection of stray leaves on frequent and daily Communion by Fr. M. de Zulueta, S.J. Perhaps most priests could parallel the incident by some more or less similar experience from their own life in the ministry. At all events the story for its suggestive moral deserves the widest possible publicity.

Fr. Zulueta is known to the clergy for his zeal in spreading the practice of frequent Communion. In his latest book just mentioned he says many things on the devotion—so close to his and every priestly heart—that are worth considering and carrying out, especially as regards the Holy Communion of children. The volume is neatly issued by the Manresa Press, London.

Three important books published during recent months have not yet received adequate notice in our pages. We had hoped to make them the subject of separate articles pointing special lessons of pastoral import, but have been prevented so far by more immediately pressing calls on our space. Shane Leslie's *Life of Cardinal Manning* (P. J. Kenedy & Sons), Father Campbell's *The Jesuits*, and Dr. Guilday's *Life and Times of John Carroll* (Encyclopedia Press), whilst they have been sufficiently heralded in the Catholic press to secure requisite attention from the publisher's point of view, still await fitting treatment in the REVIEW.

## Books Received.

### SCRIPTURAL.

THE EPISTLES OF ST. PAUL. With Introductions and Commentary for Priests and Students. By the Rev. Charles J. Callan, O.P., Professor of Sacred Scripture in the Catholic Foreign Mission Seminary, Maryknoll, N. Y. Vol. I: Romans, First and Second Corinthians, Galatians. Joseph F. Wagner, New York; B. Herder, London. Pp. liv—670.

THE LITERATURE OF THE OLD TESTAMENT IN ITS HISTORICAL DEVELOPMENT. By Julius A. Bewer, Ph.D. (Columbia); D. Theol. (Goettingen). Columbia University Press, New York. 1922. Pp. viii—452. Price, \$5.00.

### THEOLOGICAL AND DEVOTIONAL.

MANUALE JURIS CANONICI in Usum Clericorum, praesertim illorum qui ad Instituta Religiosa pertinent. Edidit Dom. M. Pruemmer, O.P. Editio III aucta et recognita. B. Herder Book Co., Friburgi, Brisg., et St. Louis. Pp. 719. Price, \$5.00.

THE GOSPELS AND EPISTLES OF THE SUNDAYS AND FEASTS. With Outlines for Sermons. Prepared and arranged by Charles J. Callan and John A. McHugh, of the Order of Preachers. Joseph F. Wagner, New York; B. Herder, London. Pp. ix—420. Price, \$3.00 net.

THE "SUMMA THEOLOGICA" OF ST. THOMAS AQUINAS. Third Part (Supplement), QQ. XXXIV—LXVIII. Literally translated by Fathers of the English Dominican Province. Benziger Brothers, New York, Cincinnati, Chicago. 1922. Pp. vi—376. Price, \$3.00.

LOOSE-LEAF CALENDAR OF THE BLESSED SACRAMENT FOR 1923. Sentinel Press, 185 E. 76th St., New York. Price, \$0.50 *postpaid*.

THE IDEA OF GOD. Historical, Critical, Constructive. By Clarence Augustine Beckwith, Illinois Professor of Christian Theology, Chicago Theological Seminary. Macmillan Co., New York. 1922. Pp. xiii—343. Price, \$2.50.

"DRAW ME AFTER THEE, O LORD." A Manual for the Adoration of the Blessed Sacrament for Confession and Communion. Adapted especially for persons who wish to lead an interior life. By a Poor Clare. D. B. Hansen & Sons, Chicago. Second edition, 15,000. 1922. Pp. 256. Price, \$0.75.

A MANUAL OF MISSIONS. Part First: Missions to Catholics. Part Second: Missions to Non-Catholics. By the Rev. Walter Elliott, C.S.P. Apostolic Mission House, Brookland, D. C. 1922. Pp. viii—247. Price, \$1.10 *postpaid*.

GREAT PENITENTS. By the Rev. Hugh Francis Blunt, LL.D. Macmillan Co., New York. 1922. Pp. 245. Price, \$1.00.

THE MORAL LIFE AND RELIGION. A Study of Moral and Religious Personality. By James Ten Broeke, Ph.D., Professor of Philosophy in McMaster University, Toronto, Canada. Macmillan Co., New York. 1922. Pp. 244. Price, \$2.00.

GATHERED FRAGMENTS, or Stray Leaves on Frequent and Daily Communion. By F. M. de Zulueta, S.J. Manresa Press, Roehampton, S.W., London; Benziger Brothers, New York, Cincinnati, Chicago. 1920. Pp. viii—175. Price, \$1.50.

THE DIVINE COUNSELOR. By Martin J. Scott, S.J. P. J. Kenedy & Sons, New York. 1922. Pp. xvii—155. Price, *postpaid*: cloth, \$1.85; leather, \$2.60.

THE RELIGIOUS VOWS AND VIRTUES. By Bl. Humbert de Romanis, Fifth Master-General, O.P. Edited by James Harrison, O.P. With a Preface by Vincent McNabb, O.P., S.T.M. Benziger Brothers, New York, Cincinnati, Chicago. 1922. Pp. xvi—93. Price, \$0.75 *net*.

ABIDE WITH ME. An Aid to Mental Prayer. Containing a Devout Way of Hearing Mass, Preparations for Confession and Communion, Visits to the Blessed Sacrament, and a Few Miscellaneous Prayers. Compiled by Mrs. R. Zeckwer. Second edition. H. L. Kilner & Co., Philadelphia. Pp. 60. Price, \$0.30.

#### PHILOSOPHICAL.

PHILOSOPHY AND CIVILIZATION IN THE MIDDLE AGES. By Maurice De Wulf, Professor of Philosophy in the University of Louvain and in Harvard University. Princeton University Press, Princeton; Humphrey Milford, London. 1922. Pp. x—313. Price, \$3.00 *net*.

UNITY AND ROME. By Edmund Smith Middleton, D.D. Macmillan Co., New York. 1922. Pp. xvi—269.

PROPHETS OF THE BETTER HOPE. By William J. Kerby, Ph.D., LL.D., Professor of Sociology, Catholic University and Trinity College. Longmans, Green & Co., New York, London, Toronto, Bombay, Calcutta, and Madras. 1922. Pp. xiii—253. Price, \$2.00 *net*.

THE LITERARY LIFE AND OTHER ESSAYS. By P. A. Canon Sheehan, D.D. P. J. Kenedy & Sons, New York. 1922. Pp. 203. Price, \$2.35 *postpaid*.

KANT UND KATHOLISCHE WAHRHEIT. Von August Deneffe, S.J. B. Herder Book Co., St. Louis und Freiburg, Brisg. 1922. Pp. 200. Preis, \$1.35.

THE CHRISTIAN CRUSADE FOR A WARLESS WORLD. By Sidney L. Gulick, Secretary, Commission on International Justice and Goodwill, Federal Council of the Churches of Christ in America. Macmillan Co., New York. 1922. Pp. xiv—197. Price, \$1.00.

THE THOUGHTS OF YOUTH. Papers for Young People. By Samuel S. Drury, Rector of St. Paul's School. Macmillan Co., New York. 1922. Pp. 186. Price, \$1.25.

SHOP COLLECTIVE BARGAINING. A Study of Wage Determination in the Men's Garment Industry. By Francis J. Haas, Ph.D. University Press, Kresge Bldg.; National Conference of Catholic Charities, 700 Eleventh St., N. W., Washington, D. C. 1922. Pp. vi—174. Price, \$1.00 *postpaid*.

WORK, WEALTH, AND WAGES. By Joseph Husslein, S.J., Ph.D., Associate Editor of *America*; Lecturer, Fordham University School of Social Service. Matre & Co., Chicago. 1921. Pp. 160. Price, paper: \$0.25; \$18.00 a hundred.

COLLAPSES IN ADULT LIFE. A Sequel to *The Formation of Character*. By Ernest R. Hull, S.J. Second edition. Examiner Press or B. X. Furtado & Sons, Bombay, India; B. Herder Book Co., St. Louis and London; P. J. Kenedy & Sons, New York. Pp. 116.

WHAT IS JUSTICE? By H. C. Semple, S.J. Paulist Press, New York. 1922. Pp. 15.

## LITURGICAL.

THE HYMNS OF THE BREVIARY AND MISSAL. Edited with Introduction and Notes by the Rev. Matthew Britt, O.S.B. Preface by the Right Rev. Monsignor Hugh T. Henry, Litt.D. Benziger Brothers, New York, Cincinnati, Chicago. 1922. Pp. 384. Price, \$6.00 *net*; \$6.25 *postpaid*.

LES PRINCIPAUX MANUSCRITS DE CHANT Grégorien, Ambrosien, Mozarabe, Gallican, publiés en Fac-Similés Phototypiques sous la direction de Dom André Mocquereau, Moine de Solesmes. (*Paléographie Musicale*.) Vingt-sixième année—Octobre 1922—No. 107. Desclée & Cie., Tournay, Belgique. Prix de l'abonnement, étranger, 75 *frs*.

MISSA pro tribus inæqualibus vocibus a Gulielmo Byrd composita (1543-1623) et accommodata ad tres æquales voces a Leone P. Manzetti, Magistro Chori in Seminario Majori Baltimoreensi Sanctæ Mariæ. Schola Cantorum, St. Mary's Seminary, Baltimore; Bureau d'Édition de la Schola Cantorum, 269 rue Saint-Jacques, Paris V<sup>e</sup>. 1921. Pp. 31. Parties de chœur prix, \$0.75 *net*.

## HISTORICAL.

LIFE AND LETTERS OF JANET ERSKINE STUART, Superior General of the Society of the Sacred Heart, 1857 to 1914. With an Introduction by Cardinal Bourne. With illustrations. Longmans, Green & Co., New York, London, Toronto, Bombay, Calcutta, and Madras. 1922. Pp. xii—524. Price, \$5.00 *net*.

HISTOIRE DE L'ÉGLISE CATHOLIQUE DANS L'OUEST CANADIEN. Du Lac Supérieur au Pacifique (1659-1915). Par le R. P. Morice, O.M.I. Avec de nombreuses illustrations. Vol. II. Chez l'Auteur, Ave. Provencher, Saint-Boniface; Granger Frères, Montréal. 1922. Pp. 453.

ŒUVRES PASTORALES DE MGR. J.-M. ÉMARD, 1<sup>er</sup> Evêque de Valleyfield. Tome IV: 1914-1917. P. Téqui, Paris. 1922. Pp. 420. Prix, 12 *fr*.

ST. THOMAS, THE APOSTLE, IN INDIA. An Investigation Based on the Latest Researches in Connection with the Time-Honored Tradition Regarding the Martyrdom of St. Thomas in Southern India. By F. A. d'Cruz, K.S.G., Retired Superintendent of General Records, Government Secretariat, Madras; and Editor of *The Catholic Register*, San Thomé. The Very Rev. F. A. Carvalho, San Thomé Cathedral, Mylapore, India. 1922. Pp. x—70. Price: cloth, 1 R. 8; paper, 1 R.

## INDEX TO VOLUME LXVII.

- Absolution from censure, 518**  
**Aiken, Dr., on Buddhist legends, 346,**  
     467, 561  
**Alphabet, story of, 152**  
**American Catholic University, 398**  
**American Catholics, influence of, 293;**  
     Catholicity, 291  
**America's call to missions, 282**  
**Angels, fallen, 442**  
**Angelus bell, ringing, 182**  
**Anglican Orders, intention, 449**  
**Annunciation, story of, 5**  
**Apostolate of laity, 504**  
**Ascetic theology, St. Francis, 572**  
**Australia, history, 194**  
**Avignon Popes, 123**  
**Bankruptcy, restitution, 510**  
**Baptism: before first Communion, 97;**  
     of dying Protestant, 456; records,  
     179; register of illegitimates, 495  
**Baptismal: names, 307; water, bless-**  
     ing, 309  
**Basement of church, 308**  
**Benedict XIV on usury, 243**  
**Benedictus, interpreted, 251**  
**Benedik, Fr., on lay apostolate, 504**  
**Benefices, evil of, 284**  
**Bible: in Breviary, 614; Oriental fea-**  
     tures, 390; St. Augustine on, 372;  
     recent studies, 527  
**Bishop: delegation to impart Papal**  
     Benediction, 70; new faculties,  
     421; reservation in private ora-  
     tory, 525; year of consecration,  
     607  
**Black scapular of Passion, 53**  
**Blessed Margaret Mary, scapular, 136**  
**Blessed Sacrament, custody, 496**  
**Blessed Trinity, scapular, 40**  
**Blue scapular, 49**  
**Body exhumed, requiem Mass, 281**  
**Bonzano, Archbishop, Apostolic Visi-**  
     tor of U. S., 272  
**Book for Catholics, 92**  
**Borgmann, Fr.: on Mass of Catechu-**  
     mens, 556; on Thanksgiving Day,  
     111, 304  
**Bossuet, life of, 210**  
**"Bowels of Mercy", 256**  
**Breviary, Scripture readings, 614**  
**Bruehl, Dr., on Sociology, 310**  
**Buddhist: and priest, 513; influence**  
     on Gospels, 468; legends and  
     New Testament, 346, 467, 561  
**Burial: Christian, 12; ministers, 180;**  
     non-Catholics, 19  
**Burlingame, Dr., 346, 467, 561**  
**Canada, history of Church, 426**  
**Canticle of Zachary, 251**  
**Capital and interest, 249**  
**Catechism, taught by parents, 238**  
**Catechumens, Mass, 556**  
**Catholic: clergy in India, 337; Direc-**  
     tory, 607; University, Pope on,  
     398  
**Caughnawaga, historic, 323**  
**Cemetery, Christian, 13**  
**Censures, papal, 518**  
**Chapter General, proroguing, 401**  
**Chicago, Catholic progress, 292, 318**  
**Chik Lung mission, 513**  
**China, American mission, 72, 173,**  
     297, 413, 513  
**Christian: classics, 370; doctrine, by**  
     mail, 404; doctrine confraternity,  
     504; Mothers, Confraternity of, 90  
**Christmas at Greccio, 551**  
**Church, denunciation in, 624**  
**Churchmas, 111**  
**City temptations, 581**  
**Civilization: and alphabet, 152; re-**  
     volt against, 429  
**Classics, Christian, 370**  
**Clergy: indulgenced prayer, 623; see**  
     *Priest*  
**Clerical: contest, 589; shyness, 522;**  
     studies, 593  
**Cleveland Diocese, 273**  
**Cocaine, effects, 477**  
**Code: interpretations, 493; on usury,**  
     246  
**Coevals in hierarchy, 607**  
**Collecta, meaning, 559**  
**Colleges, country Catholics, 584**  
**Communion, after Baptism, 97**  
**Confessor, dying Protestant, 444**  
**Confraternity of Christian Mothers, 90**  
**Congregation, serving Mass, 498**  
**Conscience and Prohibition, 621**  
**Contrition, perfect, 463**  
**Cornerstone of new church, 308**  
**Corpus Christi, procession, 97**  
**Correspondence course, religion, 404**  
**Country: leave Catholics in, 584;**  
     parish, 385, 581; parish, cate-  
     chism, 404  
**Cowardice, 62**  
**Creation, St. Augustine on, 376**  
**Cremation: burial, 16; disapproved, 12**  
**Crib, Christmas, at Greccio, 551**  
**Cullen, Cardinal, on Sacred Heart,**  
     137  
**Cuthbert, Fr., on Gospel Story, 1**  
**Damen, Fr., on *lotio vaginalis*, 301**  
**Day, Msgr., on Catechism, 404**  
**Dead bodies, civil law, 24**  
**Dedicatio ecclesiae, 115**  
**De profundis, story, 477**  
**Dhammapada Commentary, 346, 467,**  
     561  
**Diocesan: duplication, 409; economy,**  
     412  
**Divine Office, 158**  
**Doctor of Ascetic Theology, 572**



- Domicile, acquiring, 493  
 Dunne, Bishop, on saved, 441  
 Edmunds, on Buddhism, 346, 467, 562  
 Education: country parish, 581; history of, 370  
 Electric light in sanctuary, 96  
 Episcopal, see *Bishop*  
 European on our Catholicity, 291  
 Evolution: St. Augustine on, 378; theory, 100  
 Excommunicates, burial, 15  
 Extreme Unction: ritual changes, 499  
 Faculties: new, for bishops, 421; scapulars, 44  
 Fee, at religious profession, 281  
 Feehan, life of, 318  
 Financing immigrants, 588  
 Fonck, Fr., on Bible, 527  
 "Fools for Christ's sake", 187  
 Ford, Fr., on Chinese missions, 72, 173, 297, 513  
 Foreign mission field, 282  
 Forty Hours Devotion: intention in Missa pro pace, 422; interruption, 96  
 Foundation stone of church, 308  
 Fra Arminio, on St. Catherine, 117  
 France, Anatole, on Index, 281  
 Franciscan faculty for censures, 518  
 Funds for church uses, 419  
 Funeral: Christian, 13; ministers at, 180  
 Galin, Fr., on concursus, 589  
 Genesis, St. Augustine on, 373  
 Germany, Catholic philosophy, 627  
 Gospels: characteristics, 82; Bhuddist legends, 346, 467, 561; in preaching, 81; last, at Mass, 607; "Story", 1  
 Gothic alphabet, 156  
 Grace and holiness, 224  
 Grave, burial, 19  
 Greek: Canon of Bible, 335; Church, hymns of, 427; Old Testament, B. C., 331  
 Greenfields' parish, 385  
 Gregory XI at Avignon, 130  
 Harvest thanksgiving, 111  
 Health and happiness, 321  
 Hebrew: Canon of Bible, 334; Sanhedrin, 332  
 Henry, Msgr.: on Jacopone, 183, on sermons in miniature, 34  
 Hickey's "Summula Philosophiae", 176  
 Holiness: heaven-born, 222; of priest's life, 221; what constitutes, 223  
 Holy Name Society, jubilee, 502, 523  
 Horarium for priest, 157  
 Hospital, moral problems, 99  
 Hymns of Greek Church, 427  
 Illegimates, record of baptism, 495  
 "Immaculata", parish novena, 622  
 Immaculate Conception, scapular, 49  
 Immigrants, financing, 588  
 India: Catholic clergy in, 337; double jurisdiction, 76, 618  
 Indulgences: Holy Name Society, 502; papal, 281; prayer for vocations, 502, 524, 624; scapulars, 43, 149  
 Intention, its necessity, 445  
 Interest and usury, 239  
 Irregularity, impediment, 496  
 Jacopone, hymnodist, 183  
 Jansenistic crucifix, 442  
 Jataka tales, 346, 467, 561  
 Jews, in captivity, 331  
 July, Precious Blood, 87  
 Justitia, Veritas, Urbanitas, 60  
 Kelly, Fr.: on Bible, 390; on Gospels, 81; on rural parish, 581; on Sunday devotions, 228  
 King, Fr., on dying Protestant, 444  
 Krull, Fr., on Precious Blood, 87  
 Lahitton, on vocation, 26  
 Lament of Our Lady, 8  
 Last Gospels, 281  
 Latin, clerical study, 596  
 Laughing, case of, 163  
 Law, civil, and conscience, 621  
 Lay apostolate, 504  
 Leibell, J. F., on St. Francis, 572  
 Lessons in Breviary, 614  
 Life, its origin, 107  
 Literature, Catholic, 93  
 Liturgical law, binding, 181  
 Liturgy, vernacular in, 417  
 Loan called "mutuum", 239  
 Lotio vaginalis, 301  
 Loughnan, Fr., on vocations, 26  
 Lucifer and fallen angels, 442  
 Luke, clerical stories, 163, 258, 357, 477  
 Magennis, Fr.: on Sabbatine privilege, 69; on scapulars, 40, 136  
 Marriage: assistant priest, 495; mixed, in church, 516  
 Maryknoll mission letters, 72, 173, 297, 413, 513  
 Mary's Praise, in, 357  
 Mass: congregation answering in common, 498; in honor of Sacred Heart, 607; invalid matter, 416; last Gospel, 281; of catechumens, 556; of dead, 607; of faithful, 556; oratio imperata, 629; profit of, 420; pro pace at Forty Hours, 422; requiem for disinterred body, 281; short sermon, 39; urging daily, 526  
 McGuiness, Fr., on vocations, 295  
 McLaughlin, Fr., on usury, 239  
 Medical case book, 163, 258, 357, 477  
 Medieval "Gospel Story", 1

- Meditation, priestly, 160  
 Meditationes Vitæ Christi, 1  
 Merkes, Fr., on India, 337  
 Mission: ideals, 173; suggestion, 586;  
     America's call, 282  
 Mixed marriages in church, 516  
 Money: for church uses, 419; interest,  
     239  
 Monks and alphabet, 152  
 Morality plays, 4  
 Morphine, effects, 477  
 Most Precious Blood, scapular, 144  
 Mother: Christian, confraterni.y, 90;  
     of Good Counsel, 140  
 Mount Carmel, Sabbatine privilege, 69  
 Murphy, Fr., on burials, 12  
 Mystery plays, 1  
 Names, baptismal, 307  
 National: Institute of Philosophy,  
     627; Shrine, Washington, 398  
 Nerves, psychotherapy, 321  
 Newspaper, Catholic, abuse of, 624  
 New Testament and Buddhism, 346,  
     467, 561  
 Noll, Msgr.: on duplication, 409; on  
     organization, 92; to non-Cath-  
     olics, 625  
 Non-Catholic, dying, 444  
 Novena: for "Immaculata", 622; for  
     vocations, 602, 524, 624  
 Nuns, see *Religious*  
 Obsequies, 13; ministers, 180  
 Obsession, case of, 163  
 O'Hara, Dr., on Christmas, 551  
 Old Testament, Greek, B. C., 331  
 O'Neill, Fr., on hierarchy, 607  
 Oratio imperata, votive Mass, 629  
 Oratory of bishop, 525  
 Order of Visitation, 577  
 Organization needed, 92  
 Orphanages in U. S., 412  
 Other fishers of men, 504  
 Our Lady: of Mt. Carmel, 69; of  
     Ransom, scapular, 58  
*Our Sunday Visitor*, 625  
 Padroado, in India, 76, 618  
 Palestine, Bible, 300  
 Pali books of Buddha, 562  
 Papal: benediction, 70, 499; indul-  
     gences, 281  
 Papers: Catholic rural readers, 587;  
     use and abuse, 625  
 Paranoia, signs, 481  
 Parents: and catechism, 238; and  
     vocations, 31  
 Parish: burial, 21; duplication, 409  
 Parker, Fr.: on India, 76, 618; on  
     missions, 282  
 Passion, scapular, 46, 53  
 Pastor, see *Priest*  
 Patronal feasts, 607  
 Pentecost, baptismal water, 309  
 Philip of France, 123  
 Philosophy: English and American,  
     433; in vernacular, 176; national  
     institute, 627; scholastic, 599  
 Pitts, Dr., on Urbanitas, 60  
 Pittsburgh lay apostolate, 504  
 Pius XI on University, 398  
 Pontifical Bible Institute, 527  
 Portuguese in India, 76, 618  
 Preaching: delivery, 38; dramatic, 10;  
     preparation, 162; sermons in  
     miniature, 34; the Gospels, 81  
 Precious Blood, month, 87  
 Press, Catholic, 93, 624  
 Priest: as lawyer, 158; as physician,  
     158; assisting dying Protestant,  
     444; canonical obligations, 493;  
     care of aged clergy, 95; Chris-  
     tian burial, 12; clergy in India,  
     337; clerical studies, 593; com-  
     munity houses, 86; duties of his  
     week, 163; fostering vocations,  
     295; his spiritual life, 221; iden-  
     tity with Christ, 228; like priest,  
     like people, 290; marriages by  
     assistant, 495; recreation, 161;  
     shyness, 522; time for divine  
     office, 158; use of time, 157;  
     vocations, 26  
 Procession, Corpus Christi, 97  
 Prohibition, liberty of conscience, 621  
 Property, duty and right, 204  
 Protestant: assisting dying, 444; in-  
     tention of, 445  
 Psalms as liturgies, 104  
 Psychology, social, 310  
 Psychotherapy, 321  
 Pulpit, use and abuse, 624  
 Purgatory, benefit of Mass, 420  
 Raymond of Capua, 123  
 Reading by Catholics, 92  
 Records of baptisms, 179  
 Red scapular of Passion, 46  
 Regina Coeli, ringing bell, 182  
 Reilly, Fr., on priest, 221  
 Religion, correspondence course, 404  
 Religious: absolution of censures,  
     518; fee at profession, 281; secu-  
     larization of, 501; vocations, 26  
 Repentance, signs of, 460  
 Requiem Mass, disinterred body, 281  
 Restitution, bankruptcy, 510  
 Retreats, St. Ignatius, 395  
 Ritual: additions to, 499; vernacular,  
     417  
 Rural parish: catechism, 404; impor-  
     tance, 581  
 Sabbatine privilege, 69  
 Sacraments to dying Protestant, 444  
 Sacred Heart: Mass in honor of, 607;  
     scapular, 136  
 St. Ambrose, on Bible, 380  
 St. Augustine, on education, 370  
 St. Bernard, as author, 9

- St. Bonaventure, Gospel story, 1  
 St. Catherine of Siena, 117  
 St. Dominic, preacher, 120  
 St. Francis, Christmas Crib, 551;  
     minstrelsy, 183; Third Order  
     scapular, 281  
 St. Francis de Sales, writings, 572  
 St. Ignatius, exercises, 395  
 St. Jane Frances, 577  
 St. Jerome, on education, 373  
 St. John Matha, 41  
 St. John of God, scapular, 141  
 St. Joseph, scapular, 143  
 St. Paul, on Mass of Catechumens, 556  
 St. Philip, and clergy, 86  
 St. Thomas, on interest, 239; on voca-  
     tions, 33; philosophy, 601  
 Salve Regina, prayer after, 181  
 Sanctity of clerics, 221  
 Saved, number of, 441  
 Scapulars: 40, 136; cumulatively, 147;  
     indulgences, 149 medal, 281  
 Schögl, on Index, 281  
 Schools: country parish, 581; in par-  
     ish, 413; priest's interest, 160  
 Schrems, Bishop, prayer for voca-  
     tions, 502, 524, 624  
 Schulte, Fr., on Breviary Lessons, 614  
 Science and faith, 208  
 Scripture: in Breviary, 614; Oriental  
     features, 390; St. Augustine on,  
     372  
 Secularizing religious, 501  
 Secular priests: care of aged, 95; in  
     community, 86; see *Priest*  
 Self-interest, 65  
 Selinger, Dr., on bankruptcy, 510  
 Seminary: in India, 340; mission  
     topics, 173; studies, 593  
 Septuagint, whence name, 332  
 Sepulchre, Christian, 19  
 Sepulture, elective, 19  
 Sequentia, meaning, 559  
 Sermonette, 38  
 Sermons, see *Preaching*  
 Seumas à Blaca, on alphabet, 152  
 Seven Dolors, scapular, 55  
 Seydel, on Buddhism, 467  
 Sheahan, Fr., baptism records, 179  
 Sheehan, on preaching, 35  
 Shrine at Catholic University, 398  
 Shyness, clerical, 522  
 Simon, Fr., on Zachary, 251  
 Singing guilds, 183  
 Sisters, see *Religious*  
 Social psychology, 310  
 Sociology, 310  
 Spiritual: Exercises, Ignatian, 395;  
     life of priests, 221; -mindedness,  
     28  
 Spirituality, Christian, 423  
 Stabat Mater, authorship, 192  
 State and Church, 203  
 Stipend, case of restitution, 416  
 Stranger, on American Catholicity, 291  
 Suicides, burial, 15  
 "Summula Philosophiæ", 176  
 Sunday: P. M. in churches, 228;  
     school, not Catholic, 236; solemn-  
     ity of feasts on, 607  
 Switalski, philosophy institute, 627  
 Tabernacles, feast of, 111  
 Talbot, on Greenfields, 385  
 Telepathy, 365  
 Temptations of our Lord, 561  
 Thanksgiving Day, liturgical, 111  
 Therry, life of, 194  
 Time, use by clerics, 157  
 Toledo, Diocese, 273  
 Tourscher, Fr., on classics, 370  
 Traube, on alphabet, 153  
 Trinitarian scapu'ar, 40  
 Truth and Justice, 65  
 Uncial lettering, 153  
 Unconscious, sacraments to, 457  
 University, Shrine at, 398  
 Urbanitas, Justice, 60  
 Usury and interest, 239  
 Vaginalibus, de lotionibus, 301  
 Veritas et urbanitas, 60  
 Vermeersch, on usury, 242  
 Vernacular in liturgy, 417  
 Vespers on Sunday, attendance, 234  
 Visitation Order, 577  
 Visitor Apostolic for U. S., 272  
 Vitali, Fr., on censures, 518  
 Vocations: 26, 295; encouraging, 595;  
     indulged prayer, 623; novena  
     for, 502, 524, 624  
 Washington, Catholic University, 398  
 White scapular of B. V. M., 140  
 Wine, doubtful, for Mass, 416  
 Woman reformer of clergy, 117  
 Zachary, Canticle of, 251
- BOOK REVIEWS.**
- Agnel: Direction de Conscience  
     Psychotherapie ..... 321  
 Apostolicæ Sedis and Codex—  
     Leech:— ..... 98  
 As-saad: Polysema sunt Sacra  
     Biblia ..... 540  
 Bellwald: Christian Science and  
     Catholic Faith ..... 208  
 Bewer: Literature of O. T. .... 649  
 Biblia. Polysema sunt Sacra—  
     As-saad:— ..... 540  
 Bibliche Nozioni ..... 539  
 Biologist. Notes of Catholic—  
     Kreidel:— ..... 102  
 Bogner: Epistles and Gospels ... 435  
 Bossuet. Sanders:— ..... 210  
 Boyhood Consciousness of Christ.  
     Temple:— ..... 435  
 Breen: Sociological Essays ..... 103  
 Britt: Hymns of Breviary ..... 638

- Cabron: Liturgical Prayer ..... 200  
 Calendar. Philip:— ..... 644  
 Callan: Epistles of St. Paul .... 640  
 Canadien, Ouest, Histoire— Mo-  
 rice:— ..... 426  
 Catechism of Summa. Pègues:— 544  
 Catholicism and Criticism. Hu-  
 gueny:— ..... 648  
 Caughnawaga. Historic— De-  
 vine:— ..... 323  
 Chicago. Catholic Church in—  
 Garraghan:— ..... 318  
 Christian Science and Catholic  
 Faith. Bellwald:— ..... 208  
 Christian Spirituality. Pourrat:— 423  
 Christian Teachers. Philip:— .. 198  
 Clavis Ecclesiae. Xiberta:— ..... 212  
 Cocchi. De Religiosis et Laicis. 208  
 Codex and Apostolicae Sedis.  
 Leech:— ..... 98  
 Confessions of an Old Priest ... 652  
 Cornelia Connelly, Life ..... 642  
 Delatte: L'Evangile ..... 207  
 Deneffe: Kant ..... 646  
 Devine: Historic Caughnawaga. 323  
 Dominus Vobiscum. Kelley:— .. 650  
 Dore: Health and Happiness.... 321  
 Duerk: Seventh Centenary of  
 Third Order ..... 545  
 Elliott: Manual of Missions.... 637  
 Epistles and Gospels. Bogner:— 435  
 Evangile. Delatte:— ..... 207  
 Evangile selon St. Luc. La-  
 grange:— ..... 537  
 Feehan, Life of— Kirkfleet:— .. 318  
 Finney: Moral Problems in Hos-  
 pital Practice ..... 99  
 Garraghan: Catholic Church in  
 Chicago ..... 318  
 God, or Gorilla. McCann:— ... 100  
 Gotteshaus und Gottesdienst.  
 Soengen:— ..... 213  
 Gredt: Elementa Philosophiae .. 633  
 Health and Happiness. Dore:— 321  
 Hébreux en Egypte. Mallon:— .. 542  
 Hogan: Catholicism and Criti-  
 cism ..... 648  
 Hospital Practice, Moral Prob-  
 lems. Finney:— ..... 99  
 Hugueny: Catholicism ..... 648  
 Hymns. Britt:— ..... 636  
 Hymns of the Greek Church.  
 Woodward:— ..... 427  
 International Relations. Walsh:— 201  
 Janssens: Summa Theologica ... 630  
 Juris Canonici. Pruemmer:— ... 543  
 Kant. Deneffe:— ..... 646  
 Kelley: Dominus Vobiscum .... 650  
 Kerby: Prophets of Better Hope. 636  
 Kirkfleet: Bishop Feehan ..... 318  
 Kleist: Crucifix of Limpas .... 641  
 Kreidel: Notes of Catholic Biolo-  
 gist ..... 102  
 Lagrange: Evangile selon St. Luc 537  
 Laicis, de. Cocchi:— ..... 208  
 Leech: Apostolicae Sedis and  
 Codex ..... 98  
 Limpas, Crucifix. Kleist:— .... 641  
 Liturgical Prayer ..... 200  
 Liturgies. Psalms as— Peters:— 104  
 Mallon: Les Hébreux en Egypte. 542  
 McCann: God, or Gorilla ..... 100  
 McConnell: Confession ..... 652  
 Millar-Ryan: State and Church.. 202  
 Missal Hymns. Britt:— ..... 638  
 Missions. Elliott:— ..... 637  
 Morice: Histoire de l'Eglise,  
 Canada ..... 426  
 Nogara: Nozioni Bibliche ..... 539  
 O'Brien: J. J. Therry ..... 194  
 Old Testament Literature.  
 Bewer:— ..... 649  
 Pègues: Catechism of Summa ... 544  
 Peters: Psalms as Liturgies .... 104  
 Philip: Calendar ..... 644  
 Philip: Christian Teachers ..... 198  
 Philosophiae Elementa. Gredt:— 633  
 Philosophy since 1800. Rogers:— 433  
 Pourrat: Christian Spirituality .. 423  
 Property: Rights and Duties.... 204  
 Prophets of Better Hope.  
 Kerby:— ..... 636  
 Pruemmer: Manuale Juris  
 Canonici ..... 543  
 Psychotherapie des Troubles Ner-  
 veux. Agnel:— ..... 321  
 Religiosis, de. Cocchi:— ..... 208  
 Revolt against Civilization. Stod-  
 dard:— ..... 429  
 Robison: Sevenfold Gift ..... 536  
 Rogers: Philosophy since 1800 .. 433  
 Ryan-Millar: State and Church. 202  
 Saint Paul's Epistles. Callan:— 640  
 Sanders: Bossuet ..... 210  
 Scripture Study. Schumacher:— 197  
 Sevenfold Gift. Robison:— .... 536  
 Sociological Essays. Breen:— .. 103  
 Soengen: Gotteshaus und Gottes-  
 dienst ..... 213  
 State and Church. Ryan-Mil-  
 lar:— ..... 202  
 Stoddard: Revolt against Civil-  
 ization ..... 429  
 Summa of St. Thomas. Pègues:— 544  
 Summa Theologica. Janssens:— 630  
 Temple: Boyhood Consciousness  
 of Christ ..... 435  
 Theologia Moralis. Vermeersch:— 423  
 Third Order—Seventh Centenary.  
 Duerk:— ..... 545  
 Therry, Life of. O'Brien:— .... 194  
 Tractate Berakoth. Williams:— .. 212  
 Vermeersch: Theologia Moralis.. 423  
 Walsh: International Relations .. 201  
 Williams: Tractate Berakoth ... 212  
 Woodward: Hymns of Greek  
 Church ..... 427  
 Xiberta: Clavis Ecclesiae ..... 212

# GORHAM

## CHURCH FURNISHINGS

Stained Glass, Altars, Mosaics, Frescoes,  
Altar Appointments, Sacred Vessels,  
Lighting Fixtures, Tile Flooring.

## MEMORIALS

Windows, Fonts, Tablets, Baptistries,  
Grottos, Mausoleums, Cemetery Crosses,  
Ledger Stones, Headstones.

*Illustrations, Designs and Estimates  
upon application*

## THE GORHAM COMPANY

FIFTH AVENUE AT 36th STREET

NEW YORK

BOSTON, MASS.  
480 Washington Street

CHICAGO, ILL.  
So. Wabash Avenue

PHILADELPHIA, PA.  
Widener Building

ATLANTA, GA.  
Metropolitan Building

THE GORHAM COMPANY announces that it has established an Ecclesiastical Department, for the convenience of their patrons, at the downtown branch, 15 Maiden Lane, New York

Reviewing this  
new novel Maur-  
ice Francis  
Egan says:

It is a long time  
since a novel better  
fitted for the pur-  
pose of teaching  
the highest truths  
as exemplified in  
lives permeated  
thoroughly with a  
spirit of Catholic-  
ity, has appeared.  
"No Handicap" is  
full of vitality and  
action. It is one of  
the few modern  
novels that may be  
read a second time  
with enjoyment  
and intense satis-  
faction.

"No Handicap," a  
delightful and en-  
thralling story of  
very real persons,  
is not only frank in  
its portrayal of  
character and the  
conflict of charac-  
ters, but admirable  
in its meeting of  
difficulties as to re-  
ligious belief, which  
are more common  
than many of us  
believe.

# NO --- HANDICAP

Just out

*A Masterful Novel of American Life*

By Marion Ames Taggart

8vo, Cloth, Net \$2.00, postage 15c.

A novel of American life, invested with an originality that is pleasing and supported by an admixture of Catholic principles that is impressive, this latest novel by Miss Taggart will undoubtedly gain for her a new place among Catholic fiction writers. A typical American town intimately portrayed forms a fitting background for the sturdy and unique characters it contains. In the development of the plot the author has an apparently difficult task for which she is not unequal. An unexpected and startling event provides a solution which will endear the hero of this great novel in the reader's heart.

**BENZIGER BROTHERS** -

Established 1792

NEW YORK - - - 36-38 Barclay St.  
CINCINNATI - - - 343 Main St  
CHICAGO - 205-7 W. Washington St.



## —Christmas Books—



### The Divine Counsellor

By Martin J. Scott, S.J.

A choice book for priests and their penitents; for religious and laity. It gives in the form of dramatic dialogue, the questions of puzzled believers and unbelievers, restated with all their confusing "buts" and "ifs," and the clear, patient, complete answers of the Divine Counsellor. A handsome book with decorative borders and gilt top. Small 12mo, Cloth, net \$1.75, flexible leather, net \$2.50. Postage extra.

### The King of the Golden City

By Mother Mary Loyola

The child's classic of Holy Communion and Our Lord in the Blessed Sacrament. An allegory which teaches while it inspires the child with love for the Heart of Christianity. Beautifully bound quarto volume, with colored border on each page and eight full-page illustrations in color. Net, \$2.50. Postage extra.

Est.  
1826

**P. J. Kenedy & Sons** 44 Barclay St.  
New York

Est.  
1826













